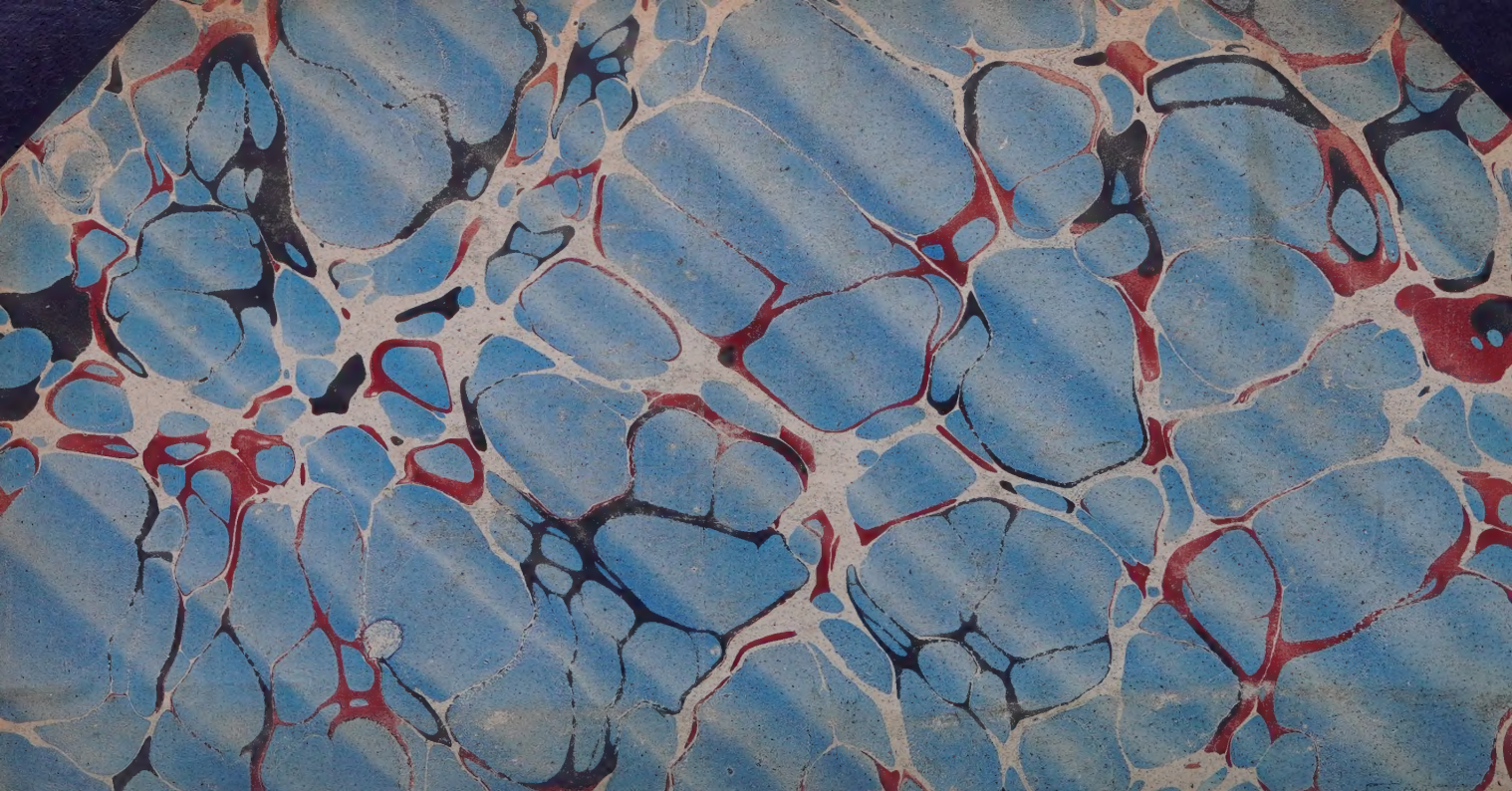

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THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

OFTEN has it been said, within the last few years, "We are upon the eve of great events." Now, however, it may be said, "We are in the midst of great events." Not only have we heard the distant rumbling of the broader and deeper movements of human history; but we already feel their heavings and tremblings, as a present reality. The annalist may close his record for 1853, by saying with the prophet, "The Breaker is come up."

It were needless to refer to China. That greatest of earthly kingdoms, embracing one-third of our entire race, is in the throes of dissolution. In the councils of Infinite Wisdom, it would seem, the truth of God has been a chief instrument in effecting this mighty change; so that we are again reminded of the words of Scripture, "Behold, I dreamed a dream; and, lo, a cake of barley-bread tumbled into the host of Midian, and came into a tent, and smote it that it fell, and overturned the tent that it lay along." Passing by Burmah, also upon the point of being "broken up," and leaving Central Asia behind us, with its uncertain future, we come to the great battle-field whereon the Cross and the Crescent are met in stern conflict. The issue of this contest, none can predict. The "Breaker" may withhold his hand for a season; or, the strife may wax hotter and hotter, and spread wider and wider, till every land from the Orkneys to Cape Comorin shall be involved therein. And when the end shall come, it may be said of one nation and another and another, "They have broken up."

We, who are looking out upon these events, knowing whence they come; we, who watch their majestic unfoldings, knowing whereunto they tend;—what manner of persons ought we to be? Hear we not the words of the

prophet, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High"? Hear we not the voice of the Son of Man, "It is your Father's good pleasure to give you the kingdom"? Do we question the subserviency of these agitations to the designs of Him who keepeth covenant and sheweth mercy? But has it not always been so? Has not God always followed in the track of the conqueror, to borrow the illustration of John Foster, and borne away the spoil? Have not missionaries, again and again, sowed the good seed of the Word in the very furrows of war?

But what manner of persons ought we to be? Let the Moravians, with their large though noiseless charity, become our teachers. The entire membership of their church, in Europe and America, does not exceed seventeen thousand five hundred souls, including children. But they have two hundred and ninety persons (male and female) engaged in foreign missions, or one-sixtieth of their whole number! They can point to twenty thousand church members in heathen lands, and to seventy thousand "under instruction." Nor is this all. Their Diaspora societies, "comprising the whole sweep of the European continent, from France to Russia, from Norway to Switzerland," embrace one hundred thousand souls; and to these may be added nearly twenty thousand in the north of Ireland, who are regularly visited by their Scripture readers. Well has it been said, "The aspiration of Moses might seem to be realized before our eyes, 'Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.'"

The example of this feeble church shows how much might be accomplished by Christians in this country. Suppose the self-same spirit were diffused through all our American Israel. What a change there would be, not only in the strength of our desires, but in the broadness of our plans, for a dying world! With what burdened and wrestling spirits should we pray, "Thy kingdom come." With what joy should we offer of our substance to our blessed Redeemer, till it should be said again, "The people bring much more than enough for the service of the work which the Lord commanded to make." With what alacrity would our our sons and daughters say, "Here am I, Lord, send me," pleading even for the honor of carrying the gospel to the ends of the earth. May we not look forward to such a day? Nay, *must* we not look forward to such a day? How else can the nations be saved? And why may it not come speedily? Why may it not come this very year?

In passing along the line of our missions, the reader must often feel that there is a strange want of harmony between what God is doing, and what we are doing, for the conversion of the world. Look at Western Asia. Look at India. Look at China. How wide the openings. How few the laborers. And how long must this state of things continue? Disciples of Christ! How long? Shall we not arise at once and say, every man to his fellow, "Who then is willing to consecrate his service this day unto the Lord?"

AFRICA.

GABOON.

BARAKA.—William Walker, *Missionary*; Henry A. Ford, *Physician*; Mrs. Catharine H. Walker.—One native helper.

OLANDEBENK.—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.—One native helper.

NENGENENGE.—Vacant.

OUT-STATION.—*Nomba.*—One native helper.

On their way to the mission.—Albert Bushnell, Jacob Best, Epaminondas J. Pierce, Hubert P. Herrick, *Missionaries*; Mrs. Lucina J. Bushnell, Mrs. Gertrude Best, Mrs. Susan Pierce, Mrs. Julia Herrick, Miss Olivia Smith.

This mission is altogether too weak to report important changes. Mr. Best returned to the United States in July; only two ordained missionaries, therefore, were left in the field; and only two stations have been occupied since that time. At both of these the ordinary routine of labor has been performed. The gospel has been preached in Mpongwe and Bakĕlĕ, and schools have been sustained. The boarding-school at Baraka, under the supervision of Dr. Ford, appears to be successful. "The progress of some of the boys is encouraging." It is not known that any have been added to the church within the past year.

The way seems to be prepared for operating upon the Pangwes; and it is presumed that, were the mission sufficiently strong, there would be no serious obstacle to the occupancy of higher and healthier stations in the interior. To this end the Prudential Committee are anxious to increase the number of laborers, as soon as practicable.

Mr. and Mrs. Wilson, in compliance with the best medical advice, have relinquished their place in the mission; and he has been chosen one of the Secretaries of the Board of Missions of the Presbyterian church. Messrs. Pierce and Herrick, with their wives and Miss Smith, embarked for the Gaboon on the 30th of November. Messrs. Bushneli and Best, with their wives, followed at a later day.

ZULUS.

INANDA.—Daniel Lindley. *Missionary*; Mrs. Lucy A. Lindley.—One native helper.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.—One native helper.

ISIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan Tyler.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah Abraham.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary*; Mrs. Döhne.

ITAFAMASI.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

UMLAZI.—David Rood, *Missionary*; Mrs. Sarah C. Adams and Mrs. Alvira V. Rood.—Two native helpers.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane C. Ireland.—One native helper.

AMAHLONGWA.—John A. Butler, *Assistant Missionary*; Mrs. Anna S. Butler.

IFAFA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTWALUMI.—Hyman A. Wilder, William Mellen, *Missionaries*; Mrs. Abba Wilder, Mrs. Laurana W. Mellen.

In this country.—Silas McKinney, *Missionary*; Mrs. Fanny N. McKinney.

The Zulus were too distant from the Kaffir war to be directly affected by it; but the influence which it has, in many ways, exerted upon the relations existing between the white man and the natives, must prove injurious. It is auspicious for the people among whom our missionaries labor, perhaps, that the Natal Colony is not prosperous. Were the white population to increase rapidly, their interests would be greatly endangered.

For the last few months, the efforts of the mission to lead the Zulus to the knowledge of Christ, have been attended with but little apparent success. Only eight were received into Christian fellowship during an entire twelvemonth. The opposition of many to the gospel is fixed and resolute; while the masses love "darkness rather than light, because their deeds are evil." But there is nothing strange in all this. It is but another manifestation of "the carnal mind," which is "enmity against God."

Family schools are sustained at all the stations; but none of the heathen send their children. At Inanda, Umvoti and Umlazi, day-schools are taught a considerable part of the year by natives, in which the children of those residing thereat receive instruction. Mrs. Adams has a girls' school at Umlazi, consisting of about twenty pupils. The Christian Zulus seem to be advancing in material prosperity, as also in the comforts and conveniences of life. Two brick chapels, the largest in the colony, have been completed, one at Umvoti, and one at Umlazi.

Mr. and Mrs. McKinney returned to this country on the 6th of July, because of his impaired health. He will probably be able to resume his labors in South Africa at no distant day.

EUROPE.

GREECE.

ATHENS.—Jonas King, *Missionary*; Mrs. Anna A. King.

Mr. King is still at Athens, preaching the gospel of Christ, notwithstanding the sentence of banishment mentioned a year ago. Sickness and death, in the high places of our own government, have retarded the final adjustment of the case. It was suggested by the Prudential Committee that a letter should be written and sent to Greece by Daniel Webster, as Secretary of State, presenting the American view of religious liberty, and stating how much of that liberty the people of this country must be expected to enjoy in other lands. It cannot be doubted that Mr. Everett, the worthy successor of the deceased statesman, performed his part of the service with his accustomed ability; but the correspondence has not been made public.

THE JEWS.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Mary R. Schauffler.

SMYRNA.—Homer B. Morgan, Justin W. Parsons, *Missionaries*; Mrs. Susan H. Morgan, Mrs. Catharine Parsons.—One native helper.

OUT-STATION.—*Thessalonica.*—One native helper.

In this country.—Edward M. Dodd, *Missionary*; Mrs. Lydia H. Dodd.

Thessalonica has been abandoned as a station, for the present, on account of the prevalence of intermittent fever. It will be visited by the Smyrna brethren, however, during the healthier months; and it is hoped that such accommodations may be obtained hereafter, as will justify a permanent residence. The Jews of that city are believed to offer the best field for a mission to the seed of Abraham, which is to be found in the Turkish empire.

Mr. Schauffler continues his valuable literary labors at Constantinople; and he has published several works for the Jews within the past year. Mr. and Mrs. Dodd have come to the United States for the improvement of their health; but they hope to join the mission again in the course of a few months. Mr. Morgan and Mrs. Sutphen have been united in marriage.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, Cyrus Hamlin, Elias Riggs, Nathan Benjamin, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Harriet M. Hamlin, Mrs. Martha J. Riggs, Mrs. Mary G. Benjamin, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale, Miss Maria A. West, Miss Melvina Haynes.—Four native preachers, and six assistants.

SMYRNA.—Daniel Ladd, *Missionary*; Mrs. Charlotte H. Ladd.—Four native helpers.

AINTAB.—Benjamin Schneider, Andrew T. Pratt, M. D., George R. Nutting, *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Sarah F. Pratt, Mrs. Sarah E. Nutting.—One native helper.

CESEREA.—William A. Farnsworth, Jasper N. Ball, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Caroline Ball.—One native helper.

TOCAT.—Henry J. Van Lennep, *Missionary*; Fayette Jewett, *Physician*; Mrs. Emily B. Van Lennep, Mrs. Mary Ann Jewett.—One native helper.

MARSOVAN.—Edwin E. Bliss, *Missionary*; Mrs. Isabella H. Bliss.—Four native helpers.

TREBIZOND.—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers.

ERZRUM.—Josiah Peabody, *Missionary*; Mrs. Mary L. Peabody.—One preacher, and three native assistants.

ARABKIR.—William Clark, *Missionary*; Mrs. Elizabeth W. Clark.—One native preacher.

OUT-STATIONS.

Broosa.—One native preacher and one helper.
Nicomedia.—One native preacher and three helpers.
Adabazar.—One native preacher and two helpers.
Rodosto.—One native preacher and one helper.
Sivas.—One native helper.
Dirrik.—One native helper.
Killis.—Two native helpers.
Kessab.—Two native helpers.
Marash.—Two native helpers.
Birejik.—Two native helpers.
Oorfa.—One native helper.

In this country.—Thomas P. Johnston, Isaac G Bliss, Oliver Crane, *Missionaries*; Mrs. Marianne C Johnston, Mrs. Eunice B. Bliss, Mrs. Marion D. Crane, Mrs. Corinth I. Smith.

The reformation among the Armenians continues to spread wider and wider. Mr. Layard's unexpected testimony, in the British House of Commons, is a fact of great significance. The seminary at Bebek contains fifty students, of whom fifteen are Greeks. Eleven of the Armenian students form a class in theology. As the members of this institution are from all parts of the empire, they return to all parts, when they have finished their studies, as preachers, teachers, translators, &c. The female boarding school, surrounded by an Armenian population on the Golden Horn, is growing in interest and importance.

The press issued seven millions of pages during the year; but the increasing demand for books, on theology and practical religion, requires that it should be worked with accelerated speed. It has been removed from Smyrna to Constantinople, where it is expected to continue, without fear or restraint. What progress has been made in religious toleration, since the day when the press struggled hard to gain even a precarious footing in Smyrna!

The Protestant churches have been

increased from ten to fifteen; and an aggregate increase of members has been reported, amounting in all to ninety. But the change which is taking place in all classes of the Armenian community, and in almost every part of the field, is but very imperfectly indicated by the statistics of churches. A rapid numerical advance in the Protestant civil community is scarcely desirable; and it is not to be expected at present. The wheat is sifted by severe trials. It is a favorable circumstance, therefore, that the local authorities cannot prevent persecution in forms not cognizable by the laws.

Still the condition of the Protestants is improving; and their superior integrity, industry, enterprise and intelligence, must at length place them in advance of their enemies in temporal prosperity. The results of the late agitations in the political world are worthy of a grateful notice. It would almost seem that Europe has been put in requisition, with its fleets and armies and diplomatic skill, to place the Protestant community on a secure basis. Such at least has been the result. That Protestantism was included in the new firman or grand charter of the Christian sects, drawn from the Sultan by Russian aggression, with his own autograph attached in token of its imperial authority and unchanging perpetuity, was doubtless owing to Lord Stratford de Redcliffe, who has so honorably connected his name with this reformation; but the tumultuous billows which endangered Turkey, and compelled the successor of Mohammed to place his Christian and Moslem subjects on the same footing, were raised by Him whom the winds and the sea obey.

The interest heretofore reported among the Greeks, of Constantinople and its vicinity, remains unabated; though the political agitations in that part of the world are not particularly favorable to the reformation which has commenced among them. Much is expected from the fifteen Greek young men in the seminary at Bebek.

Mr. and Mrs. Goodell have resumed their labors at Constantinople; and Mrs. Schneider has joined her husband at Aintab. Messrs. Johnston and Crane, with their families, and Mrs. Smith have returned to the United States. Within the past year, Mr. and Mrs. Clark, Mr. and Mrs. Farnsworth, Dr. and Mrs. Pratt, Mr. and Mrs. Nutting, Dr. and Mrs. Jewett, Mr. and Mrs. Ball, Miss Maria A. West, and Miss Melvina Haynes, have entered the Armenian field.

SYRIA.

Beirut.—Eli Smith, George B. Whiting, *Missionaries;* Henry A. De Forest, *Physician;* George C. Hurter, *Printer;* Mrs. Hetty S. Smith, Mrs. Matilda S. Whiting, Mrs. Catharine De Forest, Mrs. Elizabeth Hurter, Miss Sarah Cheney.—Two native preachers.

Abeih.—Simeon H. Calhoun, William Bird, *Missionaries;* Emily P. Calhoun, Mrs. Sarah F. Bird.

B'hamdun.—William A. Benton, *Missionary;* Mrs. Loanza S. Benton.

Sidon.—William M. Thompson, *Missionary;* Mrs. Thompson.—Two native preachers.

Aleppo.—J. Edwards Ford, William W. Eddy, *Missionaries;* Mrs. Mary E. Ford, Mrs. Hannah M. Eddy.—One native helper.

Tripoli.—David M. Wilson, Horace Foot, *Missionaries;* Mrs. Eveline Wilson, Mrs. Roxana Foot.

Out-stations.—*Hasbeiya, Bhawarah, Kefr-Shima, Rushaiya, Ibel, Jaffa.*

In this country.—C. V. A. Van Dyck, M. D., *Missionary;* Mrs. Van Dyck.

A few have been added to the churches in Syria; but the day of harvest has not fully come. A native pastor has been placed over the church at Hasbeiya; and he has nobly held his ground amid the tumults which have distracted the regions of Hermon. Everywhere the way is being more and more opened for the preaching of the gospel. The Greco-Arab mind is not so easily operated upon as the Armenian; but it is highly intelligent; and it is richly deserving of culture. In due season we shall reap, if we faint not.

The population of Lebanon needs common schools; and the mission has a score of them, with more than five hundred pupils. The seminary for males, and the boarding-school for females, are doing an important work. The former has twenty-five pupils, and the latter seventeen. The religious character of both is an object of special attention.

Mr. Smith has advanced with his new Arabic translation of the New Testament through the Gospels. He had previously completed the Pentateuch. The press has been employed diligently; and the issues of books and tracts have been nearly four thousand.

Mr. and Mrs. Benton have returned to Syria. Mr. and Mrs. Bird, with Miss Cheney, have joined the mission. Dr. and Mrs. Van Dyck are in this country for a season; but they hope to resume their labors at Sidon at an early day.

ASSYRIA.

Mosul.—William F. Williams, Dwight W. Marsh, Henry Lobdell, M. D., *Missionaries;* Mrs. Sarah P. Williams, Mrs. Julia W. Marsh, Mrs. Lucy C. Lobdell.—Two native helpers.

Diarbekir.—George W. Dunmore, Augustus Walker, *Missionaries;* Mrs. Susan Dunmore, Mrs. Eliza M. Walker.

Out-station.—*Hinee.*—One native helper.

The prospects of this mission are decidedly encouraging. Though the heat of Mosul is great in summer, it is believed to be endurable, by reason of the extreme dryness of the atmosphere. The experiment of a summer residence at Diarbekir is yet to be made. A physician is needed at this station. Who will go?

No additions have been made to the churches; but several have applied for admission at Mosul; and four or five are thought to be worthy of this privilege at Diarbekir. At both of these stations, moreover, there is not a little of discussion and inquiry, in regard to the doctrines of the gospel. Even the Mohammedans of Mosul have shown some interest in this new form of Christianity. The number of scholars at Mosul, receiving instruction, is twenty-five; at Diarbekir there are sixteen.

Mr. and Mrs. Marsh embarked for Mosul on the 7th of January. Mr. and Mrs. Walker accompanied them as far as Aintab, where they spent the past summer.

NESTORIANS.

OROOMIAH.—Justin Perkins, Austin H. Wright, M. D., David T. Stoddard, Joseph G. Cochran, George W. Coan, *Missionaries;* Edward Breath, *Printer;* Mrs Charlotte B. Perkins, Mrs. Catharine M. Wright, Mrs. Sophia D. Stoddard, Mrs. Deborah W. Cochran, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary S. Rice, Miss Martha A. Harris.—Seven native preachers, and ten native helpers.

GAWAR.—Samuel A. Rhea, Edward H. Crane, *Missionaries;* Mrs. Ann Eliza Crane.—Two native preachers, and two native helpers.

OUT-STATIONS.—*Geog Tapa* and *Ardishai;* a native preacher at each.

The Nestorian Patriarch, having failed in his opposition on the plain of Oroomiah, has put forth his endeavors to exclude spiritual religion from the mountains. The Romanists, however, availing themselves of the new edict of toleration, have been zealous in their efforts to check its progress in Persia. The distracting influence of an enlistment of some hundreds of Nestorians for the Persian army, and the effect of the protracted imprisonment of Tamo (now happily terminated) notwithstanding the strongest exertions to effect his liberation, should also be mentioned among the unfavorable events of the past year. But the gospel, where it makes an impression, generally awakens opposition. A stronger than "the strong man armed" is there, however, and His cause must prevail.

The preaching of the gospel has been prosecuted to a greater extent by this mission than ever before. The common schools, nearly eighty in number, have more than a thousand pupils. The two seminaries for males and females, the former having forty pupils, and the latter having fifty, are exerting a most salutary influence. The embodying of a Christian literature in the language of the Nestorians, and the multiplying of educated natives for the different departments of labor, speak hopefully for the future. The whole Bible is now translated into the spoken tongue; and an edition, in the ancient and the modern Syriac, is in the hands of the people. This is a very important achievement.

Mr. and Mrs. Stocking have just arrived in this country. Impaired health has rendered this step necessary.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—Robert W. Hume, Samuel B. Fairbank, George Bowen, *Missionaries;* Mrs. Hannah D. Hume.—One native helper.

A series of lectures has been delivered in the chapel of this mission, followed by discussions in which the natives have participated freely. The number of persons in attendance has indicated a good deal of interest in the course, the place having been frequently filled with eager listeners. Notices of the lectures and discussions have appeared in the Dnyanodaya; and in this way the influence of them has been widely diffused. The Native Missionary Society has held a meeting on the first Monday of each month, often well attended, for prayer, the communication of intelligence, &c. Having collected about seventy dollars, they appropriated this sum toward the erection of another building for preaching.

It is not known that any material change has occurred in the labors or statistics of the mission, within the past year. The health of Mr. Allen failed in India; and having returned to this country without any prospect of resuming his labors at Bombay, he has been released from his connection with the Board

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, *Missionaries;* Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Miss Cynthia Farrar.—Hurripunt, Ramkrishnapunt, native preachers, and five other native helpers.

BHINGAR.—Two native helpers.

SEROOR.—Lemuel Bissell, *Missionary;* Mrs. Mary E. Bissell.—Two native helpers.

OUT-STATIONS.—*Wudaley, Newasse* and *Dedgaum.*

Station not known.—William P. Barker, *Missionary*; Mrs. Lucelia U. Barker.

In this country.—Sendol B. Munger, *Missionary.*

It is an interesting and significant fact, that the way has been prepared for our brethren of this mission, by the extensive diffusion of knowledge among the people, to come directly to the preaching of Christ. Their strength in very many places is not wasted, as formerly, in combating Hindoo notions started by the audience; but they can introduce Christ at once as the subject of discourse, and be heard patiently to the end. When this result is obtained in a mission, much is gained. Nor is this the only ground of encouragement. Three schools have been established in villages near Ahmednuggur; and the parents have pledged themselves to renounce idolatry, keep the Sabbath, and attend Christian worship. The instructors of the schools are the religious teachers of the people. The mahars in one of the villages have forsaken their idols in a body. They also attend the Sabbath congregations, and manifest much interest in listening to the truth.

Five persons have been admitted to the Ahmednuggur church; and the whole number of members is one hundred and fifteen, ten of whom are connected with the Bombay, Satara and Kolapoor missions. There are candidates for the privileges of the church in several places, particularly in Wudaley and the neighboring villages. The schools are generally flourishing; some of them, indeed, appear to be exerting a very happy influence.

Mr. and Mrs. Barker embarked for Bombay in July. They may have gone to Satara for a season, in consequence of the death of Mrs. Burgess. Mr. Munger is in this country, with the approval of the Prudential Committee; but he expects to return to Bhingar at an early day.

SATARA.

SATARA.—Ebenezer Burgess, William Wood, *Missionaries.*—Two native helpers.

MAHABULISHWAR.—Mrs. Mary L. Graves.

This mission has been greatly afflicted by the death of Mrs. Burgess, the only female from this country at Satara. The plans of our brethren must of necessity be somewhat deranged by this bereavement. Mrs. Graves is still permitted to labor at Malcom Peth, her school containing some twenty-five pupils, five or six of whom give evidence of piety.

A young man of promise was received into Christian fellowship at Sătara in June, 1852; and the influence of his professed faith in the Savior was felt extensively. The immediate effect was to reduce the number of pupils in the boys' schools. The "parochial school," in the yard of the mission house, appears to have been prosperous. It is taught by the son of a native Christian, and has fifteen or twenty pupils. The girls' schools, each having eighteen or twenty pupils, have suffered from the death of Mrs. Burgess.

KOLAPOOR.

Royal G. Wilder, *Missionary*; Mrs. Eliza J. Wilder.—One native helper.

It was late in the year 1852, when Mr. Wilder removed his family to Kolapoor. He found it a city of forty-four thousand inhabitants, and the capital of an independent state, which has a population of more than half a million, and in which no missionary had previously resided. He found also that the people were wholly given to idolatry. At first an effort was made to prevent his remaining in the place; but the excitement occasioned by his presence gradually abated. It will be understood, of course, that the time has not come to speak of important results.

MADRAS.

ROYAPOORUM.—Isaac N. Hurd, *Missionary*; Mrs. Mary C. Hurd.—One native helper.

CHINTADREPETTAH.—Miron Winslow, *Missionary.*—One native helper.

BLACK TOWN.—John Scudder, M. D., *Missionary*; Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One native helper.

Mr. and Mrs. Dulles have been released from their connection with the Board, at their own request, for reasons growing out of the state of their health. Mr. and Mrs. Hurd, who were designated to Arcot originally, have taken charge of Royapoorum.

To the churches under the care of this mission, particularly the one at Chintadrepettah, several additions have been made. Dr. Scudder preaches twice every day, Fridays excepted, to small congregations at Black Town, not in the street, as heretofore, but within doors. Mr. Winslow has an audience of five hundred each Sabbath morning; in the afternoon, however, he has only one hundred. He preaches on week-days, and devotes much time to other labors. The congregation at Royapoorum consists of some two hundred and fifty persons.

The schools have undergone no material change. English residents continue to give liberally towards their support. The issues of the press have amounted to nearly thirteen millions of pages.

ARCOT.

ARCOT.—Henry M. Scudder, William W. Scudder, Joseph Scudder, *Missionaries*; Mrs. Fanny L. Scudder, Mrs. Elizabeth O. Scudder, Mrs. Sarah Ann Scudder.

The Arcot station has been detached from Madras, and constituted a separate mission. Three brothers, born in India, carry forward its operations. Mr. William Scudder was formerly connected with the Ceylon mission; but after his return from this country, with his wife, he joined Mr. H. M. Scudder. Mr. and Mrs. Joseph Scudder have but recently arrived in India.

An exceedingly interesting case of hopeful conversion has occurred at Arcot. A Teloogoo brahmin, who has spent much of his time in pilgrimages, has at last resorted to the Lord Jesus Christ for the peace of his soul. He may become a valued 'fellow-worker unto the kingdom of God.' One woman has also been received into Christian fellowship. Mr. H. M. Scudder has preached extensively, not only in Arcot, but in other places, his knowledge of medicine having been made subservient to his main design.

MADURA.

MADURA EAST.—John Rendall, *Missionary*; Chas. S. Shelton, *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Six native helpers.

MADURA FORT.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—Nine native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Five native helpers.

DINDIGUL WEST.—George W. McMillan, *Missionary*; Mrs. Rebecca N. McMillan.—Eleven native helpers.

PERIACOOLUM.—In charge of Mr. Webb.

TIRUMUNGALUM.—In charge of Mr. Herrick.—Five native helpers.

PASUMALIE.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.—Four native teachers.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—One native preacher.—Twenty native helpers.

TIRUPOOVANUM.—In charge of Mr. Rendall.—One native helper.

SIVAGUNGA.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Seven native helpers.

Station not known.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.

On their way to the mission.—William Tracy, Chas. Little, *Missionaries*; Mrs. Emily F. Tracy, Mrs. Susan R. Little.

In this country.—George Ford, *Missionary*; Mrs. Ann Jennett Ford.

Mr. and Mrs. Noyes have been transferred to this mission from Ceylon, it having been ascertained that her health was better in the Madura district. Mr. and Mrs. Ford have come to this country, because of the enfeebled health of the latter. Messrs. Tracy and Little, with their wives, have recently sailed for India.

The Lord has blessed the labors of the mission in turning a few of the Hindoos to "the wisdom of the just." Of the Christian walk of most of the church members, the mission speak favorably. None have been excommunicated during the year; and but few have been disciplined for disorderly conduct. Many others, moreover, are desirous to enroll their names among the followers of the Lord Jesus Christ. At Mandahasalie, especially, the progress during the year under review has been very cheering.

More than three thousand five hundred persons, connected with the village congregations, are reported as "under instruction." The number gathered from this interesting class into the fold of Christ is constantly increasing. Indeed, this department of labor has become very important; and had the mission sufficient strength for the exigency, the happiest results might be anticipated.

The educational labors of this mission appear to be wisely directed. The seminary at Pasumalie has thirty-seven students; and Mr. Herrick has also a class of sixteen preparandi under his direction. The English school at Madura Fort, mainly supported by English residents, has one hundred and sixteen pupils. The four boarding-schools for boys have eighty-eight pupils, in one of which there has been an interesting state of religious feeling. The boarding-school for girls at Madura East has thirty-seven pupils. In the free schools for Christian congregations there are more than a thousand children. Such an agency can hardly fail to be efficient for good.

Of the dispensary, under the care of Dr. Shelton, and the distribution of books and tracts, it is not necessary to speak, as no striking event has occurred in connection therewith during the past year.

CEYLON.

TILLIPALLY.—Benjamin C. Meigs, Nathan L. Lord, *Missionaries*; Mrs. Laura W. Lord.—Five native helpers.

BATTICOTTA.—William W. Howland, Cyrus T. Mills, *Missionaries*; Samuel F. Green, *Physician*; Mrs. Susan R. Howland, Mrs. Susan S. Mills.—Seth Payson, native preacher, and three native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, native preacher, and three native helpers.

MANEPY.—Daniel Poor, *Missionary*; Thomas S. Burnell, *Printer*; Mrs. Ann K. Poor, Mrs. Martha Burnell.—Three native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary Smith.—Four native helpers.

CHAVAGACHERRY.—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.—Four native helpers.

VARANY.—Vacant.—One native helper.

ODOOPITTY.—Under the care of Mr. Meigs, assisted by three native helpers.

OUT-STATIONS.—*Caradive*, *Valany*, *Poongerdive*, *Kaits*, *Atchoovaley*.

Station not known.—Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings.

In this country.—Henry R. Hoisington, *Missionary*; Mrs. Nancy L. Hoisington.

Gradual accessions are made to the churches under the care of this mission. The whole number of members, when last reported, was three hundred and eighty-five, twenty-eight of whom were received into Christian fellowship in one year. At nearly all the stations, moreover, there were candidates for the ordinances of the gospel. Those who have heretofore professed their faith in the Savior, are believed to be growing in knowledge and grace, and preparing for more decided aggressions on the kingdom of darkness.

The Native Evangelical Society is enlarging its operations. It received donations last year amounting to two hundred and seventy dollars; whereby it was enabled to employ two catechists and three teachers. The contributions of the churches to different objects amounted to more than five hundred dollars, not including one hundred and twenty-five dollars subscribed by educated natives to assist indigent students in the seminary. The erection of chapels in the different villages is becoming quite common. One was completed some time since; two others at least are supposed to have been finished; and others still are in progress, if not already set apart for the service of the Lord. It is somewhat remarkable that heathen men are found willing to assist in this enterprise. Heathen women, moreover, give their daily handfuls of rice to this object, rather than to the idols they have been accustomed to worship.

The influence of the educational labors of the mission is seen everywhere. In the vernacular schools there are about four thousand pupils, under the instruction of teachers who are improving from year to year. The standard of attainment in the English schools is constantly advancing. Of the value of the education obtained in the seminary at Batticotta, and in the boarding-school at Oodooville, the eagerness of parents to place their children in these institutions is a decisive proof. That the truths of Christianity are not neglected, is apparent from the number of pupils who have been admitted to the household of faith.

The medical department is worked efficiently; and the government of Ceylon has given fifty pounds towards defraying its expenses. The issues of the press have been less than usual the past year, owing to various causes. The Morning Star is exerting a salutary influence on the people of Ceylon.

The transfer of Mr. and Mrs. Noyes to the Madura mission, and of Mr. and Mrs. W. W. Scudder to the Arcot mission, has been already mentioned. Mr. Hastings has returned to the mission, accompanied by Mrs. Hastings.

EASTERN ASIA.

CANTON.

CANTON.—Elijah C. Bridgman, Dyer Ball, M. D., Daniel Vrooman, *Missionaries*; Samuel M. Bonney, *Licensed Preacher*; S. Wells Williams, *Printer*; Mrs. Eliza J. Bridgman, Mrs. Isabella Ball, Mrs. Elizabeth C. Vrooman, Mrs. Sarah W Williams, Mrs. Mary G. Brewster.—Two native helpers.

The labors of the brethren at Canton are still prosecuted, as in past years, without any special encouragement. The gospel has been preached in various ways and places; books and tracts have been distributed; but no strong impression has been made upon the people. The times of refreshing have not yet come.

The boys' school, under Dr. Ball's care, receives instruction from a native teacher, the best Christian books available, as also the Chinese classics, being regularly used by him. The missionaries think that many similar schools might be opened in Canton. Efforts in behalf of girls are contemplated; and adult females may have some provision made for them at no distant day.

Mr. and Mrs. Bridgman arrived at Canton, on their return from this country, April 2. They subsequently removed to Shanghai, where he has resumed his labors as a translator of the Scriptures. Mr. Brewster died in less than a month after reaching his destination. Mrs. Brewster wishes to remain in connection with the mission.

AMOY.

AMOY.—Elihu Doty, John Van Nest Talmage, *Missionaries*; Mrs. Elerior S. Doty, Mrs. Abby F. Talmage.—Two native helpers.

This mission still enjoys the divine favor. Additions are made to the church,

from time to time; and our brethren have much comfort in the godly life of some of its members. The missionary spirit seems to pervade this little band of disciples in an unusual degree. They are ready, not only to proclaim the love of Christ in Amoy, but to go to other places having at present no permanent laborers, as they have shown by their conduct.

These efforts have resulted in the loss of a valued fellow-laborer. The "evangelist" went to Chiang-chiu last May, in the hope of commencing an out-station in that important city; but in consequence of a sudden revolutionary movement, he was seized and beheaded. His death is a severe trial to the mission.

Amoy has been in the hands of a body of insurgents for a number of months; and it is not probable that it will pass again into the hands of the imperialists. How soon its political state will become quiet and settled, no one can predict.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, *Missionaries;* Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle, Mrs. Lucy E. Hartwell.

In this country.—Stephen Johnson, *Missionary;* Mrs. Caroline M. Johnson.

Fuh-chau has participated in the political agitations which prevail so extensively in the Chinese empire; but the missionaries have continued their labors without any special interruption. They have endeavored to deliver their message with all faithfulness; but the blessing which they have desired, is still withheld. It would seem that some impression has been made upon a very few minds; none, however, have come out clearly and boldly on the Lord's side. Four schools are sustained, the number of pupils being nearly one hundred.

Our brethren are making use of the colloquial language in their books and tracts. They think that in this way they can gain readier access to the popular mind than in any other. Not only is it easier to prepare works for the press in this form of speech. Greater numbers of people will be able to understand it. They suppose, therefore, that there is a twofold advantage.

Mr. and Mrs. Johnson have been constrained to visit the United States, his health having failed, after nineteen years of missionary service. Mr. and Mrs. Hartwell have joined the mission within the past year.

NORTH PACIFIC OCEAN.

MICRONESIA.

ASCENSION ISLAND.—Albert A. Sturges, Luther H. Gulick, M. D., *Missionaries;* Mrs. Susan Mary Sturges, Mrs. Louisa L. Gulick.—One native helper.

STRONG'S ISLAND.—Benjamin G. Snow, *Missionary;* Mrs. Lydia V. Snow.—One native helper.

The departure of Messrs. Snow, Sturges and Gulick, with their wives and two Hawaiian assistants, from Honolulu in July, 1852, was mentioned a year ago. This mission originated in the necessity of having other motives to operate on the Hawaiian churches, besides building churches for themselves, and supporting their own pastors and home operations. Something more effective was needed for awakening the spirit of prayer, and for counteracting the spirit of the world. The importance of this enterprise, for these ends, has become more and more evident. At Strong's Island, welcomed by the chief, who could already speak intelligible English, Mr. and Mrs. Snow, with one of the Hawaiians, commenced a station. Messrs. Sturges and Gulick, with the other Hawaiian, formed another station at Ascension Island, three hundred miles distant. The commencement of both stations was auspicious, and calls for gratitude to the God of missions. Nothing has since occurred materially affecting the prosperity of the mission. A physician is needed for Strong's Island, and has not yet been found. A clerical missionary is under appointment, to go by an early opportunity to the other station.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Asa Thurston,† *Missionary;* Mrs. Lucy G. Thurston.

KEALAKEKUA.—John D. Paris,† *Missionary;* Mrs. Mary C. Paris.

KAU.—Henry Kinney,† *Missionary;* Mrs. Maria L. Kinney.

HILO.—Titus Coan,‡ David B. Lyman,* *Missionaries;* Charles H. Wetmore,† *Physician;* Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

KOHALA.—Elias Bond,‡ *Missionary;* Mrs. Ellen M. Bond.

WAIMEA.—Lorenzo Lyons,† *Missionary;* Mrs. Lucia G. Lyons.

MAUI.

LAHAINA.—Dwight Baldwin,‡ M. D., *Missionary;* Mrs. Charlotte F. Baldwin.

LAHAINALUNA.—William P. Alexander,‡ John F. Pogue‡, *Missionaries and Teachers in the Seminary;* Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.

WAILUKU.—Daniel T. Conde,† *Missionary;* Edward Bailey‡; Mrs. Andelusia L. Conde, Mrs. Caroline H. Bailey, Miss Maria C. Ogden.

HANA.—Eliphalet Whittlesey,† *Missionary;* Mrs. Eliza H. Whittlesey.

MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock,‡ Claudius B. Andrews,† Samuel G. Dwight,‡ *Missionaries*; Mrs. Rebecca H. Hitchcock, Mrs. Anna Andrews, Miss Lydia Brown.

OAHU.

HONOLULU.—Ephraim W. Clark,‡ Lowell Smith,† *Missionaries*; Samuel N. Castle,‡ Amos S. Cooke,‡ Edmund H. Rogers,* *Printer*; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke, Mrs. Mary W. Rogers.

PUNAHOU.—Daniel Dole,* *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice,* *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice.

EWA.—Artemas Bishop,† *Missionary*; Mrs. Delia S. Bishop.

WAIALUA.—John S. Emerson,† Peter J. Gulick, *Missionaries*; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.

KANEOHE.—Benjamin W. Parker,† *Missionary*; Mrs. Mary E. Parker.

KAUAI.

WAIMEA.—George B. Rowell,* *Missionary*; Mrs. Mercy P. Whitney,† Mrs. Malvina J. Rowell.

KOLOA.—James W. Smith,‡ *Physician*; Mrs. Millicent K. Smith.

WAIOLI.—Edward Johnson,† *Missionary*; Abner Wilcox,* *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

This mission has been merged in the Christian community of the Islands. It is no longer a distinct, organized body, responsible as such to the Board. The salaries of native pastors, the cost of church building and of schools in great part, will be paid by the natives. The support of the Hawaiian missionaries, sent to Micronesia and the Marquesas Islands, will be provided for by them. But it is only in part that the natives can support their foreign pastors; and the necessary aid must be given to such from this country. The native churches relieve the Board the present year of the entire salaries of some seven or eight of these, and partially of some twelve others. But for prudential reasons, such as ever had influence with the Apostle Paul, and lest the natives should be hindered in detaching separate churches from the large central bodies, it will not do to press this point too far.

The cost of building churches has been borne by the natives from the beginning. They have also assumed the support of the common schools, and of the native seminary at Lahainaluna. The government appropriation for the Department of Public Instruction, for the year commencing April 1, was $47,735. The appropriation for the Department of Law and Justice was $53,523; and $10,000 were set apart for prisons on the Island of Oahu, which is the principal seaport, and $10,000 for the public health.

Of churches on the Islands there are twenty-six, with 22,236 members in regular standing; 1,644 of whom were admitted the past year. More than $24,000 were contributed by sixteen of these churches for the repair of houses of worship, the support of their pastors, and for various benevolent objects. Four of the churches have native pastors. The Hawaiian Missionary Society has become an independent body, and has sent a mission of its own to the Marquesas; for which it chartered a vessel, and for the support of which, as the agent of the Island churches, it is wholly responsible. This mission is entirely native; and two of its four laborers were from among the native pastors just mentioned, who cheerfully offered themselves for the service. The other two were deacons in the churches.

* Supported entirely by the Board.
† Supported in part by the Board.
‡ Supported entirely by the natives.

NORTH AMERICAN INDIANS.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; William S. Potter, *Assistant Missionary*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Miss Catharine Fay; Miss Priscilla G. Child, *Teacher*.

WHEELOCK.—John Edwards, *Licentiate*; Henry K. Copeland, *Assistant Missionary*; Mrs. Harriet B. Wright, Mrs. Abigail Copeland, Mrs. Rosannah H. Edwards, Miss Sarah Ker; Miss Chloe M. Bigelow, Miss Lydia S. Bishop, *Teachers*.—One native assistant.

NORWALK.—Edwin Lathrop, *Steward of the Boarding School*; Mr. John K. Harris, *Teacher*; Mrs. Cornelia T. C. Lathrop, Miss Maria P. Arms.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Samuel T. Libby, *Assistant*; Mrs. Electa M. Kingsbury, Miss Hannah Bennett, Miss Laura M. Aiken; Miss Harriet Goulding, *Teacher*.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; John Hotchkin, *Assistant*; Mrs. Philena Hotchkin; Miss Elizabeth Backus, Miss Mary M. Curtis, *Teachers*.

GOOD LAND.—Oliver P. Stark, *Missionary*; Harvey Schemerhorn, *Assistant*; Mrs. Margaret W. Stark, Miss Rose E. Whimple; Miss Harriet McCormic, *Teacher*.

MOUNT PLEASANT.—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland.

BENNINGTON.—Abraham G. Lansing, *Assistant Missionary*; Mrs. Sarah Maria Lansing, Miss Mercy Whitcomb.

LENOX.—Simon L. Hobbs, M. D., *Assistant Missionary*; Mrs. Mary C. Hobbs.

OUT-STATION.—*Mount Zion*.—Pliny Fisk, *Native Preacher*.

Station not known.—Elias L. Boing, *Missionary*; Jonathan E. Dwight, *Native Preacher*; Mrs. Anna Maria Boing.

Absent.—George Pierson, *Missionary*.

Since the 1st of January there have been commenced two new stations, Bennington and Lenox, with favorable aus-

pices; but urgent reasons exist for occupying other places at an early day. Though our brethren have been "compassed with infirmity," the Lord has blessed their labors; for one hundred and twenty-nine have been admitted to Christian fellowship within the past year. This result is owing in part to the zealous and well directed efforts of pious Choctaws. Some of the churches are giving liberally of their substance to extend the knowledge of the Savior. The contributions obtained for foreign missions have amounted to more than seven hundred and fifty dollars.

The boarding-schools are still prosperous, the number of pupils, including forty-one day-scholars, being one hundred and ninety-six. The Choctaw Council has converted the Good Water school into a "high institution of learning," the course of study to be "such as is usually taught in the best female institutions in the United States." To carry out this plan, the Council have voted an additional allowance of eight hundred dollars a year. The day-school at Good Land is large and flourishing.

The Choctaw government is worthy of high commendation for its zeal and fidelity in executing its "Maine Law." The improvement in agriculture is quite perceptible; and there is a general advance in the arts and comforts of life. On the whole, the Choctaws appear to be making as much progress towards an elevated Christian culture, as can be reasonably expected.

The mission has suffered a painful bereavement in the death of Mr. Wright, for thirty years a devoted and faithful preacher of Christ among the Indians. Mrs. Dana has been compelled by ill health to relinquish her place in the school at Wheelock; and the same cause has obliged Mrs. Lathrop to leave Stockbridge. Mr. Beals, at his own request, has been released from his connection with the Board.

Mr. Edwards has taken the place of Mr. Wright, the Board of Foreign Missions of the Presbyterian Church having kindly consented to his transfer from Spencer Academy to Wheelock. Mr. Potter repaired to the Choctaw country early in the year; and Mr. Libby preceded him. Mr. and Mrs. Boing have recently joined the mission, and their location is not known. Miss Bishop has gone to Wheelock to relieve Miss Bigelow. Miss Aiken expects to assist Mrs. Kingsbury at Pine Ridge. Miss Whimple and Mr. Schemerhorn will reside in the family of Mr. Stark.

CHEROKEES.

DWIGHT.—Horace A. Wentz, *Missionary*; Jacob Hitchcock, *Assistant Missionary*; Mrs. Nancy B. Hitchcock, Miss Julia S. Hitchcock; Miss Jerusha E. Swain, *Teacher*.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Julia F. Stone, *Teacher*.—One native assistant.

FAIRFIELD.—Edwin Teele, *Missionary*; Mrs. Sarah E. Teele, Miss Lucina H. Lord; Miss M. Elizabeth Denny, *Teacher*.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester; Miss Lois W. Hall, *Teacher*.—One native assistant.

OUT-STATION.—*Honey Creek*.—John Huss, *Native Preacher*.

Absent.—Worcester Willey, *Missionary*.

The condition of the Cherokees is not such as their friends could desire. The deep wounds which they received from the white race in former years, are not yet healed. The large annuities, paid in 1852, have also done them much injury. On the other hand, the efforts put forth by Christians in their behalf are altogether inadequate. Our own mission needs to be made larger and more efficient. But where are the men?

Only one person has been admitted to the ordinances of the gospel; while thirteen have died, and one has been excommunicated. Among those who have finished their earthly course is Major Lowrey, one of the most stable and influential of the Cherokees. He died in the peace of the gospel, placing all his trust in the atoning blood of Christ. The monthly concert collections at Park Hill, in one year, amounted to $79 11; and at the Female Seminary, $81 38. Mr. Ranney's small church has contributed $22 to various objects. The schools are generally successful. It would seem that the temperance cause is more hopeful than it was a year ago.

Mr. Wentz proceeded to the Cherokee Nation, soon after the meeting of the Board at Cincinnati. Miss Denny and Miss Lord accompanied him, the former in the expectation of teaching the school at Fairfield, and the latter for the purpose of residing in the family of Mr. Teele. Miss Smith has been released from her connection with the Board, at her own request; but she has returned to the country of the Cherokees, in the hope of being useful among them.

DAKOTAS.

LAC-QUI-PARLE.—Stephen R. Riggs, *Missionary*; Mrs. Mary Ann C. Riggs; Miss Spooner, *Teacher*.

YELLOW MEDICINE.—Thomas S. Williamson, M.D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

PRAIRIEVILLE.—Samuel W. Pond, *Missionary*; Mrs. Rebecca Pond.

RED WING.—Joseph W. Hancock, *Missionary*; Mrs. Sarah Hancock.

The prospects of the Dakotas have not brightened within the past year; perhaps the contrary is true. The Committee regret that there is so much delay in executing those provisions of the recent treaties, which were intended to promote their moral and social well-being. If anything is to be done for their improvement by the United States government, it would seem that now is the time for the effort. The plans of the mission, moreover, are embarrassed by the delay.

Dr. Williamson has commenced a new station at Yellow Medicine, one hundred miles beyond Traverse-des-Sioux, and thirty miles this side of Lac-qui-parle. Many and severe were his privations for a time; indeed, there are few chapters in the annals of missions more affecting than the history of this enterprise. Since the perils and hardships of the winter, he has felt "decidedly encouraged." Two Indians have requested baptism. Miss Williamson has had forty pupils in her school. At Lac-qui-parle, Prairieville, and Red Wing, nothing has occurred which requires a special notice. Schools have been taught, and the Word has been preached. Mr. Riggs has admitted three Dakotas to Christian fellowship, as also one of his own children, with one of Mr. Huggins.

Mrs. G. H. Pond, whose release was mentioned one year ago, has since deceased. It is the testimony of Dr. Williamson that "she fell a victim to the labor, confinement, and cares of missionary life." Mr. and Mrs. Adams, at their own request, have been released from their connection with the Board.

OJIBWAS.

CROW WING.—Sherman Hall, *Missionary*; Charles Pulsifer, *Teacher*; Mrs. Betsey P. Hall, Mrs. Hannah Pulsifer; Henry Blatchford, *Native Catechist*.

BAD RIVER.—Leonard Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Miss Abby Spooner, *Teacher*.

This mission has commenced a station on Crow Wing River, ten miles beyond the Mississippi; and the families heretofore sustained by the Board at La Pointe have removed thither. Mr. Hall has assumed the charge of a boarding-school, to be established and carried forward under the auspices of the United States government. He knows of no point in the unceded territory of the Ojibwas, which holds out stronger inducements to the missionary than this.

Mr. Wheeler will give his time to the entire La Pointe band, residing himself a part of the year at other places than Bad River. These Indians appear to be making some advances in agriculture; and they are less addicted to the use of alcoholic drinks than they were last year. Paganism is losing its hold. "It is literally," Mr. Wheeler says, "struggling for existence." The school at Bad River has had sixty-five pupils; but the average attendance is scarcely a third of this number. No material change has occurred in the statistics of the church. One of the Ojibwas has died in the hope of a blessed immortality.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; two female teachers; one native assistant.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason; Miss Mary L. Gleason, Miss Mary Kent, Miss Harriet A. Clark, *Teachers*; one native assistant.

LOWER ALLEGHANY.—William Hall, *Missionary*: Benjamin F. Hall, *Steward of the Boarding School*; Mrs. Emeline G. Hall, Mrs. Mary E. B. Hall; Miss Mary A. Hall, *Teacher*; one native assistant.

UPPER ALLEGHANY.—Joshua Potter, *Missionary*; Mrs. Jane Potter; Miss Jerusha Edwards, Miss Eunice Wise, Miss Pentha A. Stone, *Teachers*; one native assistant.

OUT-STATION.—*Old Town*.—Mrs. Sophia M. Wellman, *Teacher*.

The attendance upon the means of grace among the Senecas has been good; and at times the missionaries have felt much encouraged; but the blessing for which so many prayers have gone up, is still withheld. Only three have professed their faith in the Lord Jesus Christ. It is believed, however, that there is a work in progress, which will hereafter develop itself to the joy of many hearts. The excision of fourteen church members, within the past year, should not by any means be regarded as a disheartening event. The Alleghany church deserves to be commended for its increasing liberality. Last year it contributed about seventy-five dollars to the treasury of the Board; this year it is expected to raise twice that sum.

In civilization the Senecas are still making advances. The schools are generally prosperous; some of them having already excited unusual interest among the Indians. The Sabbath schools have received quite an impulse of late, owing to the publication of the Gospel of Matthew in the native language. Intem-

perance is a sore evil, particularly on the Alleghany Reservation; and unprincipled white men, by leading their red brethren into temptation, are doing much to counteract the labors of the mission.

Miss Mudgett, whose release from her connection with the Board was mentioned one year ago, has again taken charge of the Old Town school as Mrs. Wellman. Miss Kent and Miss Clark have recently become teachers on the Cattaraugus Reservation.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.—Two native helpers.

OUT-STATION.—*Mount Hope.*—Miss Mary J. F. Thayer, Miss Abigail Peck, Miss Cinderilla Britto.

To the Tuscarora church four have been added by profession; but twelve are reported as excommunicated. That so many should expose themselves to the chief and final censure of Christ's house, is a painful fact; still it is gratifying to see these Indian disciples, with such fidelity and zeal, performing a most trying duty. Mr. Rockwood hopes to receive one hundred dollars from his people this year, in aid of the operations which are going forward in their behalf. It has given him great pleasure to observe "the readiness with which every one solicited has given something."

The schools have had seventy pupils, with a lower average. The one at Mt. Hope has been converted into a regular boarding-school. The Tuscaroras maintain their high and honorable position in regard to the sale of intoxicating drinks. Their example is worthy of imitation. Their mode of observing the 1st of January, their national holiday, is much to their credit. "I doubt," says Mr. Rockwood, "whether a New England thanksgiving is so well spent by all classes." Their behavior in the sanctuary, moreover, is quiet and respectful.

Miss Peck and Miss Britto have repaired to Mount Hope within the past year, with a view to rendering assistance in carrying forward the boarding-school.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkhirhine, *Native Preacher.*

No improvement can be reported among the Abenaquis. The labors of previous years have been repeated; but there have been no decisive results.

SUMMARY.

Missions.

Missions,	28
Stations,	110
Out-stations,	34

Laborers Employed.

Ordained Missionaries (7 Physicians),	156	
Licentiates,	2	
Physicians not ordained,	7	
Other Male Assistants,	22	
Female Assistants,	213	
Total,	——	400
Native Preachers,	34	
Native Helpers,	187	
Whole number of Native Assistants,	——	221
Total laborers connected with the missions,		—— 621

The Press.

Printing Establishments,	11
Pages printed last year,	37,127,251
" " from the beginning,	958,132,478

The Churches.

Churches, (including all at the Sandwich Islands,)	103
Church members, (do. do.)	25,640
Added during the year, (do. do.)	2,026

Educational Department.

Seminaries,		9
Other Boarding Schools,		23
Free Schools, (344 supported by Hawaiian Government,)		712
Pupils in the Seminaries, (82 do.)	487	
" " Boarding Schools,	645	
" " Free Schools, (11,771 do.)	21,993	
" in all the Seminaries and Schools,	——	23,152

INTELLIGENCE FROM THE MISSIONS.

Constantinople.

LETTER FROM MR. DWIGHT, OCTOBER 8, 1853.

THE prospect of a war between Russia and Turkey has led Mr. Dwight to give utterance to some thoughts, which may be interesting to the friends of missions in this country. The operations of the Board in Western Asia must, of necessity, be more or less affected by this new state of things.

Effect of a War.

You will have learned before this, that war has actually been declared by Turkey against Russia. This intelligence, I have no doubt, has awakened no small degree of solicitude in your mind. You will think of the many missionary fami-

lies that are living at the capital and throughout the provinces of Turkey, all of whom are exposed to the uncertain and perhaps deeply distressing contingencies of war. You will think of the infant churches that have been formed in this land, that may suddenly be left as sheep without a shepherd, and, it may be, scattered and dispersed before the fury of the oppressor. You will think of the possibility of this whole country's passing into the hands of Russia, to the great detriment of that work which is so dear to us all. We also, very naturally, participate in your solicitude. We feel that we are now called upon, most emphatically, to walk "by faith, not by sight." What will be on the morrow, we know not. May the Lord prepare all our minds for whatever his providence is preparing for us, and for his cause! It is good to lie as weaned children in his arms. It is good to feel that the God of the Bible is the God of providence, and that nothing can thwart his purposes.

We came to this country with a strong persuasion that we were called of God to labor here for the spread of his truth. We have been trying, in great weakness and unworthiness, to preach the gospel agreeably to the command of our Savior. We mourn that we have not been more zealous in this work; that we have not felt more of the constraining influence of the Savior's love; that we have not been more "instant, in season and out of season," in winning souls to Christ. Had it not been for this deficiency in our earnestness, more souls might have been saved, and more glory have redounded to our Savior's name.

Beyond this, however, we feel that we have no responsibility. What is to be done now with this country, and with the work of Christ in it, is for God to arrange according to his eternal purposes, and not for us. Trying scenes may be before us. Obstructions may be placed in the way of God's truth, which we, in our uncertain wisdom, should not permit, if we had the power of prevention. The great Adversary of God and man may temporarily triumph. This will fill our hearts with sorrow. It will occasion great distress to the people of God in this land. A feeling of sad disappointment will come over the souls of all our good friends at home. We know, however, that this will be only temporary. We may not live to see a favorable change; but it will certainly come. The pride of man will be humbled, and God alone will be exalted. If we are not permitted to rejoice in this result on earth, we shall in heaven.

Nor are we prohibited from taking a more encouraging view of what may be the result of the present encroachments of Russia. This power may be regarded as the great anti-Christian power of Europe at the present time. Such an assertion will no doubt appear exceedingly uncharitable and wild to some, when made in reference to a nominally Christian state, and one which is ready to expend her treasures, and shed her blood, for the "true orthodox faith." That there is true religion in Russia, I have no doubt. That some even among the highest families of her nobility are actuated by the true Christian spirit, I can readily believe. And yet so far as the power of the state is pledged and wielded for the maintenance of what is called religion, it is emphatically an anti-Christian power. The very fact that, in the present campaign, she is going forth with fleets and armies to fight for the faith, proves this. Nothing could be more directly antagonistical to the spirit of the meek and lowly Jesus, and of course nothing more anti-Christian. And this is a fair specimen of her whole policy on the subject of religion. She aims to subjugate conscience to the sword. Will she be permitted to prevail? Has God raised up free Christian churches in Turkey, and brought them thus far, by such a wonderful series of providential interpositions, merely to hand them over to the iron grasp of Russian despotism? For one I cannot believe it.

What results may follow the deadly strife of the European nations for the possession of this land, we do not know. But it does not seem at all probable that Russia will be allowed to obtain this entire empire. Europe could not be pacified on such a plan. A division of the territory, to a certain extent, may take place. Constantinople, the chief bone of contention, may be erected into a free city, having its own independent government, under the united protection of all; or the dream of a Greek empire, with this metropolis for its centre, may be realized. Whatever the particular arrangement may be, in my opinion, religious toleration must be an indispensable condition. On no other principle can the conflicting feelings and interests of the great acting powers be harmonized. The Greek, the Catholic, and the Protestant religions are strongly represented among these powers; and each one is watchful and zealous for its own.

Aside from all such speculations, however, we have the highest ground of encouragement in the nature of the work in which we are engaged. The powers of this world have often tried to overthrow and destroy it, but in vain. The difficulty is, that the weapons they are able to bring to bear upon it, are wholly unsuited to their purpose. A spiritual edifice cannot be battered down by material instruments. The work of God in the soul of man is absolutely indestructible by mere external means. Nay, God has so ordered it, that its strength and stability are usually increased in proportion to the assaults it receives from without.

Case of Conversion.

In pleasing contrast with the topic discussed in the foregoing remarks, Mr. Dwight closes his letter with the following item of intelligence.

There has lately been an interesting case of hopeful conversion in our Pera congregation. An adult, who has been a member of this congregation for four years, and has been considering himself all that time a good Christian, though not so considered by the church, has recently been made to see his own heart, and to know the depth of his sins, in a remarkable manner. I called on him a few days ago, and found him enjoying the most lively sense of his Savior's presence, through whom he felt that his sins had been pardoned. I asked him whether he had been made to see his sins to be great. "My sins!" said he. "God showed them all to me, one by one, and for two nights I could not sleep a wink; but I found peace in Jesus. God took Jesus and presented him to me; and I now feel that he is my Savior." The experience of this man is the more marked, from the fact that he cannot read, and has hitherto manifested great spiritual indifference. I have since seen him again, and find him in a state of uninterrupted peace and joy in believing. He has lately been in poor health, which seems to have been thus blessed to his salvation. I hope we shall hear of many more such cases all around us.

Aintab.

LETTER FROM MR. SCHNEIDER, OCTOBER 10, 1853.

Progress at Killis.

For the purpose of meeting Mrs. Schneider, on her return from the United States, Mr. Schneider left Aintab for Scanderoon in September last; but he visited Killis on his way thither, and spent five days with the Protestants of that village. In giving an account of this visit, Mr. Schneider writes as follows :

Most of the Protestant community came to my room every evening; and I either preached to them, or conferred with them, on matters pertaining to the gospel. The church and congregation are united and harmonious. The school is large for so small a community; for though this has only sixty-nine individuals, small and great, the number of pupils is forty-two. The reason is, that twenty-three of these are the children of Armenian parents. Such as send their children to a Protestant school, are justly suspected of leaning towards Protestantism.

Though there is no special inquiry among the Armenians at present, a few are more or less disposed to seek after the truth. And a pretty general and deep conviction of the errors of the Armenian church is abroad; so that very many feel that the truth is with us. Though these convictions are not so deep as to lead the subjects of them to declare themselves Protestants, a work of preparation has been wrought in their minds; and some of them may hereafter embrace the truth.

I was much pleased to find a Sabbath school in operation, containing thirty scholars, a large part of whom are the children of Armenian parents. They are studying the catechism. I could not but rejoice in seeing so many in the process of having their minds stored with the precious truths of God's word. The school is under the direction of our two native helpers, and is a promising feature of the work here.

It being about a year since the last administration of the Lord's Supper, we had a communion season. Two offered themselves as candidates for admission to the church, one of whom was received, making the present number of members ten. On the Sabbath, September 18, I preached in the forenoon; and the sacred ordinance was administered in the afternoon. The subject was, "The Son of man came to seek and save that which was lost." There were between fifty and sixty present, among whom were a number of old Armenians. All paid very strict attention, and seemed to be impressed with the truth; and the eyes of some of them were even bathed in tears. At the close of the sermon, the

child of the newly accepted member was baptized. He was much affected, when called upon before God and the congregation to pledge his faithfulness in training up the child in the nurture and admonition of the Lord; and when the ordinance was administered, its simplicity and solemnity, so strikingly in contrast with the mummeries of the Armenian church, deeply moved many present. Before the celebration of the Supper, the Confession of Faith and the Covenant were read; and when the accepted member formally assumed the vows of God, he sobbed out aloud. During the ordinance, moreover, I noticed several of the members in tears. Two of them are aged men, with long silvery beards, and of most excellent spirit and exemplary Christian conduct.

Visit to Kessab.

Mr. Schneider arrived at Scanderoon on the 21st of September. The next day he set out, with Mrs. Schneider and his little son, on his return to Aintab. The succeeding Sabbath was spent at Antioch; and on the 27th of September he arrived at Kessab, where he determined to remain a few days. In speaking of his visit to this place he uses the following language.

Our arrival was welcomed with great joy by the Protestant community. Several of them came to meet us in the gardens, about half an hour outside of the village; and, as an expression of their pleasure in seeing us, they spread a frugal table for our refreshment. After partaking of their simple meal, and resting ourselves a little, we proceeded to the village, and spread our tent on the top of one of their houses, the roofs of which are all flat. The village being high up the mountain, we had a charming view of the bold scenery beneath and around us. Our tent life reminded us of the manner in which Abraham, and the other patriarchs, spent the whole of their earthly pilgrimage.

We remained a week in Kessab; and I preached, or otherwise addressed the people, seven different times. They always listened with marked interest; and on several occasions special attention was manifested by some. Five months having elapsed since the organization of the church, we commemorated the death of Christ. Candidates for admission presented themselves, and were examined. Of these nine were received, seven of them males and two females. The whole number of members is twenty-one. These new members were received into full membership on the Sabbath. During the reading of the Confession and the Covenant, there was much deep emotion. One of the new members, who manifested an unusual degree of tenderness of conscience during the examination, was so much overcome by his feelings, that, unable to stand any longer, he took his seat. Several others also were tenderly impressed. And during the administration of the ordinance, in view of the great and affecting considerations which it naturally suggests, there was much interest exhibited in the audience. Though the people are extremely rude and uncultivated, yet I felt it good to be there. It was a privilege to speak to them of Christ and his love and salvation.

Mrs. Schneider's presence was very timely. She had several meetings with the females, who received her with great cordiality. Some of them entreated her very earnestly to spend several months with them; and some of the old Armenian females united in this entreaty. Such a stay among them seems exceedingly desirable; and had it been possible for us to prolong our visit, so that she could have instructed them for a season, great benefits might be anticipated. They are exceedingly docile, ready to be taught the way of truth.

Early in the morning of the day we left, a couple were united in wedlock. That we might have time to complete a day's journey, the ceremony was performed by candle-light. It being the first solemnization of marriage, it excited much interest, and attracted a crowded audience, many of whom were Armenians. Among them was the Armenian priest, formerly mentioned as being much enlightened. Though it was his turn to officiate in the church that morning, and a child was to be baptized, he preferred to forego the usual fee, and attended these services. After discoursing to them about an hour on the duties growing out of the marriage relation, the ceremony was performed. The views presented were, of course, novel to them, never having been heard by them before, and were listened to with much attention; and on the part of the Protestants they awakened deep interest. They all seemed delighted in having had an opportunity of seeing the ceremony performed in our way. The influence of the whole, both on Protestants and Armenians, was evidently very salutary. Soon after the exercises, we started; and a

large crowd escorted us out of the village. Arriving at a shady tree, we united in prayer; and then, amid many wishes for our comfort and prosperity, we separated from this simple-minded people, delighted with our visit, and grateful for having been able to spend a season with them.

Taking all things into view, this is an exceedingly interesting and promising field. It imperiously needs the presence and watchful care of a native pastor. A church of twenty-one, and a community of two hundred, in the midst of an Armenian population of about two thousand souls, from which further additions may be reasonably expected, certainly offers an inviting sphere for the labors of a preacher. And if he could come accompanied by a pious wife, for the benefit of the females, it would be so much the better. The people are very simple; and they are free from many of the temptations existing in larger places. Faithful and earnest efforts among them promise an abundant reward. Would that we could ordain a man over them at once!

Mosul.

DR. LOBDELL'S VISIT TO OROOMIAH.

In June last, Dr. Lobdell traveled through Koordistan to Persia, with the three-fold design of recruiting his health, preaching the gospel, and exploring more perfectly the regions which he might traverse. Some parts of the route which he selected, have never before been passed over by an American or European; and though he was in danger of losing his life, he had been assured by persons competent to speak on such a subject, that no other road to Oroomiah could be regarded as equally safe. He was accompanied by Jeremiah, who proved an invaluable attendant, as he speaks Turkish and Koordish with fluency, in addition to the Syriac and Arabic.

Bartulli.

Dr. Lobdell describes the commencement of his journey in the subjoined extract.

June 14. Mr. Marsh and Kos Mekhiel accompanied me very early in the morning to Bartulli, where we had parting services in an old black mud hut, in the presence of a number of Jacobites. My two friends soon returned; but as the people there understand Arabic, as well as Fellahi, I had great pleasure in talking for three hours with a large company. The Syrians among them declined all controversy, but admitted that my view of Christianity as a spiritual religion, for which no number of formal and heartless ceremonies can be substituted, commended itself to their hearts and consciences. Mar Mattai and the wily Archbishop of Mosul, though at swords' points on all other matters, unite in trying to persuade the Jacobites of Bartulli to avoid all connection with us; and yet we have frequent calls from some of them, and from Syrians of Kara Kosh, a village between Bartulli and Nimroud. Our late temporary reverses at Tel Keif have led the villagers of the plain generally to suppose, that persecution will be an inevitable consequence of their studying the Bible under our direction.

As it was impossible to travel during the heat of the day, Dr. Lobdell did not proceed on his journey till two hours before sunset. In the meantime he visited the papal and Jacobite churches. As one of the results of his observations, he makes the following statement.

The books used in the Jacobite church, the liturgy, including forms for the burial of the dead, children and adults, the Psalms, selections from the Epistles, and the works of Mar Gregorius, Mar Toma, and several other saints, are for the most part in use also among the papal seceders. But very few genuine Roman Catholic books have as yet been introduced into the Syrian churches. There are none, in fact, which exhibit the worst features of popery. This is on the principle, I suppose, that milk is better for babes than strong meat!

Dr. Lobdell records another of his observations in the following language.

I was interested to see the semi-domesticated Arabs, whose children spoke Fellahi as well as Arabic, driving their donkeys, with unmuzzled noses fastened together, round a stake to tread out the wheat. I was even more interested by the sight of an old man, beating out the grain with a club, as he sat on the ground; while the unveiled women and naked children threw the grain and chaff into the air, and sifted it for their mortars, or the mill stones turned by female hands.

Karamles—Yassein Agha.

Having sent forward his baggage, Dr. Lobdell and Jeremiah rode to Karamles, a "respectable" village. "Like all the towns on the plain at this season," he says, "it was surrounded by large

heaps of wheat and barley, ready to be trodden under feet of oxen, donkeys or mules, or perhaps to be chopped into pieces by the long knives, fastened perpendicularly into the horizontal roller, which is drawn with one or two passengers circularly by horses, blindfold, over the grain." Two hours more took our friends to the Hazer. There they waited till nearly dark, and then pushed rapidly on to the Zab.

Beside us, not a soul was visible in that desert space, where nomad Arabs often vie with the Koords in skillful attempts at robbery and murder. We rode up to the house of Yassein Agha, in a village bearing his name, and greatly astonished the crowd upon the roof by our solitary appearance. They wondered, even more than we, that no band of marauders had fallen upon us in crossing the plain.

Yezidee Village—Hospitality—Arbela.

It was the evening of the next day, when Dr. Lobdell proceeded on his journey.

Our horses were made to swim across the Zab by Koords, who each sat on an inflated skin, and pulled his animal after him. After we had rode an hour up the river's left bank, among wormwood bushes, we stopped to feed our animals, and sleep a few hours near a Yezidee village, on every house of which were seated three or four storks. An old castle built by Mohammed Pasha, the first Turkish Governor of Mosul, stands on the bank of the Zab near the village, which is there three or four hundred feet high, and almost perpendicular. The Zab at this point is very swift, and appeared to be about as wide as the Tigris at Mosul, and quite as difficult to ford.

Dr. Lobdell derives "Zab" from the Turkish "Zarb," which means "violent," "swift;" so that it resembles the name of the Tigris, (Hiddekel,) which means "arrowlike," "vehement." Having remained at the Yezidee village till eleven o'clock, the party set forward toward Ain Kawa, a Chaldean village, where most of Jeremiah's relatives reside.

We stopped a few hours before sunrise, near a collection of black tents, from sheer fatigue; and when I awoke, I found a man holding my umbrella over me, to shield me from the burning beams of the sun, which was nearly two hours high. An Arab politely treated us to some sheep's milk and *lebn;* and soon we were again on our way, rambling over the battle field of Darius and Alexander, and perhaps crossing the track of the retreating Xenophon.

In the evening, Dr. Lobdell went to Arbeel, (Arbela,) not only to see that celebrated place, but to obtain a guard.

Arbeel, for the most part, is built on a very high and large circular mound, resembling Koyunjik; and it bears marks of very great antiquity, though no sculptures have as yet been found in it. Indeed, every part of it is closely covered with houses; and excavations are impracticable. The place is notorious for its Moslem bigotry. Not a Christian family resides there. A few Jews are found; but nearly all the people are Koords, of whom there must be from ten to fifteen thousand. A strict guard is kept over them by the Governor.

Ain Kawa.

Two extracts will be taken from the notes of Dr. Lobdell on his sojourn in the village of Jeremiah.

17. This morning I visited the principal church in Ain Kawa, its confessionals, pictures and tombs, and came out covered with fleas. These creatures actually drive the worshipers out of doors at this season, and the services are held in the open court.

To the bystanders who accompanied me to the church, I pointed out a large picture in the holy of holies, and asked if they knew whom it represented. All instantly replied, Jeremiah among the rest, "The Messiah." I then read to them the name under it: "S. Bambino di Aracelli!" All were indignant at the Jesuitical imposition.

The door of the church was, as is usual among all Christian sects near the mountains, very low; for which various reasons are given. One is, that "strait is the gate, and narrow is the way, that leadeth unto life." Another is, that the prophet warns a man not to exalt his gate. A third and probable one is, that the Moslems may not be enraged at their want of humility, who would very likely drive their horses and cattle into the church, if the door were of sufficient size.

There are about one hundred papal Nestorians in Ain Kawa; and they have six priests!

On the day of our arrival, about thirty persons called on us, to whom Jeremiah preached faithfully. In the evening, they gathered on the roof where I slept,

and listened to a lecture till midnight. The next day they were more afraid of us; though my medicines drew together a considerable number. The priests had warned them against us.

I had a warm discussion with two self-conceited deacons, just as we were leaving the village. They declared that they knew a thousand times more than I did about the Bible and the true theology, though possibly I was their superior in medicine. It will be difficult for us to get a foothold in that village at present. Jeremiah's friends, who were formerly very bitter against him, seem to pardon his heresy now. They say to him, "We will forgive you; but do not try to make us heretics too."

Koordish Barbarism.

Dr. Lobdell left Ain Kawa about five o'clock in the afternoon, and traveled till after ten in the evening, when he came to a castle built by the famous Pasha of Ravendooz, who so long resisted the Turks. "Once more," he says, "I breathed the mountain air, and felt invigorated." Having slept under some large mulberry trees, near a babbling brook, he found that a number of men and women, when he awoke, had assembled to bathe and pray in close proximity to his pillow. Proceeding on his way over high hills, covered with shrub-oaks and thorns, he arrived at Sheikh Lana in the heat of the day.

18. Bayeez Bey, the chief of the place, said he would receive us, not because of the *bouyouruldu* of the Pasha of Mosul, or the letter of Ali Bey, but because I brought medicines. You would be interested, perhaps, in a detailed account of our stay among these wild Koords, who had never before looked on the face of a Frank. One wanted to kill me, simply because I was a foreigner; and he wondered why the Sultan had not given orders for my death. Several others agreed with him; and one man, with a long red beard and moustache, freckled face, blood-shot eye, and fiendish grin, declared that he would butcher me. But the Lord was my refuge. Jeremiah said that the medicines, which I hastily distributed gratis to about fifty patients, saved us.

Every man of the village is an agha or chief. Each has his portion of the fruits of the valley, apricots, peaches, apples, plums, mulberries, grapes, almonds, pears, pomegranates and figs. In summer, all live in booths of shrub-oaks, under the thick shades. Springs are abundant, and irrigation is easily effected. I never before saw so rich a spot. How sad to see it cursed by the occupation of the lawless Koords! They wanted to treat us as their servants, boldly declaring that they were much better than we. They even said on Sunday, "This hakeem will give us medicines; for he is afraid of us." But I refused to see any but those who were extremely sick, at the risk of their rage. One red-turbaned man wanted me to see his son. I replied, "It is the Sabbath." "But," said he to my translator, "if he is a doctor, he must see him; if not, why did he come here?" Another said, "Perhaps he is a doctor, and perhaps he is not. He may have come to spy out our country, under the cover of physic." I at length quieted them, by telling them that Sunday is to me quite as holy a day as Friday is to them. I find that sincerity in religious observances is almost universally respected, however erroneous and absurd they may be.

There are about fifty Chaldean families in this village, who are bought and sold as slaves, every Koord, young or old, having a certain number. He can take fruit from their trees, milk from their goats, sheep and cows, leben, butter, eggs, &c., from their houses, money from their pockets, and flog them at his pleasure; and if he choose, he can sell the right thus to rob and beat them. "They were afraid to come near us," Dr. Lobdell says, "while the Koords were by, for fear they should be beaten after we left, if not before. Indeed, I saw the flogging process myself."

Danger—Ignorance—Error.

We could not preach to the Chaldeans at my tent; and so Jeremiah went to one of their houses. One of the priests was his cousin. He informed us that the Koords were talking about killing us, not doubting that I had an immense amount of money with me, though my style of traveling was very simple. One of them said, "His skin is covered with gold." The priest advised us to take a strong guard to Ravendooz. He admitted that the guard might be instructed to murder us, as was the escort sent by a Koordish chief to butcher Schultz. Times have changed somewhat since that day, but not particularly at Sheikh Lana. This is a secluded place; and few foreign influences or opinions ever reach it. Each night that I slept there, I felt it quite uncertain whether I should awake again. But God kept me from bloody hands. I wrote to my friends in Mosul by a mason from that place; but

I was obliged to be cautious how I used my pen, for fear of exciting the rage of the Koords. They suspected that I was reporting their treatment of the Christians to the Turkish government. The Pasha of Ravendooz told me that when he was first appointed to that district, three years since, Jews were bought and sold by the Koords as commonly as donkeys. He soon arrested the trade.

The Christians evidently thought me their friend; for they brought me apples, plums, apricots, figs, walnuts, almonds, mulberries and eggs, refusing all compensation, which a Koord would never do. They use the Fellahi; but all understand Koordish. They have no school, and but a small part of the Bible. The priest had never heard of any Ten Commandments, save those of the papal church; and, of course, in these was found, "Remember the Sabbath and the feast-days." Those other words, "Thou shalt not make unto thee any graven image, or any likeness," &c., "Thou shalt not bow down thyself to them, nor serve them," he had never seen!

His people did not dare to come to me for medicine, except in private. They were afraid of the blows of their masters. The "mutsellim" of Koy sells their taxes to the highest bidder; and while I was with them, a fiendish-looking fellow, who told Jeremiah I did not seem to realize that he was a great man, endeavored to collect treble the sum which he was to pay.

The religion of these Koords is the worst form of Mohammedanism. They regard every man of a different faith as their enemy; and never, save on principles of expediency, do they hesitate to bury a dagger in a Christian, Yezidee or Jewish bosom. If a man is a great butcher, he obtains promotion from the government. There is one near the place where I am writing, who has killed with his own hand more than twenty men, to rob them; and his great valor has secured him a place as Governor of a district in Azerbijan.

Ride to Ravendooz.

It was four o'clock in the afternoon of June 20, when Dr. Lobdell left Sheikh Lana. Bayeez Bey accompanied him a few rods, and then bade him "a grim adieu." Passing over a precipitous range of limestone and gray sandstone, the party descended into the large plain of Hareer. At the end of a two hours' ride, they came to a fortress; but the chief, to whom they had a letter from Bayeez Bey, refused to receive them, or to allow them to pitch their tent near his village for the night; and it was in vain that they begged a cup of cold water. They succeeded, however, in obtaining a guide to a village about ten miles distant, the chief remarking that they would there find one of their friends, meaning a Turkish Governor.

We had a solemn ride, passing half a dozen villages between sunset and dark, and not knowing what should befall us by the way. Our guide, a young man, told us some terrific stories about the bloody propensities of his people, and warned us to take a strong guard till we should reach Persia. The dagger-shaped tomb-stones along our path, and the red flag of independence flying from poles over the graves of unconquered chieftains, were not suited to repress our fears, as we rode slowly forward, in a region hitherto untrodden by civilized man. We were glad to lie down on a roof offered to us at the village of Hareen by our Turkish "friend," and slept soundly till day-break. I blessed God for even Turkish protection in these wilds of Koordistan.

Next day the route of Dr. Lobdell lay at first over a wild region, amid castles and plundering bands, the latter too small to venture upon an assault, till snow was seen on the surrounding peaks, and a great change was perceptible in the atmosphere. Afterwards his course was through a wonderful gorge in the high, sulphurous limestone rocks, between which rippled one of the streamlets at the source of the Greater Zab. "Perpendicular banks," he says, "from a thousand to fifteen hundred feet high, with cones, towers and battlements, gave the deepest interest to our slow and difficult ascent. The gorge afforded a fine place for the study of geology; and the route for many miles reminded me of the cliffs along the Tigris, between Hassan Keif and Jezireh."

Ravendooz—Inscriptions—Perils.

The Pasha of Ravendooz, where we arrived just as a cannon had boomed forth the hour of sunset, received me with the greatest possible civility, after reading my firman, making me ride his splendid horse, clad in rich crimson trappings, while a huge torch of flaming bitumen was carried before me to his summer house, where ten soldiers attended me, the Pasha refusing to allow me to pitch my tent near the steep bank of the river opposite the terraced town, declaring that he could not insure my head there an hour after dark, and saying that if I was killed, he should lose his

place for not taking better care of me! This was a warning that I was in Koordistan. He breakfasted with me the next morning, and I dined with him at evening. It appeared afterwards that all his attentions grew out of a desire to secure my surgical services, which were cheerfully rendered to him and his retinue during the day.

The Pasha gave our travelling friends an escort to the castle of Abd el Kadr Bey at Sedekan, who has a Turkish officer of equal rank by his side to watch his Koordish tendencies. "It was pleasant to get away from that place," Dr. Lobdell says. About half a mile from Sedekan he discovered in a valley a basalt pillar, four feet high, fourteen inches thick, and twenty-eight inches wide, carved with small cuneiform characters, but very much defaced by the rains of the last two thousand years. "I suppose no Frank ever saw it before," the Doctor writes, "at least since the days of Alexander, who doubtless chased Darius over the track we followed." It gives unmistakable evidence, he thinks, of having been erected by the same hero that set up the famous pillar of Kalea Sheen. At dark he "drew up to a collection of Koordish tents," near Berbezeen, and spent the night in the open air, before a large fire, around which sat a score of "ghastly and savage" Koords. At five o'clock next morning, the party proceeded on their romantic and rugged way.

24. Our guide relieved the cold and tedium by various tales of Koordish valor, for two hours, when we came suddenly upon twenty-two Koordish tents, pitched behind some rocks near our path, from which, as we approached, about thirty men, the most of them with guns, and the rest bearing heavy-headed crooks, came out upon us, grinning horribly, like hyenas about to seize their prey. Every man possessed of a gun had his hand on the lock, and seemed just ready to pull the trigger. Jeremiah and myself drew our horses side by side, and faced them. Jeremiah's face was as white as the surrounding patches of snow; and I laughed from terror. Our kavass stood motionless, his hands on his bolsters; and all of us expected a battle. The horseman furnished us by the Pasha of Ravendooz, although a Koord, had stood a moment motionless; but, seeing our critical position and his own, he spurred his horse towards them, and asked them why they had come out in that way. "To take your souls, you sons of dogs," was the instant reply, as translated by Jeremiah. The guard then told them with what honor his master had received me, and that if they touched a hair of our heads, Mohammed Ragoub Pasha would annihilate their whole tribe! His earnestness seemed to terrify them, and as they paused, (with what visages!) we put spurs to our horses, and were soon on the opposite side of the ledge.

After an hour's ride, Dr. Lobdell arrived at the azure pillar of Kalea Sheen, where he halted about two hours. "The stone is a very interesting one; and the inscription has been copied recently by a Russian gentleman, as also by Col. Williams." The succeeding night was spent at Ooshnoo, at the hospitable house of the Governor. On the following day, about noon, our missionary brother arrived safely at Oroomiah. grateful for the protecting power of a covenant-keeping God.

Gawar.

LETTER FROM MR. COAN, SEPTEMBER 26, 1853.

THE present letter was written at Mosul. This fact will be accounted for in the extracts which follow.

Release of Deacon Tamo.

I embrace the first opportunity to inform you of the release and safe return of Deacon Tamo to his home, September 10. We had some time previous received (in Oroomiah) a letter from Mr. Brown, our Chargé d'Affaires at Constantinople, informing us that a vizierial letter, authorizing his release, had been sent to Van, with orders to take security and let him go. We also heard by the same post that Lord Stratford de Redcliffe had caused a letter to be sent to Mohammed Pasha, requiring his immediate and unconditional release. We lost no time in sending Khamis with the joyful intelligence to his brother, whom he met in Bashkullah, September 6.

I left Oroomiah for the purpose of making a preaching tour with Mr. Rhea through Koordistan. Dr. Lobdell was desirous of returning to Mosul by the mountain route; and we proposed, on account of the unsettled state of the country, to accompany him for mutual safety and comfort, at least as far as Amadiah; and we had instructions from our brethren in Oroomiah to go as far as Mosul, if circumstances would allow. On reaching Gawar, (Dr. Lobdell and Mr. Rhea had preceded me a few days,) I learned that, although Deacon Tamo

was known to be in Bashkullah, his enemies were boasting that they should prevent his return home, till we should leave the country. He had been detained eight days in Bashkullah; and we knew not how much longer he would be kept there. We thought it exceedingly desirable to see him before we left Gawar for our tour, and ascertain the circumstances of his release at Van, whether he had in any way committed himself, or given security, and why he was still detained. Accordingly, Mr. Rhea and myself repaired to Bashkullah, where we arrived, after a forced march, on the afternoon of September 9.

We very soon had an interview with Kamil Pasha, who was exceedingly kind in all his bearing towards us. He introduced the subject of our errand himself, and informed us that Mohammed Pasha had sent the Deacon to Bashkullah, ordering him to be retained till he himself should be assured that there would be no disturbance consequent upon his return to Gawar. Kamil Pasha had accordingly written to the Moodir and meglis of Gawar, immediately on Tamo's appearance in Bashkullah, inquiring if there were any reasons why he should not at once return to his home. The Moodir, with the advice of his meglis, replied that the Deacon's return would endanger the peace of the country, and was wholly unadvisable. Kamil Pasha at once sent for three members of the meglis to come to Bashkullah. On our way to Bashkullah we passed them, the Bishop being of the number.

Kamil Pasha informed us that he was only detaining the Deacon for their appearance, that he might charge them to keep the peace, and allow of no interference with him or us in our lawful pursuits, and might threaten them with severe punishment, should any thing occur to give him or us trouble. He then, unsolicited, told us he would give Deacon Tamo up to us to return with us, without waiting for the meglis to appear. He accordingly summoned him to his presence, and publicly acquitted him, imposing no restrictious upon him, other than to be a good citizen, and obey the laws of the empire.

Return to Gawar.

Mr. Coan has described the return of Deacon Tamo to his native village in the following language.

We took our leave of the Pasha, thankful to him for his kindness, and grateful to our heavenly Father for so happy a termination to this most trying affair. We felt humbled and abased before God for our unbelief, and longed for a place to be alone, and weep our thanks to Him who had so mercifully interposed in our behalf. We left that evening for Gawar, taking Deacon Tamo with us, and reached our expectant friends on the evening of the next day. I leave you to imagine my feelings, as I contrasted that night's ride with the one I had performed a year and more previous, on my first mission to procure his release.

The Deacon's joy at deliverance was great, but it was a chastened joy. He said, "Other sorrows may await me, compared with which my imprisonment is nothing." As his eye first caught a glimpse of his lovely plain, and the river gliding away among the hills to join its waters with the great Zab, tears filled his eyes, and he fell behind to give vent to his full heart in overflowing expressions of praise and thankfulness. As we passed along the plain, it was affecting to see the poor people come out to welcome their friend and brother. When we came in sight of his village, all were on the road, old and young, to meet him. I will not attempt to describe the scene which followed. Suffice it to say, that the joy was great; and as he spoke to us in the fervid strains of his own masterly eloquence on the following Sabbath, there were few dry eyes in the company of eager listeners. They smote upon their breasts, and thanked God that they were permitted to hear his sweet voice once more. He appears remarkably well, and shows a subdued and lovely spirit.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, OCTOBER 10, 1853.

Baptism of a Brahmin.

In a previous letter, Mr. Ballantine referred to the case of this young brahmin; but the present communication is sufficiently full and satisfactory.

I have much pleasure in informing you that a brahmin youth, about nineteen years old, named Vishnoopunt, was baptized on the first Sabbath in this month, and received into our mission church. His family resides in Poona. He came to this place a little more than a year ago, to take charge of one of the girls' schools supported by the natives. You

have been informed before that, in consequence of the desire which the natives have begun to cherish for the education of their daughters, two schools for girls are established under the patronage of a society of natives, and are in successful operation, being attended by girls of the best families. These schools owe their origin principally to the efforts in behalf of female education made by our mission in past years.

Vishnoopunt had previously no knowledge of Christian truth; on the contrary, he rather despised Christianity. Soon after arriving here, he became acquainted with Hurripunt; and in January or February last he expressed a desire to know more of the Christian Scriptures. Hurripunt began to read the Bible with him, explaining its truths, and urging them on his conscience. Vishnoopunt often came and spent the night at Hurripunt's house, in order to have a better opportunity for becoming acquainted with Christian truth.

A few weeks ago, he decided to embrace Christianity, and made known his feelings very openly to the people with whom he was residing. Some officious person went to the parents of the girls attending his school, telling them not to send their daughters to Vishnoopunt any more, as he was about to become a Christian. Finding his work thus unceremoniously taken away from him, he removed at once to Hurripunt's house; and he has ever since been living with him. He is now devoting a part of his time to teaching in the Christian girls' school, under Mrs. Ballantine's care.

Three weeks ago, his mother and younger brother came up from Poona to see him. His mother urged every argument which she could think of to induce him to return; and she also attempted to employ force; but it was all of no avail. One day, with the assistance of several brahmin friends, she shut him up in the house where he had formerly taught school, he having gone there on that occasion to see her; but I went with some of our young men, and made them open the door, and released him. The poor mother begged me to order him not to leave the religion of his fathers, not to become a Christian. I told her I could give him no such direction, and urged her to accept of the same Savior whom he had chosen.

The younger brother came the same evening, and ate with Vishnoopunt at Hurripunt's house, thus showing his friendliness of feeling and disregard of caste prejudices. He has been in a Christian school at Bombay for a few months; and we hope that the course which Vishnoopunt has taken, will have a good effect upon his mind. He told Vishnoopunt that he was glad he had become a Christian. The mother, on the contrary, told her son that she would not have cared, had she heard that he had been guilty of licentious and dissolute conduct; but now that he had become a Christian, and given up caste, he had blackened his face, and disgraced his parents, and it was more than she could bear.

Vishnoopunt, upon his examination, showed that he had obtained a good knowledge of the way of salvation and of the great doctrines of the gospel. He is a very ready speaker, and of exceedingly quick mind; and we think bids fair to be a very useful man.

Other Incidents.

Mr. Ballantine mentions some other incidents, which are worthy of a place in the Herald.

Last week, on Wednesday and Thursday, there was a large assemblage of people at Bhingar, on the occasion of the annual pilgrimage to the goddess Bhawanee. Mr. Hazen and myself went there, with all our native assistants; and we had some very good opportunities of exhibiting the truths of the word of God. When we met the brahmins of Ahmednuggur, many of whom were there, we found them disposed to be very abusive. They were evidently excited by the recent conversion of Vishnoopunt. We had evidence, however, that our words made some impression, even when answered by abuse. The day after, one of our young men visited a shop in this city for the purpose of trading; and the shopkeeper remarked to him that he had a conflict in argument with one of the missionaries the day before at Bhingar. The young man asked him if he had proved that the missionary was wrong. "No," said he, "it is impossible; for all his words were true. My own conscience bore witness to the truth of all that he said." This man, after a few minutes' conversation with us the day before, went off laughing and saying, "Oh, I will come to-morrow and become a Christian." It is pleasant to see that the words of the missionary remain in the conscience, notwithstanding the effort to throw them off with a laugh or a jest.

At the singing of the mahar gooroos, some things of interest occurred. One

had a song declaring that God was triune. He spoke of God the Father and of the Holy Spirit; but the third person in the Trinity he was unable to tell. He was unwilling to acknowledge the Son of God, the blessed Savior. They stumble at this stumbling-stone.

We were intending to have our meeting, corresponding with the meeting of the Board, on Thursday last; but on account of the pilgrimage it was inconvenient; so we had it on Friday. It was a very good meeting. A large number of the native converts made addresses, showing how greatly they prized the blessings of the gospel, and how deeply they felt in view of the advantages they now enjoyed. I took the opportunity to give them some account of the meetings of the Board, which I attended while in America.

Madura.

LETTER FROM MR. MUZZY, AUGUST 4, 1853.

In the latter part of June, Mr. Muzzy made a tour among the villages which constitute a part of his field. He was absent from home eleven days, and traveled one hundred and seventy-seven miles. He preached the gospel in fifty-two villages, distributing tracts and portions of the Bible at the same time, as he had opportunity. In a communication of considerable length, he has given an account of this tour; but the details are similar to what has been published already; hence it will not be advisable to make many extracts.

Tenure of Property.

On the second day of his tour, Mr. Muzzy arrived at Maloor, where he found the Assistant Collector of the district. The following extract contains some items of information, which may be new to persons in this country.

The principal business of the Assistant Collector in Maloor is to give the people receipts for the taxes which they pay. These receipts are all the title which the cultivators have to their lands. As soon as one of them ceases to cultivate, his farm is given to any person who will pay the taxes. The Company own all the land, and let it out to individuals. The Zemindar system is different. According to that, a whole town or province is let to one man; and he rents it in parcels to others. Thus, it will be seen, the East India Company is a vast firm of landlords; and all the people of these wide realms, instead of owning the soil on which their fathers lived and died for so many ages, are only tenants at will, liable at any moment to the loss of all, whenever the government wishes to resume it.

Still the rule of the Company appears to be as equitable and mild, as in the present circumstances of the country is practicable. That there is abundant injustice perpetrated by the native officers of the government, through the length and breadth of the land, is well known. But such is the degraded state of the natives, and such the difficulty of arriving at the truth from witnesses, that a correction of this abuse is almost impossible.

Efficiency of the Government.

On the 24th of June, Mr. Muzzy was at Munapavie, which is surrounded by flourishing villages. "The whole region," he says, "is an interesting one to labor in."

This was a place of some consequence in the days of the Nabob of the Carnatic; as his army was stationed here. The remains of an old fort and a fortified camp are still visible; and they cover a large space of ground. The large-domed palace of the Commander-in-Chief is now used for a public bungalow.

Those were the days of trouble, when "there was no peace to him that went out, or to him that came in," throughout this whole land; but now how changed! Now we have no fear in passing alone through any part of the country; and we frequently sleep in the rest-houses with the doors open, or in our bandies under a tree; and we have never, to my knowledge, lost the smallest article. From the accounts which I find in the papers, I suspect that we enjoy more security here than you have in America. This affords us often a good argument for Christianity; especially, as all will acknowledge that no such state of things has been known under any but a Christian government.

Signs of Progress.

Three days later, Mr. Muzzy arrived at Nuttom, respecting which he writes as follows: "In this place there has been for some time a slight movement favorable, as we hope, to the advancement of truth among the people. A number of families, poor and of low caste, have been thinking of uniting with us. They now ask for a school in which they may learn 'this good way;' and they say they are ready to sign any agreement which we may require; and some o.

them appeared really in earnest about it, while the others simply acquiesced."

On the 28th of June, Mr. Muzzy passed through a village, containing heathen and Mohammedans. The people listened to the Scriptures and tracts that were read, and to what was said to them, with apparent candor. Next day he found some Mohammedans, who became angry, and spoke with much warmth; but the heathen heard with attention. On the last day of the tour, Mr. Muzzy went to the villages in the vicinity of Maloor. "We were favored," he says, "with good seasons in making known the gospel in most of the places we visited." Other extracts of the same import might be published; but these must suffice.

The conclusion of the letter is in the following language: "In looking over this field which I have visited so many times, and in which we have had so much success and so many reverses, I cannot but feel that the work is steadily though slowly advancing. Beneath the froth and scum of opposition and superstition, there appears to be an under-current of true knowledge, with an improved conscience, which we trust the Holy Spirit will use in due time for the renovation of this whole land."

Proceedings of other Societies.

LOO-CHOO MISSION.

Dr. BETTELHEIM has succeeded in maintaining his position at Loo-choo; and a layman, after laboring seven years in London as a city missionary, has been sent to his assistance. The visit of the American squadron has operated favorably; and the prospects of the mission are brightening. Three persons have received baptism in Napa; and another is a candidate for the same privilege at Shuy.

An appeal has been issued by the Committee, having charge of this mission, for the men and the means of a speedy enlargement. "The Lord," it is said, "seems to be preparing an open door for entering Japan;" and "the machinery and materials for a future mission in that kingdom are in preparation at Loo-choo."

BASLE MISSIONARY SOCIETY.

A LATE number of the Dnyanodaya contains an abstract of the thirteenth report of this society's mission in India. It would seem that the blessing of God has attended the labors of his servants in this field. The number belonging to their congregations is 1,699, 200 having been added during the year under review. The communicants amount to 780.

The English school at Mangalore has 51 pupils, and the one at Calicut has 45. The girls' schools contain 151 boarding and 95 day-scholars. In the boys' boarding-school there are 65 pupils; and the vernacular day-scholars amount to 1,287. The whole number of persons receiving instruction, therefore, is 1,692. The industrial school, in which various trades are taught, has met with encouraging success.

The number of laborers from Europe is forty-five, of whom 17 are females. There are 63 catechists, and 15 Christian schoolmasters. The expenditures of the mission for the year amounted to 64,893 rupees, a considerable portion of which sum was contributed by the friends of missions in India.

LEIPSIC MISSIONARY SOCIETY.

THE following table exhibits the state of the mission sustained by this society in Hindostan, according to the last report.

STATIONS.	Missionaries.	Catechists.	Readers.	Teachers.	Heathen baptized.	Persons confirmed.	Received from other confession.	Whole number of communicants.	Scholars.
Tranquebar,	1	3	2	4	5	20	3	454*	211
Tirumenjanam,	1	2	1	4	4		111	115	75
Vorreiar,	1	5	2	12	21	19	2	814	310
Mayaveram,	1	1	5	1	26	7	66	223	20
Madras,	1	5	1	3	12	9	7	330	60
Puducottah,	1	2	4	2			12	35	139
Trichinopoly,		2	1	2			20	60	45
Tanjore,		2	1	1	1		150	121	30

* Including Europeans.

PARIS EVANGELICAL MISSIONARY SOCIETY.

THE large mission, supported by this society in South Africa, held its annual meeting at Morija in April last. From the imperfect reports presented on that occasion, the following table has been constructed.

STATIONS.	Congregations.	Number of communicants.	Added last yr.	Catechumens.	Scholars.
Thaba-bossiou,	150	89			
Beersheba,	550	284	57	61	100
Berea,	50	27			
Carmel,		66	9	6	40
Morija,*					
Bethesda,	75	42		8	30
Mekuatling,	175	43		12	

* Reported as without any material change.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—It will be remembered that when the Hawaiian brethren went to the Marquesas Islands, for the purpose of commencing a mission the Rev. B. W. Parker accompanied them. The vessel in which the party sailed having arrived at Tahiti on the 24th of July, Mr. Parker wrote from Papeete July 27, as follows:

A short time before we left Honolulu, doubts were expressed whether the French authorities at Tahiti would allow the mission to proceed to the Marquesas, as they claimed possession of the entire group. I had a letter of introduction to the French Governor residing at Tahiti; and Mr. Howe went with me to call on him and present my letter. We found him very ready to converse on the subject of the mission to the island of Fatuhiva, and he made no objection to its establishment. He stated to us that the French government claimed possession of the entire group, and will protect all their interests there; but he did not intimate that there would be any restrictions laid on the labors of Protestant missionaries in those islands.

It is pleasant to see the impression which the Hawaiian missionaries make on that part of the community at Tahiti which feels an interest in missions. There are native teachers and preachers in these islands; but they are of very different attainments and qualifications from our Hawaiian teachers and preachers.

We expect to be detained a week or more in this place, and then proceed to the Marquesas Islands; stay two weeks at Fatuhiva, and see the missionaries settled there, and perhaps touch at some of the other islands in the group; and then return by the way of Tahiti to the Sandwich Islands, where we hope to arrive some time in the month of November.

Mr. Kinney, in writing from Kau on the 12th of September, says: "Our religious meetings are pretty well attended; and we have quite a number of inquirers. Several were received into the church at our last communion. Our people are busily at work on two stone meeting-houses; which will be nearly finished, we hope, and paid for this year."

FUH-CHAU.—A letter from Mr. Baldwin, dated June 30, gives an account of the labors of the brethren at Fuh-chau for the six months previous, from which it appears that they have had four schools under their care, the average attendance of the pupils having been eighty-five. The instruction imparted is mostly religious. The preaching of the Word has been continued, as heretofore. In the school rooms, in the dwellings of the missionaries, in the four chapels which have been opened for public worship, and in the neighboring villages, the gospel of Christ has been proclaimed. But the results are not such as could have been desired. "We believe that some are contemplating our labors," Mr. Baldwin says, "with feelings of curiosity, and that others have fears that these things are so; but we long for the manifest presence of the Spirit to convict of sin and lead to Christ." Our brethren think that their work is hindered by the rebellion; but they believe that a brighter day for China is approaching.

CANTON.—Under date of September 24, Mr. Williams mentions the death of Tientsai, a native assistant. "He was an illiterate man, and contented with a humble station, in which he tried to do his duty, and make known his faith, as he had opportunity." He appeared to put all his trust for salvation in the Lord Jesus Christ. The following extract bears the same date: "In this great city and its villages, altogether numbering two millions, peace still maintains its sway; and we think the importance of the post to the insurgents will induce them to defer its occupation, until other southern cities shall have been taken, or shall have gone over. This will follow then of course. Some brawl may precipitate matters, however, and make these streets a scene of strife and blood dreadful to behold. There is much bad feeling among a few against the Manchoo soldiers, numbering five thousand men, and perhaps fifteen to eighteen thousand individuals; but the citizens at large do not hate them personally. Altogether, we are in an exciting and critical position; and the Consuls are taking such precautions, as they can, to be forearmed when an outbreak shall require aid to be afforded to foreigners."

TAMIL MISSIONS.—Messrs. Hastings and Joseph Scudder, with their wives, arrived at Madras in good health on the 17th of September.

MADRAS.—The following extract is from a letter of Mr. Winslow, dated September 24.

Our schools and congregations continue encouraging. I think that I mentioned in my last the baptism of two adults at our last communion, July 24. On the 31st of August, I had the pleasure of marrying Thomas (who is Dr. Scudder's assistant, and was baptized by me while a member of the school here) to Eliza, who was received into the church at Chintadrepettah about a

year since, and who, I trust, is a sincere Christian. It was the more gratifying to us that Thomas, though a Naick and among the Teloogoos of a high caste, of his own accord proposed for Eliza, who is of low caste, though of a good family, and pretty well educated. A great number of natives attended the wedding, there having been probably two hundred present in the church; and I have heard of no difficulty, such as there often is, because the parties are of different castes.

MADURA.—From a letter of Mr. Rendall, dated August 24, the following paragraphs are taken:

Walter Hubbell, the principal teacher of the girls' boarding school, has died of cholera. This was a great loss to the school; but his place has been supplied by A. Bond, a graduate of our seminary. He previously was the teacher of the boys' boarding school at Sivagunga. There are now thirty-eight girls studying in the girls' boarding school. Two have been married lately to helpers in our mission. At our last communion season, I received one of the older girls into the church. Our Sabbath congregation at the station increases slowly.

During my last visit to the congregation at Malakarl, I saw evidence of increasing interest in the subject of religion, on the part of those who have placed themselves under our care. There are now thirteen families studying regularly, and attending church on the Sabbath. Ten of these families are pullars; and there are yet twenty families among the pullars who have not joined us. Some of these attend our meetings, and are favorably disposed. During my last visit to the village, I saw twelve of them. They came and listened attentively to the truth. After urging upon them the duty of forsaking idolatry, I asked them why they all could not immediately join their comrades in seeking Christ. They replied that all I had said was true; that they had no confidence in their religion, but they could not come all together; that I must remember that when I first went there, less than two years ago, only five families joined, and they were greatly afraid. "Now ten families are with you. One has joined this month; another will join next month; and eventually we will all come."

My attention has been given of late to four villages in the vicinity of Sicundamalie. One of my helpers has visited them repeatedly; and he reports from five to ten families in each village as ready to renounce idolatry and join us. I have visited three of the villages, and have seen the people of the four together on another occasion. I am convinced that there is a favorable opening for the spread of the gospel in that region.

AHMEDNUGGUR.—From a letter of Mr. Hazen, dated September 24, the following extract is taken:

In February I took my family upon a tour to the north. Mrs. Hazen had never been north of this city before. She had many opportunities for meeting with the women, and was much interested in the apparent advance which has been made in many places. The opportunities for preaching were very good. That whole field seems to promise a harvest, when we can devote more time and strength to it. Many are waiting for the light. In Dedgaum, one of the villages reported to you as a new outstation, we have erected buildings for the assistant and the school teacher. Many families here have given up idolatry; and a few young men seem to be true believers, or earnest seekers after the truth. The number who have met for preaching, whenever I have been there, has been about one hundred. Several young men are learning in an evening school, after the labors of the day. Some women also are learning, under the instruction of the wife of the assistant. We hope that place will yet become a light in the darkness to all that region of country.

OROOMIAH.—Mr. Cochran, under date of September 17, wrote as follows:

The papists are beginning to show more signs of life. They are abroad in the villages, and are endeavoring to open schools in places where but few papists are found, with a view to spring their net over others. They have also commenced building churches in the villages, thus availing themselves of the prevailing superstition of the people. But what will come of this new effort, remains to be seen. If, however, no more is effected than there was last season, we shall not have much occasion for apprehension.

There is one view of their efforts which is positively encouraging. As proselyters, they seem to be doing the drudgery of Protestantism. They are fighting the battle of religious toleration in the land. A few days since, the priest and the principal men of a large Nestorian village came to our premises, stating that the three families of papists in their village were beginning to build a church, and requested our interposition to prevent them. They reminded us that the master of the village was our fast friend, and would do any thing we desired; and they urged that it was our duty to use the power in our hands to prevent the spread of error there. They seemed as zealous and confident of the justice of their errand, as was Saul of Tarsus in his persecution of the saints. I need not say that we took occasion to show them a better way, and to enlighten their minds respecting the applicability of Gamaliel's counsel to the present as well as primitive age. And how obvious it is, that we could inculcate this truth more forcibly, and with a better grace, in opposition to our apparent interests, than we could have done in their favor.

CONSTANTINOPLE.—A letter of Mr. Everett, dated October 8, speaks of the religious interest

in the female boarding-school. The Spirit of the Lord has apparently renewed the hearts of a few of the pupils. "Some have been under most pungent convictions of sin," he says; "and some have come out full of joy in the love of Christ." In the same letter he writes as follows: "Our congregation is still increasing. With our scholars, we had last Sabbath about eighty; and we hope that our place will soon be too strait for us. There is one case of awakening out of the school. A woman of a family that is not enrolled among the Protestants, has become interested in the truth. We feel that God is near this people."

From a letter of Mr. Van Lennep, dated the 25th of October, the following extract is taken:

Every one's attention is more and more absorbed by events of a political nature. Our poor Protestants are forgotten; and, indeed, the Porte is endeavoring to conciliate all classes of rayas, and, therefore, behaving uncommonly well towards them, dispensing pretty even-handed justice. Hence our cause is advancing in all parts of the country, without exciting the attention of its enemies. It is thus that our native helper Zenob has obtained a house in Adrianople, and settled himself down with his family without opposition. Quiet and freedom from persecution continue to be the order of the day throughout the country. The wavering Deacon of Broosa has taken a decided stand on the side of the gospel; and its enemies leave him alone. The Governor of Akhissar has come to understand his duty better, and has brought down the taxes of the Protestants, from the exorbitant rate at which he had put them, to a trifle above what they formerly paid.

On the 31st of October, Mr. Goodell wrote from Hass-keuy, where he now resides, as follows:

The house I have taken is in an elevated situation, and I hope may not prove to be unfavorable to health. This suburb of the great city is a very important one; and there is plenty of work to do. A church was organized here about two years ago; and there is at present more than usual attention to eternal things, both in and out of the congregation. Especially is this the case in the female boarding school, several of the pupils having, it is hoped, been recently translated into the kingdom of God's dear Son. Here I should love to give all my strength, for the remainder of my short life, to the preaching of the glorious gospel, both publicly and from house to house; but another edition of the Armeno-Turkish Scriptures is so loudly called for, that I must without delay put my hand to that work, and for the present devote my principal time and strength to it, in the mean time preaching two or three times a week. But we are looking for times of refreshing from the presence of the Lord.

The formation, by the Protestant Frank population of this city, of an auxiliary Bible society in connection with the British and Foreign Bible Society, is a much more important event than can be well understood by the churches at home. It has elevated the European residents of this place to the dignity and privileges of the wise and good in every land, uniting their hearts and efforts in that which is without controversy most excellent, and bringing them into a blessed fellowship with the whole religious world. The first public meeting of this auxiliary is to be held to-morrow; and many are looking forward to it with great interest.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 30th of November, Rev. Epaminondas J. Pierce, of Philadelphia, and Mrs. Susan Pierce, of Bangor, Maine, Rev. Hubert P. Herrick, of McDonough, New York, and Mrs. Julia Herrick, of Granville, Ohio, sailed from New York for the Gaboon mission in the brig Lowder, Captain Brown. Mr. Pierce received his education in Dartmouth College and New York Theological Seminary. Mr. Herrick pursued his academical studies at Amherst, and his theological at Auburn.

On the 10th of December, Messrs. Bushnell and Best sailed from New York, on their return to their mission, in the Rodney Carr, Captain Swain. They were accompanied by Mrs. Lucinda J. Bushnell, of Schodack, New York, and Mrs. Gertrude Best, of Ovid, New York.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.			
Alna, m. c.	11 00		
Gorham, m. c.	49 48		
Patten, I. C.	1 00		
Portland, 2d ch. m. c. 110,33; High and State st. union m. c. 60,31; A. W. Tinkham, 30; 3d ch. 292,50; m. c. 66,55; to cons. CHARLES H. OSGOOD, H. E. DWIGHT and Rev. I. R. FRENCH H. M.	559 69	—621	17
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.			
Waldoboro', S. Morse,		10	00
Penobscot co. Aux. So. E. F. Duren, Tr.			
Bangor, Hammond st. cong. ch.	25 00		
Brewer, 1st cong. ch. and so.	22 62	—47	62
		678	79
Weld, T. H. Frye,		10	00
		688	79
Legacies.—Lewiston Falls, Miss Eunice Little, by T. B. Little,		20	00
		708	79

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.			
Fitzwilliam, Gent. 89,10; la. 54,20; m. c. 27,41; s. s. 14,19; wh. and prev. dona. cons. CALVIN COOLIDGE and Mrs. ELIZA W. JENKINS H. M.		184	90
Grafton co. Aux. So. W. W. Russell, Tr.			
Bath, Ch. and cong.		42	00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Manchester, Franklin st. ch. to cons. DAVID GILLIS an H. M. 100; David Gillis to cons. Mrs. SUSAN M. GILLIS an H. M. 100; 200 00
Reed's Ferry, Class of boys, 3 75—203 75
Merrimack co. Aux. So. G. Hutchins, Tr.
Chichester, m. c. 8 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Brentwood Cong. ch. and so. 21 50
Exeter, 1st and 2d chs. m. c. 9 82—31 32
Strafford Conf. of chs. E. J. Lane, Tr.
Farmington, Cong. ch. and so. m. c. 53 70
Sullivan co. Aux. So. E. L. Goddard, Tr.
Plainfield, Ch. and cong. 20 00
543 67

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Daniel French, wh. cons. Miss SARAH F. WORCESTER, of Worcester, Ms. an H. M. 100 00
Lyndon, Cong. so. 41,65; s. s. 28; 69 65—169 65
Chittenden co. Aux. So. C. P. Hartt, Agent.
Burlington, Mrs. A. Morton, 20; Calv. cong. so. m. c. 30; 50 00
Essex, S. G. B. 3 00—53 00
Orange co. Aux. So. L. Bacon, Tr.
Randolph, Cong. ch. and so. to cons. Rev. DANN BLODGETT an H. M. 52 50
Orleans co. Aux. So. H. Hastings, Tr.
Craftsbury, Fem. miss. so. 20 00
Washington co. Aux. So. G. W. Scott, Tr.
Berlin, Cong. ch. and so. m. c. 19; indiv. 19,27; 38 27
Waterbury, Ch. and so. to cons. Rev. C. C. PARKER an H. M. 50 00—88 27
Windham co. Aux. So. F. Tyler, Tr.
Putney, I. Grout, 10 00
Windsor co. Aux. So. J. Steele, Tr.
Royalton, Cong. so. 18 00
411 42

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
E. Falmouth, 2d cong. ch. and so. 4 70
N. Falmouth, 17 00—21 70
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, Young la. inst. m. c. 7 00
Sheffield, Gent. 28; la. 51; 79 00
Stockbridge, Chil. miss. asso. 5,25; Sarah W. Adams, for a hea. child, 1; 6 25—92 25
Boston, S. A. Danforth, Agent.
(Of wh. fr. a lady, 5;) 70 37
Brookfield Asso. W. Hyde, Tr.
Brimfield, 165 36
Brookfield, 114 15
Charlton, Gent. 23,87; la. 59,12; m. c. 17,01; to cons. Mrs. MARTHA M. HAVEN an H. M. 100 00
Dana, Gent. 5,75; la. 5,25; m. c. 5,22; 16 22
Dudley, Gent. and la. 65,95; m. c. 12; 77 95
Hardwick, 177 92
Holland, 11 00
New Braintree, Gent. 74,17; la. 88,05; m. c. 40; Mrs. Moulton, dec'd, 20; 222 22
North Brookfield, Gent. 185,55; la. 95,30; m. c. 101; 381 85
Oakham, Gent. 106,81; la. 60,90; juv. so. 38,20; juv. sew. cir. 4; m. c. 24; wh. and prev. dona. cons. Rev. SAMUEL B. FAIRBANK of Bombay, WILLIAM E. KEEP and SIMON J. DEAN H. M. 233 91
Southbridge, Gent. 119,75; la. 78,47; m. c. 45,45; a. s. s. class, 12c. 243 79
Spencer, Gent. 120,75; la. 83,75; m. c. 17; 221 50
Sturbridge, 194 40
Ware, Gent. 410,55; la. 150,19; m. c. 65,30; to cons. HENRY IVES, CHARLES W. EATON, ADDISON A. HUNT of Ware, PETER JIMESON and JERUSHA EDWARDS of Upper Alleghany, N. Y., H. M. 626 04
Ware West, Gent. 70,88; la. 51,25; m. c. 38; to cons. MILTON LEWIS and CORNELIA A. GOULD H. M. 160 13
Warren, Gent. 99,52; la. 60,90; m. c. 11,70; 172 12—3,118 56
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Cong. so. 40 00
Essex co. South Aux. So. C. M. Richardson, Tr.
Lynnfield, Cong. ch. m. c. 10 00
Salem, Tab. ch. and so. m. c. 27 23—37 23
Essex co.
Marblehead, A friend, 8 00
Salem, Crombie st. ch. m. c. 14; a little boy dec'd, by his mother, for ed. of hea. boys, 2,03; 16 03—24 03
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. gent. and la. benev. so. 154 42
Enfield, Benev. so. (of wh. fr. Leonard Woods to cons. MYRON H. CRAFTS of Jackson, Mich., an H. M. 100; 630 00
North Hadley, s. s. 5,00; Mrs. Hurd's inf. class, 1,25; 6 25
Northampton, Miss Phelps's s. s. class, for Dakota m. 10 00
South Hadley Falls, H. G. T. M. 1 00—801 67
Harmony Conf. of chs. W. C. Capron, Tr.
Uxbridge Evan. cong. ch. 100 00
Middlesex North and vic. Aux. So. C. Lawrence, Tr.
Fitchburg, Cong. ch. and so. 275,57; m. c. 35,06; wh. cons. ADDISON HUBBARD, Mrs. LYDIA BOUTELLE and Mrs. LOUISA A. LOWE H. M. 310 63
Groton, Cong. so. 126,23; for *Lucretia Phelps*, Ceylon, 20; wh. and prev. dona. cons. ELIAL SHUMWAY and Miss BETSEY CAPELL H. M. 146 23
Harvard, 54 32
Leominster, 84 81
Lunenburg, 32 55
Shirley, 14 00
Townsend, Miss C. W. 7 00—649 54
Middlesex South Conf. of chs.
Hopkinton, 1st cong. ch. 3 50
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Roxbury, Eliot ch. and so. m. c. 20,38; a friend, 10; 30 38
Sharon, m. c. 15 45
W. Roxbury, South evan. ch. and so. 16; m. c. 8,02; 24 02—69 85
Palestine Miss. So. E. Alden, Tr.
Scituate, Cong. ch. 16 67
Pilgrim Aux. So. J. Robbins, Tr.
North Carver, 1st par. 5 00
Pembroke, Miss M. C. Ford, 10 00
Plymouth, 2d cong. ch. and so. m. c. 5 31—20 31
Worcester co. North, Aux. So. B. Hawkes, Tr.
Athol, Gent. 64,36; la. 27,33; m. c. 14,43; chil. 2,33; 108 45
Hubbardston, Gent. and la. 63 05
Phillipston, Gent. 75,75; la. 41,39; m. c. 28,36; 145 50
Royalston, Gent. and la. 127 00
S. Royalston, do. 19 86
Templeton, Gent. 79,12; la. 65,15; m. c. 45,02; 189 29
Westminster, Gent. and la. 60 00
Winchendon, do. 30,34; m. c. 33,13; 63 47
Winchendon North, Gent. and la. 75,85; m. c. 35,12; (for c. f. 10; prev. ack.) 110 97
887 59
Ded. c. notes, 5 00—882 59
Worcester co. Central Asso. W. R. Hooper, Tr.
W. Boylston, Gent. 40,44; la. 32,85; m. c. 31,31; 104 60
Worcester, 1st so. gent. 184,50; la. 124,57; m. c. 118,80; Salem st. ch. gent. 52; la. 26,25; m. c. 133,48; 639 60—744 20
6,692 47

Unknown, 2; Andover, a friend 5; Chelsea, Broadway ch. m. c. 22,20; Winnisimmet ch. and so. m. c. 20,51; E. Cambridge, evan. cong. ch. m. c. 11,11; Lowell, Appleton st. ch. m. c. 5,18; W. Cambridge, a friend, 2; 68 00

6,760 47

Legacies.—Newton, Benjamin Eddy, by Eben Stone, Ex'r, 49 00

6,809 47

CONNECTICUT.

Fairfield co. East, Aux. So. L. M. Shepard, Tr.
Huntington, Gent. 31,37; la. 35,80; Mrs. T. P. 5; 72 17
Redding, Gent. and la. and m. c. 62 16—134 33
Fairfield co. West, Aux. so. C. Marvin, Tr.
Fairfield, 1st cong. ch. and so. 16 00
Greenwich, 1st cong. ch. 35; s. s. 3; 2d cong. ch. and so. 160,29; m. c. 56; s. s. miss. so. for Mrs. Bridgman's sch. China, 50; 304 29
Ridgefield, cong. s. s. for a boy at Gaboon, 15 00
Southport, Cong. ch. and so. (of wh. fr. W. W. Wakeman, to cons. Miss ELIZA H. WAKEMAN an H. M. 100;) 264 31—599 60
Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, Gent. 90; la. 64,25; 154 25
Canton, Centre, La. 3 00
Enfield, 70,03; m. c. 67,62; 137 65
Granby, m. c. 14 00
Hartford, Centre ch. m. c. 8,93; T. S. Williams, 500; 508 93
Hartland, 1st so. 16 00
Manchester, 1st so. gent. wh cons. SAMUEL R. DIMICK and CHAUNCEY G. KEENEY, H. M. 271,03; la. wh. cons. Mrs. MARTHA B. WILLIAMS an H. M. 147,19; 418 22
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New Britain South, Ch. and so. (of wh. fr. F. H. North, to cons. Prof. D. N. CAMP an H. M. 100,) 458,28; m. c. 41,46; s. s. for sch. in Oroomiah, 11,51; 511 25—790 70
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5,628 78

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514 04

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Dwight, Cher. na. coll. 26 45
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Wheelock, Choc. na. ch. 50; N. G. 5; 55 00

1,293 47

Donations received in November, 19,106 02
Legacies, 307 43

$19,413 45

☞ **TOTAL from August 1st to November 30th, $58,641 10**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November, $551 25

DONATIONS IN CLOTHING, &c.

Centreville, Ms. Sundries, fr. cong. ch. and so. for Mr. Peet, Fuh-chau, 6 00
East Hampton, Ms. 1st par. Two bundles, fr. la. sew. cir. 15 00
South Dennis, Ms. A box, fr. la. sew. cir. of cong. so. for Mr. Peet, Fuh-chau, 34 00
Spencer, Ms. A box, fr. la. char. so. for Mr. Riggs, Dakota m. 56 00
W. Harwich, Ms. Sundries, fr. cong. ch. and so. 10 00
Worthington, Ms. A box, fr. fem. benev. so.

THE

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VOL. L. FEBRUARY, 1854. No. 2.

American Board of Commissioners for Foreign Missions.

Constantinople.

LETTER FROM MR. RIGGS, SEPTEMBER 9, 1853.

THE trials of the Protestants in Demirdesh have been mentioned in past numbers of the Herald. Early in September Mr. Riggs made a visit to that village, as also to Broosa, to promote the missionary work therein. He had the pleasure of taking with him authenticated copies of the recent firman given to Protestant rayahs. "This document," he says, "is the first ever given directly to the Protestants, though others have been given to Pashas for them; and thus, though it only confirms existing privileges, it is a step in advance. Besides, it has the much venerated *hatti-sherif*, or royal mandate, appended in the hand-writing of the Sultan. This is not affixed to ordinary firmans."

Mr. Riggs spent two days at Broosa, holding meetings at the request of the pastor of the Protestant church in that place. This native brother seems to be doing a good work among the people of that city.

The Protestants of Demirdesh.

That part of the present letter which relates to the village already named, will be given entire.

I returned last week from a visit of ten days to Demirdesh and Broosa. The Protestants at the former place I found firm, notwithstanding constant opposition; which, though restrained for the present from open persecution, continues as bitter as ever. I found them also hungry for religious instruction. The whole time of my stay there was a protracted meeting. The number who attended the various exercises, from day to day, was from twelve to twenty. This is a small number for a village containing some two thousand inhabitants; yet when we consider their earnestness, the eagerness with which they seemed to drink in every word of the preacher, and their firmness in time of persecution, we may regard it as a good beginning.

Besides, there are individuals who are convinced of the truth, but as yet have not courage publicly to avow it. And the hostility of opposers does not seem to be based upon a knowledge of the truth, but upon ignorance and prejudice. Their village has been unitedly and thoroughly Greek. Not a Turk resides there. And the people all speak Greek; while their countrymen in the villages near them speak Turkish. Their national pride is, therefore, touched by any one's leaving their "orthodox," "apostolical," and (above all) national church. They say now to the Protestants, "Believe what you like; only do not separate from the nation." Such is the unity which they seek and value! But if they could persuade the Protestants to withdraw their enrollment and be registered as Greeks, they would soon be at their old pranks again. Frequently while I was there, when the Protestants were passing through the streets, they were hooted after; and I was also, when with them. In one instance, being out with my host after sunset, stones were thrown at us

by some person concealed among the trees.

Mr. Van Lennep's Visit to Baghchejùk.

The village of Baghchejùk has been occasionally mentioned in the Herald, as one of the places into which spiritual Christianity appears to be gaining a permanent entrance. Efforts have been made to introduce the knowledge of "a more excellent way" by native brethren, especially by the pastor of the church of Nicomedia; and last year Mr. Everett was there for a few hours, going and returning, however, in the night. It is not known that any other missionary had ever visited this village, prior to August, 1852.

In the latter part of the month just mentioned, Mr. Van Lennep went thither, taking Nicomedia on his way. On reaching the latter place, about two o'clock in the afternoon, he found "the brethren" waiting for him at the landing. They had a boat in readiness; and in a few minutes, accompanied by two young men, one a pupil at Bebek in former years, and now a teacher at Nicomedia, he set out to cross the gulf. "The sail was unfurled," he says, "and as we glided over the water, I inquired of my companions as to the state of things in Baghchejùk."

Historical Notes.

The village lies about three miles from the sea-shore, in an elevated position, and surrounded by plantations of mulberry trees and vines, which form a bower of rich green. It is perhaps two hundred and fifty years since it was first settled by four families, all Armenian, whose progeny now amounts to about seven thousand souls, all more or less related to each other. They have always been very jealous of the intrusion of strangers, especially if belonging to a different religious community. Even the Turks have been unable to get a footing. A few years ago several of them made an attempt by purchasing houses; but they could never occupy them. This fact has made it more difficult for Protestantism to be openly professed there, as it must introduce a new community.

These people, moreover, have always been very zealous for their religion. While our colporters have long been able to go into the neighboring villages, and mingle freely among the inhabitants, holding discussions in the cafés, and distributing books without hinderance, here they have been scarcely able to show themselves. But in the other villages their doctrines and preaching were treated with comparative indifference; in this they were opposed by people who knew not a little about religion, and the majority of whom were able to read.

Several years ago one man, a brother of the headman of the village, adopted evangelical sentiments, and was probably affected by the truth. Not knowing what to do with him, the villagers finally made him a church beadle. He held the office for a little while; but his conscience soon compelled him to relinquish it; and he began to preach the doctrine of salvation through the cross of Christ with great boldness. He suffered much persecution in consequence, and was reduced to great poverty. But his efforts did not remain without fruit. One and another were convinced of the errors of their church, and received the truth through the labors of this man and those of the brethren at Nicomedia, who now had an opportunity to come to the village. They number nine heads of families, men in very good circumstances.

Some of the brethren in Nicomedia are in the habit of going to the village every Saturday evening, and returning on Monday, holding, so to speak, an uninterrupted meeting during their stay. This has not been accomplished without suffering. They have been assailed with stones and clubs, and are constantly hooted when they appear in the street. But the Governor of Nicomedia has vigorously interfered; and all violence has now ceased. Such was the state of things when I made this visit.

Approach to the Village.

Mr. Van Lennep describes his ascent to Baghchejùk in the following language:

On the other side of the bay, we found two horses, on which two of us rode, while the rest went on foot. Our path led us along the hedges of fine vineyards and mulberry plantations, and through persons at work here and there at the threshing floors. As we went on, we saw a great crowd collected at one of these threshing-floors; and, on inquiry, we found that some of the people of the village had come to meet and congratulate a man, who had just returned from a pilgrimage to the convent at Echmiadzin, and was, therefore, reputed almost a saint. My companions thought we had better pass by another path. As soon as we emerged from the shrubbery, the people composing the crowd saw us and recognized us; whereupon the boys and young men came forward, brandishing

their arms and their sticks, crying also, "Hooha, Hooha. Protestan, Protestan!" mingled with other equally sonorous exclamations. I noticed, however, that several of the older people reproved them, and tried to stop them. Not long afterward we came in sight of a group of men coming toward us. As soon as they recognized us, they ceased talking; and, when passing close to us, one said aloud to the rest: "This is their Pope," referring to me. Poor people! How they will one day wonder at their present views! As we came into the village, many eyes stared at us; but no one spoke. Indeed, some returned the salutation of the brethren, who had not dared to do so before.

Saturday Evening.

Mr. Van Lennep's interviews with the Protestants of this secluded place were exceedingly interesting. Continuing his narrative he says:

That evening I spent most agreeably in the company of the brethren; and as some came in, who are firmly persuaded of the truth of the doctrines which we preach, but do not openly profess them, the conversation chiefly turned on the duty of professing Christ before men. The man spoken of above was present. He is about fifty years of age, intelligent and well read in the Scriptures. He is somewhat deaf; and he says he rejoices in the fact; for it prevents his hearing many wicked speeches, which would grieve his heart. He goes by the name of "Uncle" in the village; and on account of his boldness he is the chief object of annoyance. He never skulks away; but with a bold front he always has something to say to every body. Here are one or two specimens. He was seated one day in a café, when the boys, instigated by older people, began to throw stones at him. He turned round towards them, and cried out, "Throw stones; throw them. They are to be the foundation of our church. The more you throw, the broader will it be." At another time, while pelted with stones by a mob in the street, he said to them, "You are right in throwing stones at me; for I have been your church beadle; I used to call you to church; that was a great sin."

The Sabbath.

The description which our missionary brother has given us of the Sabbath will be read with interest.

The next morning, when I rose, I opened the window and looked out upon the prospect. The house stood high, and the view was unobstructed. The foliage of the gardens under my feet was extremely rich and luxuriant. Hillock rose behind hillock, vieing with each other in the richness of their verdure; and down they went toward the sea, which appeared like a broad river. Beyond the bay rose Nicomedia, built on picturesque hills, and imbedded in gardens; and behind the whole were fertile mountains.

A Sabbath stillness pervaded the air. I thought of the congregations of God's people, soon to gather for worship in the different cities around, and of the masses still ignorant of him and of the power of Christ's death and resurrection. It was a blessed hour! Our people had risen before me. They were seated in clusters about the house, with the Bible before them, which they were studying, and about which they were conversing. With what beauty did its blessed truths break upon their minds for the first time! Their faces were radiant with happiness. We were soon collected for morning worship in the principal room; and the day was spent in conversation on the great salvation, and in reading and explaining the word of God. At noon we had a regular service, and I preached a sermon.

It was one of the greatest days of the Armenians in that region. It was the feast of the Virgin, in which, as the Protestants expressed it, they make her the fourth person of the Trinity, or, one might say, the first of the four, on account of the place she holds practically in their worship. In the morning the priest preached a long sermon in the church against Protestants; and the following may serve as a specimen of the attacks they make upon the gospel and its followers. After exalting Mary to the highest place in heaven, he said in substance, "The Protestants have come here, and are trying to deceive you with their insidious talk. Take care not to go near them. The Pasha has given orders not to molest them; and, therefore, you must not throw stones at them, nor beat them. You must have nothing to do with them; for as soon as a man looks at them, and speaks to them, immediately they throw their charms about him, and ensnare him. It is of no use whatever to talk with them. All they talk about, is silly nonsense. For instance, when I say that picture is made of canvas, they say, 'No, it is made of

paper.' But if you have any questions to ask which are really worth entertaining, come to me. I will answer them. You need not be troubled about what they say against our church. Just commit your souls to me, and I will take care of them. I will answer for your salvation. If by adhering to our church you are afraid you will be lost, just leave the matter to me. I will suffer for you." But these sermons only excite the attention of the people to the doctrines we preach.

Evening at Nicomedia.

Mr. Van Lennep had promised to preach at Nicomedia in the evening, whither he returned in the afternoon for this purpose.

Having reached Nicomedia, we had a service in the evening of the most thrilling interest to my heart. I could not help bringing up the contrast of my former visit, as I walked to the neat chapel, which is more like a New England church, the steeple excepted, than anything else in the country. And when I took my place in the pulpit, with its neat little green desk, its quarto Bible, with a lamp on each side of it, and looked thence upon some seventy people, the men seated in the pews on the right, and the women on the left, I could not help repeating over with tears, "What hath God wrought!" And then the singing, with the four parts fully sustained, how sweet it sounded, when the harmonies of Watchman, and the words which are a literal translation of "Grace, 'tis a charming sound," filled the consecrated place! "Bless the Lord, O my soul; and all that is within me bless his holy name!"

Monday I called on the Pasha and had a very pleasant interview with him. I mentioned that I had been to Baghchejùk; and he earnestly inquired how I had found things there. I told him that all was quiet, and that our people were very grateful for his interference in their behalf. He said that he had given stringent orders that no one should molest them, and that he hoped his commands would be obeyed.

At one o'clock in the afternoon I was in a boat, manned by three Armenians, waving my hand, and saying "God be with you" to the little band of brethren who had come to the wharf to see me off, and commit me to our Heavenly Father's care. A fine fresh breeze from the northeast brought us to the Island of Prinkipo in eight hours, where I spent the night. I reached home in safety the next morning by the regular steamer.

In another part of this communication, Mr. Van Lennep speaks of a previous visit to Nicomedia seven years before. His language is as follows: "I found that all but two had been induced to recant; and those two, being driven from their houses and the Armenian quarter, had been received by a Turk into his coffee shop. It was in a little ruinous room, over an adjoining stable, that we held our meeting, the wanderers all coming with tears, and vowing to the Lord that they would hereafter be faithful, even unto death. What a change since that time! Their services are attended by from sixty to one hundred and twenty hearers. They have a prosperous school, containing forty pupils. They are at peace with all men."

VISIT OF MR. DWIGHT TO BAGHCHEJÙK.

About two months after Mr. Van Lennep's return from Baghchejùk, as mentioned above, Mr. Dwight went thither to instruct and encourage the Protestant community. In a letter dated October 27, he has given a brief account of his visit.

The Past.

This brother has stated some facts which are contained in the preceding article; but as the reader will have a more perfect knowledge of the case, after reading the present communication, it has been thought advisable to publish the introductory remarks, as well as the part which follows.

In years past, various efforts have been made, especially by our native brethren in Nicomedia, to introduce into this place just and proper views of Christianity. The people have ever been noted for their strong attachment to the superstitions of their church, and they had imbibed the worst prejudices against Protestantism. They were resolutely determined that this (so called) heresy should have no entrance into their village. In spite of all their watchful precautions, however, one individual became enlightened some years ago, and began to speak with others on the new views he had acquired. They resorted to a wise and cunning measure at first, with the hope of soon bringing him back. They gave him a petty office in the church, one which would compel him to be present at all the services, and also effectually prevent him from having intercourse with others. He remained in this position about one year and a half, and then resigned; after which he was

subject to many sore trials and persecutions, on account of his faith. Gradually a few others were induced to join him, who also became the victims of the most unrighteous oppressions. Nor was there, for a long time, any redress to be had nor any relief. The village being altogether Armenian, it was comparatively easy to treat the Protestants with the greatest injustice, and all with impunity. Their houses were stoned; their persons were assaulted; their business was stopped; and they were in some cases thrown into prison, and reduced to the greatest straits. They hardly dared to venture into the streets; and, in order to meet for religious worship, they must either go to Nicomedia, which they often did; or they must retire to some secret place in the mountain. Again and again did Mr. Harootun, the pastor of Nicomedia, visit them by night, in order to preach to them the everlasting gospel; and then their place of meeting would be the dark, damp forest, with multitudes of jackals howling around them.

During the last summer, however, they have successfully fought the battle with their enemies before the Turkish courts in Nicomedia; and they have at length gained their point. It was not, however, until after many hard struggles, and much suffering. The Pasha of Nicomedia very resolutely punished the ringleaders of a mob, that had attacked the houses and persons of the Protestants; and he sent for the Armenian rulers of the village, and peremptorily ordered them to see that nobody molested this class of the Sultàn's subjects, saying that this was the wish of the Sultan himself, and that he should hold the rulers responsible for the good conduct of their people. Since that time, meetings have been regularly held there every Sabbath. Sometimes one of the native brethren goes from this city for the purpose; but more generally one or two of the Nicomedia brethren are present. Some of the leading Armenians called upon the Pasha in Nicomedia, and begged that he would forbid any one going from abroad to their village to hold meetings, saying that the Protestants, if they liked, could go over to Nicomedia to the preaching. "No," said the Pasha, "they are as faithful subjects of the Sultan as you are; and they have the same right to worship God in their own way."

The Patriarch Matteos.

The individual mentioned in the following extract has made himself so notorious in past years, that the friends of missions will recognize him at a glance. They will regret, however, that his character has undergone so little improvement.

The ex-Patriarch Matteos, of persecuting memory, has lately been appointed Bishop of the Nicomedia diocese, chiefly to get him out of the way; and one of his first episcopal acts was to go to Baghchejùk, and endeavor to bring back the Protestants to the Armenian church. The policy of the Turkish government would not allow him to use severe measures, however much he may have desired it; and he, therefore, resorted to entreaty and persuasion. To the leading individual among the Protestants, who had been reduced to penury by the extortions of a rich and persecuting brother in the flesh, he made (through another) the promise of steady employment, with a regular monthly stipend of a very tempting amount, as the reward of apostasy; and when it was found that he resolutely persisted in rejecting all overtures of this sort, the occupation he previously had, being from a faithful son of the Armenian church, was taken away from him. Matteos then went in person to the house where the Protestant service is held, and in the presence of several of his people endeavored to persuade the owner thereof to return to the bosom of "the church." The ecclesiastic, however, found the despised heretic too "mighty in the Scriptures" to leave him any hope of success. Indeed, after a long argument, he came off completely foiled; and it was soon spread through the place that their Bishop had been unable to answer the Protestant's reasonings.

As a specimen, I will mention the following. Matteos remarked that he knew some of the missionaries in Constantinople, and that he was once in Mr. Dwight's house, where he saw pictures of the cross and of the saints hanging up on the walls; that he asked Mr. Dwight what they did with these pictures; and he replied that they reverenced them, though they did not worship them. The Protestant was not able to controvert the facts stated, having never been in my house or seen me at all; but he replied, in the presence of them all, "All this is nothing to me. My faith does not depend upon Mr. Dwight, or upon Luther, but upon the simple word of God." This noble answer completely silenced the prelate; and he soon took his departure, in despair of doing anything with such a man.

On my recent visit, the individual re-

quested me to state to him the facts in the case; and truth obliged me to say, that only one single item in this story of the Bishop was correct; namely, that he actually did come to my house once and again, in former years, when we were on friendly terms, and he professed to be tired of the superstitions of his church. Every other part of the statement was a sheer fabrication. I explained to the brother, however, the very important difference between preserving pictures in our houses, as works of art or remembrances of friends, and hanging them up in churches for the people to bow down to them and worship them.

The Protestant Community.

Passing to the particular objects of his visit, Mr. Dwight writes as follows:

The whole number of openly avowed Protestants, who have as yet separated themselves from their former ecclesiastical connection in Baghchejùk, is only six or seven; but this is considered as a very good beginning for such a place. Besides these, there are many who now assent to Protestant views, more or less, and some who speak openly in praise of the evangelical way. I found our brethren rejoicing in two individuals, who, from being most violent and cruel opposers, had during the preceding week exhibited an entire change of mind on the subject, and were now on the most friendly terms. One of these is the keeper of a coffee-shop, where now our brethren resort for the purpose of meeting others, and conversing with them on the truth as it is in Jesus. He keeps a copy of the New Testament in his shop, and not only reads it himself, but reads and explains it to his customers, being often assisted by our brethren.

It is a very satisfactory mark of the progress of the work among the Armenians in Baghchejùk, that within a comparatively short space of time about forty copies of the New Testament, and five or six of the whole Bible, have been purchased by individuals among them from our depot in Nicomedia. Some who had not money, brought gold rings and other ornaments to exchange for the Word of God, thus showing that they esteem it as "more precious than rubies."

It was to me a great satisfaction to preach to this little handful of Protestants, who have had the boldness to stand forth in the face of so much opposition, and declare themselves on the Lord's side. As I was riding away, several Armenian boys followed me, crying out, "Protestant Pope"; "Protestant Vartabed," &c.

Aleppo.

LETTER FROM MR. BENTON, NOVEMBER 25, 1853.

As Mr. and Mrs. Eddy have been obliged to leave Aleppo for a season, on account of ill health, Mr. and Mrs. Benton have gone thither for the winter. The health of those now upon the ground, it is said, has never been better. "Since the return of Mr. Ford from Abeih one year ago, with his family, he has not lost a day. He has preached the gospel every Sabbath."

Progress.

Mr. Benton naturally speaks of the changes which have occurred at Aleppo since the commencement of the station. He alludes, in the first instance, to the subject of marriage; in respect to which he writes as follows:

Yesterday, at the celebration of the second marriage within a single month in the Protestant chapel, a worthy deacon of the first evangelical church in Aleppo, formerly a priest, was joined in the marriage covenant to a young Protestant woman from Aintab. The witnesses present, from various churches, whether in flattery or commendation it is unnecessary to inquire, acknowledged the ceremony to be more instructive, appropriate, and accordant to the gospel, than the custom on similar occasions in their churches, prolonged as it is for a week. In the summer of 1848, all the rumors in this city whispered everywhere that Protestants knew no marriage, and that we missionaries, living with our wives, were unmarried. But this morning I hear no intimation of this nature; and there is not a breath of scandal or reproach, on the occasion of a priest's marriage! I well remember the abominable calumnies and slanders assiduously circulated at that date; the object having been, seemingly, to gather all the odium of the dark ages, from Luther and Calvin and all other reputed heretics, imputing everything abhorrent in principle and character to us, and thus raising a high wall against our entrance on our work. These false representations have wasted and run themselves to death; and, contrasting the present with the past, the variety and extent of the change in public sentiment here, so obvious at

my first arrival five weeks ago, delightfully surprises me. The actual results will not be known in all their power, until the judgment of the great day.

Mr. Benton specifies some of these changes; and in reference thereto he uses the following language:

1. In a *civil* point of view, Protestantism in Aleppo is an established fact. Less than five years ago its existence was denied by the Governor himself. Now a firman from Constantinople has duly authorized the organization of a separate community, paying their own taxes, &c. But in this, Providence has anticipated the wants of our friends. This community is yet unorganized, quietly enjoying its previous rights and relations, and scattered among the other communities. Still the existence of Protestants here is an undisputed fact.

2. In a *social* point of view, the Protestant name has greatly advanced, in the public estimation, in respectability and honor. All communities are now accessible to us. At first no native Christian would rent us a dwelling. To-day we dwell in the mansion of one of the most respectable and influential families in Aleppo. And the owner has kindly consented to have us retain the house as long as we please. In this house is our Protestant chapel. This advancement in respectability, in the estimation of the people, is one of the most obvious indications of progress.

3. In a *moral* point of view, it is sufficient to say that the name of Protestant is now synonymous with true honesty, veracity and temperance. And the treasurer of this station finds his bare word as current with the merchant as a promissory note. Our bills command "first rate" premiums.

4. In a *religious* point of view, in the conversion of sinners to God, and the subsequent growth and development of Christian character, to the attainment of which all our aims and efforts are directed, we find truly gratifying evidence of the progress of the gospel. A large number of individuals have heard the truth, and know what they must do to be saved. A small church has been gathered; the ordinances of the gospel have been regularly administered; and many secretly acknowledge the divine power attendant on the faithful preaching of the gospel.

In looking out upon the great missionary field which lies between Aleppo and the Nestorians, Mr. Benton adds the following remark: "In 1843, moreover, no station was established beyond us; now there are three, Aintab, Diarbekir and Mosul; all of which have churches organized, beside two other churches in our connection at Killis and Kessab." It is with great propriety that he says in conclusion: "What encouragement have we for faith and prayer and effort in these facts! A bright prospect is open before us and our nation. A glorious destiny awaits the "faithful" servant. Heaven grant us a share in God's work on earth."

Mosul.

LETTER FROM MR. MARSH, OCTOBER 24, 1853.

It was stated in the last number of the Herald that Messrs. Coan and Rhea, of the Nestorian mission, accompanied Dr. Lobdell on his return to Mosul. This fact being present to the mind of the reader, the following letter will explain itself.

It will gratify you, and the many friends of Messrs. Coan and Rhea, to know that after a tour in Bootan, and a journey from Zakho to Tyary, Mr. Williams and myself left them in health at Asheta last Wednesday morning, and that we on Saturday morning reached Mosul in safety. We have discovered the most direct and best route.

No very serious disturbances have yet taken place on this side of Koordistan, except that certain Nestorians have had five thousand sheep plundered by the Artoosh Koords, and that the flocks of Mar Shimon were taken, but regained by the hardy sons of Bass and Tekhoma. There are fears, however, on every side. We saw two Nestorian villages that had been plundered and deserted; and we found that the Mountain Nestorians were all living in great fear of their fierce neighbors, and hiding their valuables.

While we were at Chillik, a Koordish Agha came for medicine; and, having asked permission to look at a silk tobacco-pouch, he quietly pocketed it in our presence. The Nestorian Reis dared not remonstrate, nor refuse to feed the petty tyrant's horse with rice, where even barley is scarce. It made our blood boil with indignation to see such exactions; although we knew that they were of daily occurrence. The chief of Asheta has recently sent five sheep to the robber Emir of Berwer, to win his favor. At night in Chillik we heard the guns echoing among the cliffs, from house to house,

as they thus warned thieving Koords. The Koords say, "Live to-day; and to-morrow we will butcher you." It would not be strange, if fearful scenes were repeated.

We were everywhere treated with fear and respect; except that a Koord, armed with gun, sword and dagger, attempted to levy black-mail on us all. Generally the old Koords bowed double, and the Christians kissed our hands. They do not get much more than rumors; and once we were taken by Koords for the advance guard of the Russian army.

As the route of Messrs. Coan and Rhea to Gawar lies entirely among the Nestorians, we have little fear that they will fail to reach their homes in safety. We find all quiet in Mosul. The declaration of war intimidates the Christians, and makes all parties anxious. The prayers of our Christian friends, we hope, will ascend that God may overrule all commotions among the nations to his glory. The Pasha in command at Erzroom, Colonel Rawlinson writes, is ordered to co-operate with the Circassian Chief Ismael. He also thinks that Persia will side with Russia, and make a demonstration on Bagdad this winter. All these things tend to unsettle Koordistan.

Gawar.

LETTER FROM MR. CRANE, OCTOBER 15, 1853.

This communication has special reference to the case of Deacon Tamo. It is gratifying to see this native brother demeaning himself with such marked Christian propriety, since his deliverance from the machinations of his enemies.

Deacon Tamo.

You who have watched with us the progress of this tedious struggle between Deacon Tamo and the local civil and ecclesiastical authorities, and understand its intimate connection with our work, and have shared our solicitude for the personal safety of our brother, can appreciate in some measure the feeling of relief, as well as of joy, with which we hailed his return. Not less is our happiness from seeing in our persecuted brother abundant evidence that his afflictions have been sanctified. This appears most strikingly in the truly Christian spirit which he uniformly manifests towards his enemies. During the last five weeks of constant and intimate intercourse with him, I have not heard him use a single unkind expression respecting those who have so maliciously torn him from his family, thrown him into prison, and tried to fasten upon him the stain of murder; but whenever he has occasion to speak of them, he does so in terms of kindness and love; and often, in social prayer, he offers sincere and hearty supplications in their behalf.

The happy issue of the struggle, to which I have referred, seems to have exerted a favorable and a powerful influence upon the local authorities, on whose favor our prosperity and usefulness, under God, so much depend. Kamil Pasha, in addition to the attention with which he treated Messrs. Coan and Rhea at Bashkallah, and the promises he made them, has since that time twice sent to us, reiterating those assurances of friendship, with proffers of assistance whenever it shall be needed. He has also removed the Moodir of Gawar, who has caused us so much trouble, and put one of his own household in his place. A few days since, Deacon Tamo and myself, in accordance with the custom of the country, called upon the new Moodir, who seemed determined to show us every possible token of respect, and repeatedly, and with much apparent cordiality, assured us of his friendship and protection. I was much pleased, as well as interested, by his appearance.

Immediately after the return of our native brother, at the request of the station, Mr. Perkins communicated to Lord Stratford de Redcliffe, H. B. M. Ambassador, &c. &c. &c., a dignified but hearty expression of our gratitude for his distinguished and successful services in behalf of the Deacon; who has also, of his own accord, written letters of thanks to several of those who have most interested themselves in securing his liberation.

The Prospect.

The following extract will show that, in many respects, the circumstances of this station are much more hopeful than they have been.

We now deem it prudent to visit all the villages of the plain, except Bazirga, the village of the Bishop, and Muskhodana, the village of our chief opposer, both during the week and on the Sabbath, to the extent that health and circumstances permit. We are always well received; and I am satisfied that the

prejudices of the people will wear away, as they shall become acquainted with us.

We feel much obliged by a visit of a week which we have recently received from Mr. Stoddard, accompanied by his family, Miss Harris, and Henry Perkins. Mr. Stoddard preached for us on the Sabbath, visited several of the villages, and enjoyed a favorable opportunity of becoming acquainted with our work. During their stay, a part of the company visited the almost inaccessible district of Ishtazin.

Owing to the withdrawal of most of the troops from the country, the Koords are unusually lawless this season in many of the mountain districts; though, from local causes, our own vicinity is said to be more quiet than it was last year. As yet we have had but little rain this fall; and the weather has been very much like that of Central New York, during the months of September and October.

Oroomiah.

LETTER FROM MR. PERKINS, OCTOBER 18, 1853.

UNDER the foregoing date, Mr. Perkins mentions several incidents, which will awaken a degree of interest among the friends of the Nestorian mission in this country.

The Cholera.

That fearful scourge, the cholera, again made its appearance at Oroomiah about two weeks ago. I hardly need say that it now comes to us in a garb of peculiar sadness, in the recollection of the mournful scenes through which some of us passed last year. The families residing at the city are now temporarily with us at Seir, where, humanly speaking, we feel tolerably secure from the pestilence; though we would not cease to realize that our only refuge is in God. The disease prevails among all ranks in the city, though it has as yet numbered but few Nestorians among its victims, and has hardly appeared in the villages, where it usually does its work later than in the city. A son of the old Governor died yesterday. He was seized in a village on the Sabbath; and Dr. Wright was called out of meeting to go to his relief, and carry him home in a wagon of the mission.

The male seminary assembled last week, by previous appointment; but the pupils again dispersed for a season, on account of the cholera; as we feared the effect of so large an assemblage on our premises, in the present state of the atmosphere, and still more the disastrous influence, in many respects, should this fearful disease appear in the seminary. The pupils were very prompt, assembling on the day and hour appointed, eager to resume their studies; and I hardly need say that they deeply regretted returning to their homes, in which we all heartily sympathized with them; but that course seemed to us to be the least of evils. The assembling of the female seminary must, for the same reason, be deferred for a time.

In this connection Mr. Perkins communicates an item of information, in regard to some who were once in the last mentioned institution, which is worthy of a passing notice. "The class of ten," he says, "who graduated from the seminary at Oroomiah last spring, have recently been together a few days at the city, on a visit to their teachers, for mutual improvement and encouragement. Their appearance was very interesting; and their reports of efforts to do good, in their respective villages, showed that the anticipations which we have before expressed to you respecting them, were not mistaken."

Out-stations.

Deacon Yacob of Geog Tapa, a graduate of the male seminary, and his wife Morisa, a graduate of the female seminary, have taken up their residence in Supergan, a village of nearly one thousand souls, on the shore of the lake, about twenty miles northeast of the city. The village, being remote, had before received but little attention and benefit from our mission; and it has, consequently, remained in quite a rude state. This young Christian couple have commenced their labors very auspiciously in that dark place, where they are welcomed, and much respected, and promise to be very useful. Deacon Joseph and his wife Sanem, another pious and interesting young couple from our seminaries, have settled in Barandooz, the past summer, on the southern part of the plain.

Gawar.

Aside from the effect of the war which has broken out between Russia and Turkey, and which may involve other nations in hostilities, it will be seen that Mr. Perkins regards the prospects of the brethren at Gawar as decidedly promising.

Mr. and Mrs. Stoddard and Miss Harris

recently visited Gawar, where Mr. and Mrs. Crane are now alone, in the absence of Mr. Rhea. Mr. Stoddard was much encouraged by the more hopeful appearance of things at that station. Good Deacon Tamo is released, and exemplifies the precious fruits of his trials in a very humble, subdued Christian spirit, in his general walk and conversation, and in a quickened interest in his labors. The rude and circumscribed residence of the missionaries has been somewhat repaired and enlarged the past summer; and the hostility to them and their labors, on the part of the people of Gawar, seems to be gradually subsiding. In regard to the prospects of war in Turkey, Mr. Stevens recently writes us, "I much fear that it will take a *jehâd* (fanatically religious) turn; and if so, by all means remove your Gawar friends to Oroomiah. I think also that Tamo ought to accompany them." We shall watch the shifting aspects, and try to follow the dictates of Christian prudence on this subject.

In reference to the literary labors of the mission, Mr. Perkins says, at the close of his letter: "We are now printing the New Testament in the modern language only, and the Saints' Rest. This edition of the New Testament will be particularly acceptable and useful among the many adults of both sexes, who are learning to read in our Sabbath schools. We trust that the day is not distant, when we shall print the Old Testament in the same way. I am now engaged in translating Doddridge's Rise and Progress."

Madras.

LETTER FROM MR. WINSLOW, OCTOBER 24, 1853.

This letter describes the services held by the Madras brethen, simultaneously with the annual convocation of the Board at Cincinnati, and also a meeting of the Madras Auxiliary Bible Society, occasioned by the jubilee of the British and Foreign Bible Society.

Love Feast.

Mr. Winslow first speaks of a preliminary festival of the church members, instituted for the sake of destroying certain native prejudices.

The annual love-feast, on the eve of the public meeting and communion, was interesting from its bearing on caste prejudices, as usual. Though all our church members profess to have renounced Hindoo caste, it is still with difficulty that some of them thus sit down with us, and the low caste members, at a cheerful social meal. The fact is, they are so pressed from without by the Hindoos and Lutheran caste-keeping Christians, that they are ashamed of being marked as having renounced caste; and therefore, though they have done it once and again by eating with the low caste members, some are reluctant to repeat the act. I believe, however, no one was absent without an excuse, except a member formerly belonging to Jaffna, and received to the church here since the last love-feast. Even he says that he was kept back by a misapprehension, which will not prevent his coming at another time. I was glad that one of our most respectable members came out, in a speech at the table, most decidedly in favor of this method of showing their sympathy with and interest in each other, and the love which they ought to have, mutually, as members of the same body. Another, a schoolmaster, brought up with high caste notions, and descended from a high family, took the same ground, and informed us that he attended the wedding of Thomas, the assistant of Dr. Scudder, who married a low caste girl, a member of my church, more than a month ago, and that he partook of the feast prepared on the occasion. This may seem a small thing for him to do, and for me to mention; but it is a great thing among the natives. The love-feast, however it may be misunderstood, and however it may fall short of doing every thing we could wish towards uprooting caste, is yet an important means towards effecting this desirable result.

There were at our table, which was spread in the verandah of the house at Chintadrepettah, besides the mission families and our brethren and sisters from Jaffna, nearly fifty natives, including some young persons who are not members of the church. We had prayer, singing, and speeches as usual; and all present seemed to be gratified and refreshed.

The Thursday Meeting.

The remainder of the narrative, describing the exercises which were held simultaneously with those of other missions, is as follows:

The meeting of next day was in the church. The members of the high school, to the number of more than one hundred, and the three first classes of the vernacular schools at this station, and the girls' school, about one hundred and fifty

more, with several adult heathen and the church members, in all about four hundred, were present. After singing, an account was given by Mr. Smith (from Jaffna) and myself of the operations of the Board, and the effect of those operations in different missions, more especially in the Sandwich Islands and in Jaffna. The audience seemed to be much interested. Mr. Smith then preached in Tamil; and the sermon was followed by the Lord's Supper, administered by Dr. Scudder and myself. The occasion was altogether one of interest and encouragement. We felt that, though a little band in the midst of a mass of heathenism, we were yet united to the whole church below, and to the church above, and especially to the great Head of the church, who has received all power in heaven and on earth, to the very end that he may regenerate a lost world.

Bible Society Jubilee.

The following paragraphs are not without their interest to the friends of missions in the United States.

The same day at evening was the public meeting for the jubilee of the Bible Society. This was held in the banqueting hall connected with the Government House, the largest hall in Madras; and it was well filled. The Bishop of Madras was in the chair; and the Governor and the Members of Council at the Presidency were present, at least a part of the time, and many leading members of society, with most of the chaplains, missionaries, &c. One of the Episcopal chaplains made the first prayer; and another was to speak, but he was prevented by the funeral of his child. One Member of Council, one Presbyterian chaplain, one East Indian, at the head of that class of society here, one native minister, three English and Scotch missionaries, with one American missionary, spoke. The Bishop made two addresses, one at the beginning, and the other at the close of the meeting, both of which were earnest and much to the point. The speeches by the others were generally very good. I could not judge so well, having a part myself; but Dr. Scudder said he had never attended so good a meeting in Madras. Certainly an excellent feeling appeared to pervade the multitude thus collected; and I trust that a great impulse has been given to the Bible cause in this city.

There have been sermons preached in most of the churches and chapels in this place; and collections have been taken up for the Jubilee Fund. No subscription book has been circulated; but the collections in the places of worship and at the public meeting amount, I believe, to about two thousand dollars. Considerable additions will be made to this sum by collections at the country stations and by private donations. In Madura, at their jubilee meeting with the members of the native church, they collected seventy-five dollars, which was very well in the circumstances.

Madura.

LETTER FROM MR. RENDALL, AUGUST 31, 1853.

Just before the date of this letter, Mr. Rendall had made a tour through a part of the Tirumungalum district, in company with Messrs. Taylor, Herrick and Chandler, with a view to reporting to the mission a suitable location for Mr. S. Winfred, as also to license Mr. Henry Silva to preach the gospel, should it seem proper so to do. After his return to Madura, he wrote a brief account of this excursion.

Village Congregations.

Though five villages were visited, the remarks of Mr. Rendall are mostly confined to one of them.

We were particularly interested in a village lying fifteen miles south-east of Tirumungalum, and seventeen miles north west of Mandahasalie. The people were expecting us; and they had made every preparation to receive us. As the schoolhouse was quite small, the evening meeting was held in the house of one of the members of the congregation. I never saw a more attentive audience in India. Many of our people had their Bibles in their hands, to examine the text; and they were not satisfied until they had heard all the missionaries speak.

Next morning we learned that there were, in connection with this congregation, fourteen families from the shanar caste, four additional families being ready to join us; that there were fifty other families of the same caste in the village, who have not yet expressed a wish to join us; that there were, in some ten or fifteen villages within five miles of this place, one hundred and fifty families of the same caste, who are accessible to us; that there were also a number of families of other low castes, who are inclined to unite with the sha-

nars in embracing Christianity. The congregation which we saw, is one of the most interesting in our mission. Quite a number of the adults can read; and they have made good progress in learning the Scriptures. In our examination we found two adults, young men, who had learned to read since they had joined the congregation. When allusion was made to the Scriptures, the people seemed generally to understand the subject; and we were all impressed with the thought that they stood in great need of a superior native teacher.

We were also much interested in hearing of the circumstances which led this people to join us. It seems that the heathen gooroo of the place, some time before the congregation was received under our care, had been instructing his people in the folly of idolatry. He also taught that there was but one true God, and that he only should be worshiped. About four years ago, just at the time when some of the natives assented to these truths, one of the catechists of the Tirumungalum station visited the village, and was received gladly. The people were struck with the similarity between the doctrines of their own gooroo and those taught by the catechist from the Bible. The way being thus prepared, Mr. Herrick received them under his care for instruction; and they have now, by studying the Bible, become wiser than their former teacher. One of the principal men has been received into the church; and Mr. Herrick expects to receive others soon.

A Sabbath was spent at Mandahasalie, the station occupied by Mr. Taylor. The new church was filled by an interesting congregation, some persons having come ten miles to hear the Word. "In the afternoon," Mr. Rendall says, "we had a communion season. Mr. Taylor received fifteen adults to the church on profession of their faith, and baptized twenty-two children. The Lord was with us by his Holy Spirit. You will see from this how wonderfully God is carrying on his work at this station." Mr. Henry Silva was duly licensed; and the brethren hope to ordain him soon to the charge of the people among whom he is now laboring.

Canton.

ANNUAL REPORT.

THIS report is for the year ending in September, 1853. It does not enter into the political events of this eventful period, but speaks rather of the work which the brethren, through the favor of God, have been enabled to perform. That great changes are at hand, they have no doubt. They ask, therefore, that their ranks may be reinforced. This request is eminently reasonable. Who will go forth to preach the Word in one of the largest cities in the world?

Labors of the Year.

In describing the labors performed by the mission, our brethren first allude to the educational efforts of Mrs. Brewster. She has three girls under her care, supported in part from funds provided by Mrs. Bridgman. "The school exerts a good influence, inasmuch as it brings Chinese women into her society. Her being a widow removes all objections to their visiting her freely. The number of pupils might be very much increased, if it were desirable."

The time of Mr. Vrooman is still given mainly to the language. He assisted Laisun, a native helper, in a daily service at the chapel, till May 1, 1853, when the latter left the employment of the mission. He subsequently aided Mr. Bonney in maintaining a Sabbath service at the same place. "The audience, though composed mostly of passers-by and strangers, has improved in its deportment; while the number of interested hearers has apparently increased."

Mr. Bonney continued at Whampoa, distributing tracts, going into the neighboring villages, giving instruction, making himself generally useful to the Chinese, and gaining in most cases a kind reception for his message, to the time of Mr. Williams' leaving for Japan. He then took charge of the printing office, till Mr. Williams' return, spending the time not demanded at the office in other labors. While at Whampoa he held two services on the Sabbath, and three during the week; the average attendance having been about twenty, much less than at Canton.

The regular labors of Dr. Ball have been somewhat interrupted during the year by the ill health of himself and family. He has been able, when at home, to dispense medicines almost daily to those calling at his house for relief, his health not permitting an extensive practice. His journeyings for health have also been rendered subservient to the distribution of books, as far as possible; and he has made excursions for that purpose in the vicinity of Macao and Canton. At the Chinese press under his care, there have been printed, during the year ending July 1, 1,727,950 pages of tracts, and of the Gospels and Acts 166,600 pages. Several thousand tracts have been printed for other societies, as also a small edition of the Old Testament from the blocks of Mr. Gützlaff for the German missionaries.

At the Anglo-Chinese press, under the charge

of Mr. Williams, there have been printed 200,000 octavo pages. This brother has been engaged in the preparation of a vocabulary of the Canton dialect, a work which is much needed, and one which it is hoped will soon repay the labor of completing it by lessening the time required to learn the language. He has also maintained two services on the Sabbath, besides a Bible class with his servants and printers. With the concurrence of the mission, he left in May for Japan, as interpreter to Commodore Perry; and he returned in August. "It was undesirable that he should suspend his labors for so long a period; but there seemed to be paramount considerations for his going. The visit of the American squadron forms an era in the modern history of Japan; and hereafter it may be referred to as the dawn of religious and civil light upon that self-secluded land."

Mr. Bridgman arrived at Canton in April last, and soon left for Shanghai; where he still is engaged in the preparation of the Scriptures for the Chinese. How long these labors will be continued, is unknown. Under date of August 9, he says: "Most of my time is occupied with Hebrew, Greek and Chinese; and in this work I desire to abide, till the whole Bible shall be in such a shape and form that we can distribute it abroad, far and near."

Dr. Ball's School.

The school under the care of Dr. Ball contains thirteen pupils, less than the number last year. The high price of provisions will prevent the enlargement of the number at present, in order to keep within the appropriation made by the Committee. Applications for admission are often presented, showing that it is regarded with favor by the people. The studies pursued are the Gospels and some of the more select Chinese classics. All the pupils attend a service in the chapel, designed for them and others employed about the premises. On Sabbath evening, they meet with Dr. Happer's school for religious instruction. They thus have ample opportunities for learning the way of life.

Missionary Excursions.

Excursions have been made in various directions during the year. Dr. Ball has penetrated some twenty miles into the country, and has been everywhere well received. The people receive books with eagerness; and many of them appear to have improved in the matter of civility, if nothing more, by reason of the books distributed in former years. They now recognize the distributor as a teacher, and not as a foreigner merely, and treat him with corresponding respect.

Yen Tong has some thirteen market days per month, being a central place for the general exchange of products. When health and other circumstances permitted, Dr. Ball visited this town twice a week. It was his custom to take his station at some distance from the place of general gathering, upon one of the main roads, and distribute books to the passers-by. He found it easy thus to dispose of large numbers of books to persons, who would carry them into villages where but few (if any) Christian publications have ever been circulated, and where there might be personal danger in attempting to preach the gospel openly to the people.

Mr. Bonney has visited some thirty or forty villages in the neighborhood of Whampoa. He reports an increased willingness to receive Christian books and Christian instruction. Better attention is given to what is said; and the prejudices against foreigners are yielding to better feelings; so that hopes are entertained that, by the blessing of the great Head of the church, there will yet be fruit from the seed thus scattered abroad.

Mr. Bonney and Mr. Vrooman have made several trips up the branch of the river which runs north from Canton. With a single exception, they were everywhere well received. In several villages the people said they had never before seen a foreigner; and their curiosity confirmed the assertion. It was very evident that aversion to foreigners decreased, as they went further from Canton. One place was reached, some thirty-six miles or more from Canton. This was as far as they could go in one day with a small boat against the current. As evidence of the interest felt, it is stated that the chief man of the town, which has some ten thousand inhabitants, sent to the boat for books, after the distribution to the people had been as free as was deemed expedient. The night was spent in the boat, and six or seven villages were visited early next day, none of which, it is probable, had ever been visited by a missionary. Schools were visited; and books were given to each pupil, and also to the teacher, with a request that he would instruct his school in the contents. The people, young and old, would gather about the missionaries, and at first appear rather timid, not certain whether it was best to receive the books, until they were informed that the distributors were teachers, and desirous of making them better; after which all hesitation vanished; and more calls were made than could be reasonably supplied. These excursions remove erroneous impressions in regard to foreigners, and prepare the way for more permanent influences. Unlike some other mission fields, this part of China must be "cleared up," before cultivation can commence with any hope of a future harvest. But there is evidence that a little leaven is working; and no one can tell how much. Books distributed some thirteen years ago at Macao have been found in a village

above Canton, more than one hundred miles from where they were received. The owner said that he had read them carefully; and the state of their preservation indicated the estimation in which he held them. He appeared much pleased to see a missionary at his own village, with more of the same kind of doctrine.

Death of an Assistant.

Our brethren are called to record the death of a valued assistant in their work. His name is Theen Tsai. "He had been for some time lingering under a pulmonary complaint," the mission say, "but he continued at his post until it was thought proper to relieve him of all care and labor. In the spring it was supposed that he might receive benefit to his health, and also do good amongst those speaking his dialect, by occupying the house rented by Dr. Ball at Yen Tong. But before this was effected, he was not in a condition to go so far from his friends, and live by himself. His strength continued to fail, and his hopes of heaven to brighten, until September 12, when he quietly rested from all his toil for the good of his countrymen in the arms of his Savior. He remarked, the morning before his death, 'My body is in great pain; but my heart is full of joy.' He had given strict directions that no idolatrous rites should be performed by his still unconverted relatives at his burial, thus carrying out in death the example and principles of his life."

From a brief notice which Mr. Vrooman has furnished, it appears that Theen Tsai went to Singapore many years ago, and there kept a small store. His attention, as he has said, was first directed to the Christian religion by a tract received from Dr. Ball, on the big way, during an excursion into the country for tract distribution. After reading the tract, his mind was incited to make further inquiry respecting its new doctrines. He wrote a letter to Dr. Ball, asking for more books and for light. This led to an interview. He immediately became a regular attendant on a meeting held in Dr. Ball's house on the Sabbath, and also an interesting inquirer, frequently coming during the week to receive instruction. He lived a few miles in the country, and so was unable to attend the weekly meetings that were held at night.

After some weeks of instruction, he desired to make a profession of religion, and become a member of Christ's church. Dr. Ball about this time left Singapore for China; and his flock, as well as the little meeting, was committed to the care of Rev. Mr. McBryde. Not long after this he was examined by the Rev. Messrs. Abeel and McBryde, and baptized by the latter. He continued at his regular business until 1846, attending on the services of different missionaries, when he went to Hongkong. In the fall of 1847, he entered the employment of the mission. He has borne an excellent character amongst those missionaries who have known him. He manifested an ardent zeal for the salvation of souls. He did not need to be urged to address his countrymen. Nor did he need to be "wound up," to use the language of another, "before he could run;" but he could speak, again and again, from his own promptings, and with an earnest spirit.

Sandwich Islands.

LETTER FROM MR. BOND, OCTOBER 27, 1853.

IN writing from Kohala, under the foregoing date, Mr. Bond first describes the unexpected embarrassments which he has encountered in erecting a church, in the place of one destroyed by a violent storm, on the 21st of December, 1849.

Building of a Sanctuary.

In December last we laid the foundation of our new house of worship. The weather was favorable, and all went forward smoothly till about the middle of January; when the windows of heaven were opened upon us, and for six months it rained, with intermissions of only one, two, or at most three days, keeping our walls constantly drenched, and protracting the work beyond all calculation. For the space of three consecutive months, the masons were able to work but about twelve days. They were seven months putting up the walls of the house! The carpenters were in like manner prevented from completing their portion of the work; and the sickness of the contracting party still further retarded the business; so that we have only the roof boarded. I can truly say that in no other enterprise did I ever find so many opposing providences of various kinds. My mind has been in an almost constant state of solicitude, in superintending and providing for the prosecution of the effort.

But let me speak, to the glory of God's grace, of his many timely interpositions in our behalf. In our distresses we have called upon him; and he has answered so manifestly, that to doubt would be a grievous sin. Contrary to our former experience, and contrary to all previous expectation, he has given the people a disposition to continue in the work. For a while, indeed, they did not come up to it, save as they were

constantly exhorted thereto ; and I looked forward with dread to six months or a year of constant and wearisome exhortations to the natives, to remember each his day assigned for labor. But we found that before much time had elapsed, there was a gradual taking hold of the work in earnest ; and I have hardly devoted half an hour, during the five months past, to the disagreeable business of urging them to do what they had solemnly promised before God and man to do. All our lumber for the roof, shingling, flooring, &c., besides sand, lime, &c., have been brought up from the shore, a distance of eight or ten miles, with apparent alacrity ; and still much remains to be done, of which something is daily accomplished. We had six enormous sticks of timber, dragged twelve or fourteen miles, and about one hundred smaller sticks. Much of the timber of the former house was found available in rebuilding ; but a part of it was broken by the fall, and has since decayed. We are hoping and expecting, with the blessing of God, to prosecute our building operations, till we shall have a neat and permanent house of worship, not like our first house, adapted to our necessities merely, but sufficiently civilized in its aspect and appointments to satisfy any community of moderate pretensions.

A Revival.

Mr. Bond has been much encouraged by certain recent facts in his missionary experience, which are described in the following extract.

During the year our ordinary system of meetings has been sustained throughout the field. Nothing special, however, had been done to create an unusual interest among the people, previous to my entrance upon the tour of July last. Neither was it known that anything like a general attention to serious things was felt. At the first meeting which I attended, I noticed very unusual indications, which I supposed accidental merely. There were greater earnestness in prayer, a quiet seriousness of deportment, with a fixed and all-absorbing attention to the Word spoken. At the next station, instead of being obliged to wait for the gathering of the people, I found them assembled and wrestling in prayer. To my unfeigned surprise I heard, on listening at the door, fervent petitions for the Spirit of God to go with the pastor on his tour ; and considerable portions of the sermon delivered on the previous Sabbath were incorporated into the prayer. For the first time the conviction then seized me, that we had a blessing, not in store, but in hand. The proportion of the impenitent was greater in all our meetings than I had ever known ; and such an interest in Bible truth I had never observed previously. And thus I journeyed on to the completion of my tour. Every house was filled ; and every meeting was orderly and serious, without care or remark on my part.

It was also extremely gratifying that neither did the impenitent obtrude themselves on my attention as inquirers, as is wont with Hawaiians, in an ill-timed and boisterous forwardness ; nor did their friends so present them. In all the exercises there was a self-moved decency and order, with a seriousness of demeanor, to which my eyes and heart have been strangers for many a year. "Well, God be praised for all this," was the oft-repeated expression of my lips.

Immediately after the close of the tour, I held a series of meetings with inquirers, old and new, which were marked by the same peculiarities as the general meetings of the tour. About eighty had been on my list from one to four years ; and it had been my practice to select, at each quarterly meeting, a few of the more promising for admission to the church. There was too much effort, however, to get into the church ; there were too many set phrases and replies previously committed to memory, not always adapted to the inquiries propounded, with too little care for a knowledge of the Bible, and for acquiring and possessing the elements which form a healthful Christian character. But in these meetings I found, to my great joy, a different state of things. The people who attended them, appeared to have been reading their Bibles ; and instead of the old stereotyped replies, which by their unvarying sameness had come to be well nigh insufferable, we had something fresh from their own hearts and the word of God. I selected sixty-six from the inquirers of long standing for admission to the church. These were subsequently admitted ; and hitherto they have appeared well.

Other Incidents.

Mr. Bond has grouped together, at the close of his letter, several matters which will be read with interest.

The church have also for the first time, and without any urging on my part, voted

me a salary of five hundred dollars at least, and have paid four hundred and twenty-five of it. During the previous three years we received only about two hundred and fifty dollars annually. Meantime I am thankful to report that their contributions for missionary purposes will be at least four hundred dollars for the year, notwithstanding their continued toil on our house of worship, and their contributions for its erection. The total cash collections of the past ten months are about fourteen hundred dollars. Considering the circumstances of the people, this is, I am free to say, above all praise. But the truth is, a covenant-keeping God is showing our people, by evidences seen and felt, that the "increase" naturally and surely follows the "scattering."

Another fact of great interest to me, is the extremely limited amount of litigation in these months past. Criminal cases are remarkably rare; and, indeed, generally in our district little overt wickedness is observed. I do not mean by this statement to give the impression of a very extensive turning from sin to God, but merely note the fact as it exists, as one worthy of hearty and thankful acknowledgment to our supreme Lord.

The melancholy history of the small pox on the Islands you will have received. It is needful merely that I add what pertains to this district. We had the disease from Honolulu. But we were able, under God, to arrest it, after twelve cases and seven deaths. It spread, however, from Kawaihae into the southern limit of this district subsequently, and thirteen deaths occurred there.

The Mormons, a few months since, made an onset upon this community. Three priests labored constantly for several weeks, with a young Hawaiian priest, who had been educated at Lahainaluna seminary, and was rather skillful as a speaker, I understood. He was the "mouth" of the foreign priests. But to our great surprise, not less than theirs, he died after a few hours' sickness; and, with his sins upon his head, was laid in his grave. The foreign priests, shortly subsequent to this event, returned to Honolulu. They made a number of converts, among whom were six church members, seduced by a promise to heal their diseases. I need not detail their stupid and senseless instructions and acts, which they exhibited to this people as constituting the true religion; nor how, after repeated promises and "anointings" and prayers made to heal some of their sick converts, with no success, they nevertheless continued to go on as before, promising, anointing, praying still with shameless effrontery.

LETTER FROM MR. PARKER, NOVEMBER 19, 1853.

THE last number of the Herald contained an announcement of the fact, that the missionary party sent to the Marquesas Islands by the Hawaiian churches had arrived safely at Tahiti. The present communication gives the subsequent history of this novel and deeply interesting enterprise.

Arrival at Fatuhiva.

After a delay of twelve days at Tahiti, the Royalist sailed for the island of the Marquesan chief, who had asked that missionaries might be sent to his people. At the end of twenty days, she arrived at her destination. Mr. Parker says:

The island of Fatuhiva was in sight early in the morning of Friday, the 26th of August; and at sundown we anchored in the bay of Omoa. Canoes came off before we anchored; and the people, learning that Matunui was on board, carried the news ashore; which brought off numbers to meet their long absent chief. They were, apparently, much rejoiced at his return. It being almost dark, they soon left, the returned chief taking passage in one of their canoes to meet his friends.

Early on Saturday morning I made preparations for going on shore. As soon as I landed I was met by many of the natives, and conducted to one of the largest native houses, a few rods from the beach. Here I took up my abode, and remained till the day previous to my sailing from Fatuhiva. In the course of the day, the Hawaiian missionaries went on shore, with a few of their effects, such as would make their lodgings comfortable. They occupied a native house, belonging to the chief Matunui. Mr. Bicknell remained on board the schooner till after the Sabbath. Another chief in the bay had asked him to stay at his house.

The first Sabbath.

Mr. Parker speaks of the first Sabbath spent at Fatuhiva in the following language:

Saturday evening we gave notice to the natives that the next day was our Sabbath, and we should do no work;

but should meet for religious worship, and should be glad to have all who felt disposed attend our meeting. A convenient spot was selected for our place of worship, outside of the house which I occupied, on a large stone platform, shaded by two large trees. About one hundred and fifty persons, chiefs, men, women and children, assembled for the first time to attend the worship of the only living and true God.

We introduced our worship by singing a hymn in the Hawaiian language. One of the native preachers offered prayer; after which I addressed them at some length, explaining to them the object of the missionaries in coming to dwell there, in compliance with the request of their chief. I told them that good people in the Sandwich Islands, where their chief had been, wished them to know the true God, to forsake all their false gods and all their wicked practices, and embrace the religion of the Bible. And to teach this, the Hawaiian teachers and Mr. Bicknell had come to live with them.

They were attentive and orderly; and they only interrupted us to ask questions relating to what was said, or to express their approbation. During the prayer they were all silent. After addressing them for about half an hour, listening to and answering their questions, the meeting was closed by a prayer in the Marquesan language, so far as it could be used.

In the afternoon of the Sabbath, the house occupied by the Hawaiians was filled by the natives, with whom the missionaries conversed, employing the Hawaiian who had lived on the island to interpret. They attended evening worship with them; and, during my stay, every evening a large number of natives came to the house, at the hour of evening family worship, to attend the exercise.

Arrival of Romanists.

It was to be expected, perhaps, that the Roman Catholics would endeavor to commence operations at Fatuhiva at an early day. But their dispatch has been somewhat remarkable.

The question was often asked by the natives of Fatuhiva, for two or three days after we landed, whether the French missionaries would not be likely to come to the island, if the Hawaiian or (as they called them) American missionaries took up their residence there. Of course I could give no definite answer to such an inquiry, knowing nothing of the designs of the priests. I knew that a French brig left Tahiti two or three days before we did; and it was said that she was going to Nukuhiva. But no one seemed to know much of her object; though some of the residents in Tahiti thought it quite probable that we might meet the French brig at Fatuhiva. One person said to me, "They will endeavor to be there on your arrival, and to be present at your first interview with the natives." But the brig was not there; and we began to think it might only be a surmise on the part of our friends in Tahiti.

Early on the morning of the fifth day after our arrival, the natives passed our house, calling out that a vessel had been seen from the hill. We immediately suspected what it was. At ten o'clock the French brig anchored; and in a few minutes there landed a Catholic priest, attended by the commander, a lieutenant of the navy, in full uniform, and two natives of Fatuhiva, chiefs in Matunui's valley. They went to the house of a chief; and a company of natives were called out to fire a salute with muskets.

The captain and priest then had a long interview with Matunui and other chiefs, in the presence of many of the natives. I was informed by the latter that the priest demanded of Matunui that the Protestant teachers should be sent back to the Sandwich Islands, giving as a reason that the Marquesas Islands were the possession of the French, from Nukuhiva to Fatuhiva. This assertion of the priests, that the island was the possession of the French nation, both Matunui and other chiefs were disposed positively to deny. And one of them promptly replied to the priest, "No, the land is not yours. It belongs to this people; and there never was a Frenchman born on Fatuhiva; and these teachers must not be sent back. They are good; and we wish the American teachers; but the land is ours." The interview was a long one, and the priest seemed much agitated, directing his conversation first to the chief, and then to the captain. They had brought from Nukuhiva two Hawaiian Catholic teachers, who have been a long time in the Marquesas Islands; and they have left them in the same valley with the Protestant teachers, with the promise that in the course of two or three months a French priest will come and reside permanently. The French brig remained four days at Fatuhiva, the priest spending most of the time on

shore, visiting and conversing with the chiefs and people.

It seems that the French brig had gone to Nukuhiva, and apprised the Romanists of the movements of the Royalist. Two chiefs of Fatuhiva happened to be there at the time; and they were taken to their home immediately, with various presents, &c. Mr. Parker adds the following statement.

A native said to me, "There, you have not got your goods landed, before the French have come." And the question was often asked, which party should stay and which should leave; the natives usually, at the same time, expressing the wish that the Protestants should remain. The English and Americans, they said, had the priority. Cooke, they said, was their first visitor; all the foreigners that had resided on this island, were either English or American. Nearly all the ships that had touched there, were of these two nations. A teacher from Tahiti, many years ago, had lived a short time on the island; and they had been visited by an English missionary, who resided sometime in the island of Tahuata, and spent four days with them.

The Mission commenced.

The closing remarks of Mr. Parker are as follows:

During the week, the goods belonging to the Hawaiian brethren were all landed; and they were located in a house belonging to Matunui, and given to them for their present accommodation. Mr. Bicknell, at the request of another chief, took up his residence for the present with him. Nearly every evening in the week the natives came to the house occupied by the missionaries, and to Mr. Bicknell's, to write on slates and learn the alphabet. And, before the first week had expired, A, E, I, O, was heard from many of the natives, as they passed my house; and the question was often addressed by one to another, "Have you prayed to God?"

On the second Saturday of our residence at Fatuhiva, we gave notice that the next day would be Sabbath, and that we should meet for worship, and should be glad to have such as were disposed attend in the same place where we had met the previous Sabbath. It was rainy during the first part of the day; and not so many came together as on the previous Sabbath. About seventy or eighty, however, assembled; and among them was one of the Hawaiian Catholic teachers. Kauwealoha conducted the exercise and preached, using as much of the Fatuhivan language as he was able. At the close of the sermon, I addressed them again for a few minutes, and concluded with a prayer in the Marquesan language. I have no doubt that in one month from the time I left, the Hawaiian preachers will be able to speak in the Fatuhivan dialect, so as to be well understood by the natives of that island; so great is the similarity between the Hawaiian and the Fatuhivan.

Seeing the natives located in their house, and satisfied with the kindly disposition of the natives, I prepared to take my leave of them; and on Monday afternoon the missionaries assembled at the place where they had met on the two previous Sabbaths, with such of the natives as were disposed to come; and after a short conversation and prayer I left them.

Micronesia.

LETTERS FROM MR. SNOW.

The Mission House.

It will be remembered that the Caroline left Strong's Island for Honolulu on the 15th of October, 1852. During the first four weeks which Mr. and Mrs. Snow spent on shore, they lived with Mr. Kirkland of Baltimore, in a house formerly occupied by Captain Hussey. But on the 13th of November the King and chiefs had so far completed a house on Dove Island, that it was regarded as tenantable; and our missionary friends, with grateful hearts, took possession of their new abode. In a letter bearing date January 18, Mr. Snow describes his dwelling as follows:

It is twenty-six feet by thirty-six on the ground. The eaves are six feet and two or three inches from the sills; and the ridge pole is twenty-six feet from the floor. It is well thatched; and thus far it has proved to be water-proof. There is a verandah at each end, one eight feet wide, and the other twelve. I have a large door in the middle of each side and of each end of the house, with one large room, fourteen feet by twenty-six through the middle, which is used for our sitting room, dining room, school room, meeting-house, &c. &c. In each corner there is a room ten feet by eleven, two of them for store rooms, and two for sleeping rooms. This leaves us a wide entry way running lengthwise through the house; which arrangement, with the doors open day and evening, af-

fords us abundance of light by day and cool air.

The house is situated upon an islet, about two hundred feet in diameter, at the extreme point of the small island on which the King and chiefs reside; so that we have the wind from both the entrances to the harbor; and, being on the eastern side of the harbor, we are so far removed from the high mountains on the large island as not to be too much under their lee. In short, we are so situated that if there is any air stirring, we have it; which could not be said of any other place on the island that I am acquainted with; and where the thermometer stands at about 80°, night and day, a slight breeze is no small luxury. At this season of the year we have pretty constant, and sometimes pretty strong, north-east trade-winds.

Upon one side of our islet is a beautiful sand beach or reef, which affords an excellent place for bathing at high water, and for a walk at low tide. On another side, within a rod or so from my south door, I can sit on a wall of stone, and catch fish with a pole at high tide. A good-sized vessel can float a rod or two farther out.

On the 18th of January, there had been five ships, two brigs and one bark at Strong's Island, subsequeatly to the commencement of the station. Mr. Snow had preached on board of these vessels six Sabbaths within two months. A few days after, he made the following statement: "God has been very good to us through seamen. The different captains have very kindly, and some very generously, provided us with various necessaries and several conveniences. Captain Barton, of the English bark, added quite an amount to my very scanty supply of medicines. Captain Hammet, of an English sloop-of-war, gave me a little flat-bottomed boat that he took with him from Hongkong, intending to carry it home as a curiosity, thinking that my necessity had the strongest claim. After a little remodeling and repairing, I shall find it a great convenience."

First Service with the Natives.

On the 24th of January, Mr. Snow wrote again as follows:

It was on the second Sabbath in December that I had my first public service with the natives. The meeting was in my house, the King and all his family being present, besides several chiefs and a number of the common people. They listened very attentively to what I said on the first chapter of Genesis, the institution of the Sabbath, the fourth commandment, &c. We had singing and prayer, as at home. The exercises were all in English, of course, except as the King occasionally interrupted me, and either reviewed what I had said, or expatiated upon it in the native tongue, as I thought, for the benefit of those who could not understand me very well.

The most important achievement of the day was to induce them to stand erect when I pronounced the benediction, the like of which had not been seen upon the island before perhaps; for it is contrary to their custom that any of the common people, or even of the chiefs, should stand erect in the presence of the King or Queen. I requested it, however, hardly considering what I was doing; but after it was undertaken, I thought it of some importance to carry it through, especially as the King and Queen cordially seconded the movement. I did not put the request on the ground of a personal wish; but, as a messenger of the Lord, I asked them in this act to forget the King, forget the Qeen, and think only of God. It was really, therefore, a great religious victory; and it was not obtained without a severe struggle. I waited till all were up; though some secreted themselves in my entries, and others turned their backs toward me, covering their faces as best they could. In some of its aspects it was a very ludicrous affair. I had less difficulty the following Sabbath; but there has been more or less giggling about it till yesterday, when the King talked to them quite at length; after which they not only all stood very readily, but faced me like a civilized audience.

Their position in prayer is certainly very devotional to a looker on. As they sit upon the floor,—the males having both legs on one side, doubled under them in part, and the females having a leg on each side, with their feet so turned out as not to sit on them, but to rest entirely on the floor,—they lean forward, and bow quite to the ground, and thus exclude all chance of looking about; which makes them the most outwardly devout and the stillest audience I have ever seen.

A royal Pupil.

Mr. Snow mentions in this place an incident which will be read with peculiar satisfaction.

On this same Sabbath, the King's youngest son came to live with us. He is about ten years old, a fine-looking

fellow, bright and active, and withal very well behaved. He sits at our table with us, uses his knife and fork, like the rest of us. But instead of tea and coffee or cold water, he drinks the water or milk of a young cocoa-nut. When his father and mother, with his little brother and sister, went away in their boat after service, he could not suppress his tears, though it is not ten minutes walk to his father's house. But we were not sorry to see such proofs of affection. He is a sort of guardian angel to us; for no native will dare to meddle with anything of mine, while he is near. He occasionally visits the King, sometimes spending the night; but he is getting quite attached to us and to our way of living.

The other night his oldest brother and two other chiefs took tea with us. As he saw them about to leave, soon after tea, he told his brother to wait, for we were not through; thinking it improper for them to go till after prayers, which we have at eight o'clock. Sometimes my cook gets asleep before eight; but this boy wakes him, and brings him in, in spite of his sleepiness.

Succeeding Sabbaths.

Mr. Snow has given a brief sketch of his Sabbaths, to the close of his first quarter at Strong's Island.

On the third Sabbath in December, the people came rather late; but they were attentive to the Word. After the service they left immediately, and soon returned with many others, each bringing his basket of cocoa-nuts, or cooked bread fruit, or both, enough to feed a hundred or more. It made me think of the donation-visits at home. What should have induced them to do so, I cannot say. They seemed to enjoy it very much; and as an expression of their interest in the missionaries, it was very pleasant. But they took me so completely by surprise, that I was quite at a loss to know what to do; but I thought it best to distribute the gifts among the donors, for the most part; and the King called one of the chiefs to act as my steward.

The next Sabbath I gave them an account of the introduction of sin and of some of its consequences, in which they seemed to be much interested. In the afternoon we had a call from Captain Rowley, of the bark Italy, Greenport, Long Island, lying off and on, who brought us the news of the mutiny of Captain Hussey's crew, and of the murder of the captain, second mate, steward, cook and cabin boy, which produced quite a sensation, as Captain Hussey had resided on this island nearly two years, and had won the heart of the King, who cried most of the night, as he has told me.

In respect to the first Sabbath in January, Mr. Snow writes as follows: "I thought this the best Sabbath which we had seen; for many of the people seemed to be much interested in what I had to say of Christ. The King came back, after the others had gone, to inquire more about Jesus Christ. Each Sabbath's labor seems to leave its mark of advancement, so as to encourage and strengthen our faith."

The following Sabbath, though a fine day, the attendance was not so large as usual. I read and talked to them about the Ten Commandments, in which they seemed to be much interested, especially the sixth, seventh and eighth. Perhaps it was because they could see that they had a personal concern in each of them. I spoke very strongly on the importance of keeping their women from sailors; to which suggestion they gave a very cordial and hearty response, as though they had been long wishing to take such a stand, but had not sufficient courage to do it. The fourth and seventh commandments we have found this isle waiting to receive. Your heart would sicken, and you would be ashamed of your race, if you could know into what a loathsome brothel the sea-going world have made many of these beautiful islands.

It was for what I had said upon this point, that the old King came to me after service, before the audience had left, and with tears in his eyes grasped my hand, and said, "We thank you, Mr. Snow; plenty thank you; very much thank you." In which the Queen joined, with equal warmth, to Mrs. Snow, not only for herself, but in behalf of the native women. "Every woman, every gal like plenty hear Mr. Snow talk all same." And I have received similar expressions from several of the chiefs and others; though I am sorry to say that all do not feel so. A few seem to see that in this way one source of their gains is to be cut of; but I think that this class is very small.

On the third Sabbath in January, our little church had a communion season. We could not but feel that "Jesus drew near," and "made himself known in the breaking of bread." The King was the

only native present; and a more wonder-stricken spectator I never saw. It enabled me to present the Savior in a light altogether new to him; and I think he felt that it was "amazing" love to die such a death for his enemies.

"This was the closing scene," Mr. Snow says, "of our first quarter at Strong's Island. Verily, God's goodness has far exceeded our expectations; though we cannot put our finger here or there, and say so much has been gained, or so much has been lost. We hope that there is a growing interest felt in us, and the object for which we came hither. 'Hitherto hath the Lord helped us.'"

Place of Worship changed.

Under date of April 11, Mr. Snow has continued the history of his labors.

On the fourth Sabbath in January, our place of meeting was changed to the King's large cook-house, near his own residence. He sent his boat in good season for us; and we found all things in readiness. My position was at one end of the apartment. I had no desk; and my place for sitting was on a large native tub, turned upside down, and covered with a good plaid blanket shawl. Mrs. Snow had an old low rocking-chair at my right, the only one on the island, I think, and covered with a dingy white blanket. Opunui and his wife had a chest at my left. Just at Mrs. Snow's right, sat the King and Queen upon their native mats. In front was my audience of men, women and children, numbering some one hundred and seventy-five. Mrs. Snow counted some twenty-five women, who had each a clean calico dress, resembling a shirt without sleeves or collar. This dress, contrasted with the approximate nakedness of others, gives them quite an air of civilization. None of the females allow themselves to attend meeting without at least so much of a garment. The King has said to me several times, "Plenty gal like too much come see missionary Sunday; but he no have shirt. No shirt, he too much shamed see Mr. Snow."

Educational Labors.

The capacity of the people of Strong's Island for intellectual improvement is disclosed in the following extract.

As to my success in teaching the children English, I do not think I ever met with the like at home; and Mrs. Snow is of the same opinion; and you know we have had some experience in this business. I have had one term of twelve weeks, with some forty-five pupils, differing in age from seven or eight to thirty or thirty-five. If we had books and house-room, the number might have been doubled or tripled.

As a matter of course, they have been very irregular. I should think that my average attendance had been less than twenty. I have not attempted to introduce such regulations as would be necessary at home; but I have only sought to make the school as pleasant as possible. I have tried to get them together by ten o'clock in the morning, and have dismissed them from twelve till one; then I have taught them till three. I had no school Saturdays. Those who have attended school most regularly, have not averaged more than two hours per day of "schooling;" and yet some of them can read and spell quite well in words of one syllable; and a few can do it in words of two syllables, and are beginning to write a little.

Yesterday, my little folks sung twice at our public service, I giving them half a line or so at a time. I have no difficulty in communicating with all my school through the English language. I hope soon to do something for them through their native tongue.

My second school term was to commence two weeks ago to-day; but a shipwreck which occurred here, made so much stir that I delayed the matter a week. I was happy to find, on their coming together last Monday, that they had retained what they learned last term very well, and that they seemed as much interested in beginning a new term as I could wish. Several new scholars came; and I was surprised to find that they could say the alphabet on the first trial. Through one of the captains, I learned last term that the little boys were in the habit of getting together, and tracing the letters with a stick on the beach in the same order that they found them in the book, and then teaching those who did not attend school; so that, I suppose, most of the little boys and girls in this part of the kingdom can "say their letters."

A ready Conscience.

The following extract is valuable, as showing the power of conscience among these rude islanders.

The Paragon was wrecked while going out of the harbor Sabbath morning. I very carefully avoided alluding to the

fact of Sabbath sailing; but while I was standing at my door, and seeing the surf breaking over her, expecting to see her spars go by the board every moment, a native said, "No good, sail Sunday; 'spose sail 'nother day, all right." And I think this remark expressed the feelings of a large proportion of those who were there.

At another time a person spoke of the many pleasant Sabbaths which we had had, and said, "Mr. Snow, what for no rain Sunday, long time? Every Sunday pleasant." One of the chiefs said, "Yes; me think all same; why no rain Sunday?" He then answered his own inquiry by saying, "Me think God look out."

But there are dark things also. The King, in his younger days, was much given to dissipation. I think he is trying to improve; and evidently he has greatly reformed. But the other day an English schooner came here from Oahu, with brandy and other liquors on board; some of which was given to him one Sabbath morning for piloting; and, as a consequence, he came to meeting intoxicated. In the course of my sermon, he interrupted me with a short speech on temperance. It was pithy and to the point, making a clean sweep of tobacco and all; but I fear that it was not very effective for good.

Proceedings of other Societies.

Foreign.

CHRISTIANITY IN MADAGASCAR.

In January, 1853, the Directors of the London Missionary Society received information in regard to the state of things in Madagascar, which induced them to send Rev. William Ellis and Mr. James Cameron to that island, for the purpose of ascertaining whether "the set time" had, indeed, come for its re-occupancy by their missionaries. The deputation arrived at Tamatave on the 18th of July; and they remained at that port twenty-one days; after which they went to Mauritius, where Mr. Ellis wrote to Dr. Tidman, Secretary of the London Missionary Society, giving a full account of what he had seen and heard in respect to the missionary prospects of Madagascar. The following extract from his letter contains information which will be interesting to many in this country.

State of Parties.

So far as the objects of greatest interest to us are concerned, the people may be regarded as constituting two great parties: viz., those favorable to education, improvement, and Christianity; and those opposed to all innovation, and desiring to maintain things as they are, and uphold the superstitions and ancient customs of the country. What the numerical strength of these parties respectively may be, we have no means of correctly ascertaining; but, in other respects, we are led to believe it is much more nearly equal than might at first appear. Under existing circumstances, it is next to impossible to ascertain the exact number of Christians in the country. There are doubtless many sincere believers in Christ, known only as such to him, and perhaps to some of their nearest earthly friends. There are others who, though they might not shrink from the avowal of their faith and all its consequences, yet have no means of communicating with those who have obtained like precious faith. And there are many more who, though strangers to any decisive spiritual influence from the gospel, yet fully estimate the collateral benefits it has conferred on the people, and would be glad to see it recognized and extended to all classes. Several among the chief officers, with whom we had frequent intercourse, represented the youth of the country, above the servile classes, as thirsting after knowledge, expressed their regret that they were growing up without education, and said they earnestly desired to see the schools again in active operation. There are also those, perhaps a numerous class, who though destitute of any love for the gospel, are too far enlightened not to perceive the folly and the falsehood as well as the mercenary character of their superstitions. These persons, though not suspected of Christianity, occasionally, as we were informed, ridicule the idols and reproach their keepers, though sure to be fined or otherwise punished for their indiscretion. There are also large numbers whom the extortion and oppression of the present government, and the unrequited labor exacted by them, have reduced to such a state of social wretchedness, as to render any change desirable.

Number of Christians.

Although, for the reasons already stated, it is not easy to form anything like a correct estimate of the number of Christians, yet we are assured, on testimony fully entitled to confidence, that there are certainly, in the capital and its immediate vicinity, one thousand persons known to each other, and

mutually recognized, as the disciples of Christ. These meet regularly on the Sabbath and at other times, by night or by day, for the worship of God and the celebration of Christian ordinances. Besides these, there are known to be considerable numbers in other places. The Christians comprise amongst them some of the most intelligent and reputable men in the community. Many of them hold offices of great responsibility, chiefly if not solely in consequence of their ability, integrity, and known worth. It is even supposed that the suspected (if not known) Christianity of some of them is connived at, on account of the value of their services.

When the lengthened duration of the present persecution is considered, in connection with the extreme severity with which its maledictions have fallen on such numbers; when it is known that not fewer than one hundred persons have been put to death, besides the far greater number that are still suffering exile, bonds, and degradation, that their number should at the present time include so many, is a matter of astonishment and gratitude. But that, under circumstances so adverse, their number should continue to increase, which, according to the testimony of many witnesses, is the case; and that men and women, by birth and rank much above the inferior classes, though now in bonds, and wearing rudely fabricated heavy irons on their persons, night and day, as the penalty of their attachment to Christ, should be among the most active and the most successful in bringing others to the Savior, presents a state of things which the church and the world have but rarely been privileged to witness. It must be ascribed to a higher than any human influence, and is a demonstration that God is with them of a truth.

An Enemy.

Connected with the Christians are those who now hold the highest offices in the kingdom, and those who may at no distant period exercise the sovereign power. But opposed to them there is a numerous, active, and influential party, at present possessing great power and all its advantages. These are the patrons and supporters of the idols and their keepers, of the sikidy and the tangena, of slavery and coerced labor, and all else included in what are termed the ancient customs of the country. At the head of this party is one of the most active and able members of the present government. He is a nephew of the Queen's, consequently cousin to the Prince, as well as own brother to Ramonja, another member of the government, who is said to be in great favor with the Queen, and an attached and faithful Christian friend of the Prince. . . . The leader of the anti-Christian party is represented as a shrewd, ambitious, daring man, with considerable business talent and large property. It is said that no efforts are spared, by this chief and his party, to prevent the accession of the Prince to the throne. They are said to represent him to the Queen as totally unacquainted with the business of government, and bewitched by the Christians, and that to place the sovereignty in his hands would be to promote dissatisfaction, and to sacrifice the good of the kingdom. This is probably the Queen's own opinion; for we were more than once told that the fact of the Christians having, as she deems it, taken advantage of the Prince's inexperience and amiable disposition to draw him over to their party, has, more than all besides, excited her extreme indignation.

The Heir Apparent.

Still the Prince is firm. He and his wife are both members of the church, and true and constant friends to the most afflicted and suffering of the persecuted flock. The father of the Prince's wife, a time-honored officer, of distinguished reputation and great influence, though not a Christian, is also their tried and steady friend. The Prince is represented as being exceedingly amiable in disposition and honorable in character. One who has seen much of society, was lately some time at the capital, and though he has no sympathy with his religion, expressed his opinion of his moral worth in strong terms. He said he was not like a Malagasy in any features of his character, but most like an English gentleman. He is at all seasons very respectful and attentive to his mother, spending much of his time with her; and the Queen is said to be exceedingly attached to him; and when dissuaded from gratifying the purpose of her heart by making him her successor, the fact that he is her own son, her only child, seems to overrule all objections and supply all deficiencies. How wonderful are the ways of God! Seldom was a purpose more resolutely formed, or more relentlessly carried out, than the determination of the highest authorities to extinguish Christianity in Madagascar. There was 'no sparing of the fire and faggot;' and so long was the persecution continued, and so profuse the shedding of human blood, that many imagined the purpose accomplished. At that time He, who subordinates all things to his own will, called into exercise the maternal instinct, in the only heart in which it could effectually operate to stop the flow of human blood, and to cherish and invest with the requisite prestige of authority and power the only human agency that could effectually shield and foster the despised and defenceless sufferers for Christ. Nature, obedient to its Author, was supreme. The mother's feelings were stronger than the fanaticism of sorcery, or the malignant spirit of idolatry, and were thus made subservient to the preservation of that reviled and rejected faith, in which all nations of the earth shall be ultimately blessed. Lo, these are a part of His ways, who is wonderful in counsel and excellent in working.

Though the just ground to hope for better days afforded by the character of the Prince, and his faithful adherents, furnishes reasonable cause for joy, it is needful to rejoice with trembling. One of the latest letters from the capital confirm most fully rumors previously heard of a formidable conspiracy against the life of the Prince. At the head of this conspiracy is his deadly rival; and a gentleman recently at the capital, and possessing good means of information, said very recently that if this man were not most vigilantly watched, night and day, no one could guaranty the Prince's life for four-and-twenty hours.

The Queen, who is now about sixty-four or sixty-six years of age, and is moreover said to have recently become comparatively feeble, and to take but little part in public affairs, does not perhaps feel herself strong enough to seize at once, and to depose the chief of the conspirators. She does not, however, omit what she doubtless deems effectual precautionary measures. Whenever his adversary is absent from the palace, the Prince is not allowed to leave it; and when the Prince is absent, the Queen commands the personal attendance of his rival; or if emergencies require both to be absent at the same time, special means are used for the Prince's safety. A strong corps of selected men have been enrolled as his body guard, having the same equipment and arms, and designated by the same name, as those formed by Radama for a similar purpose. These troops are at all times, but especially when he goes out, in considerable force about the Prince's person. He himself no doubt places his confidence in the protection of a more invincible arm; but these precautions show the Queen's sense of her son's danger, and her anxiety on his account.

Rumored Abdication.

A state of things so precarious to the Prince may perhaps have hastened the decision, which, when on the very eve of leaving the country, we heard the Queen had made. An officer of considerable rank and service stated on the last day that we were on shore at Tamatave, that the Queen had resolved to retire from the government, and was actually making preparations for the coronation of the Prince, who, he added, was not to exercise a co-ordinate authority with his mother, but to be constituted sole ruler of the country. This may be only an unfounded rumor; but it was communicated, in the first instance, without any solicitation from us; and it was repeated afterwards with several particulars, and the assurance that the intelligence was among the most recent tidings from the capital. We regretted that our departure on the following morning prevented our making inquiries respecting it in other quarters. The interests of true religion among the Malagasy have, at different periods, appeared to be placed in extreme peril, but never seemingly more so than at the present time. Should the Queen be suddenly removed before the Prince is firmly established as her successor, or should his life be sacrificed to the ambition and the enmity of his rival, there would not only be a great destruction of human life, but a revival of the persecutions against the Christians, in all probability more violent and cruel than has yet been witnessed. The rival of the Prince was the chief instigator in the last persecution; and he is the only one now who ventures to accuse the Christians to the Queen. All others are deterred by the fear that the Prince may remember it hereafter; but this man still pursues them with unrelenting hatred. Could the friends of Christ at home, those who have contributed so promptly and so liberally towards the renewal of missionary labors when the door appeared open, but clearly perceive the full importance of the interests involved, and the apparently imminent peril in which the Malagasy churches are now placed, I am persuaded there would forthwith be manifested such a general, earnest, united, and importunate spirit of prayer unto the Most High, as should form the most encouraging ground of hope, not only that the life of the Prince, apparently so precious, would be preserved, but that the churches would be favored with rest, increase, and a state of pre-eminent prosperity. The Christian churches at home have, on more than one occasion, shown themselves in recent times to be nursing fathers to infant nations, in some of the most critical periods of their history; and perhaps they are yet to exert a still more powerful influence in accelerating the great preliminary processes now going forward among the nations, which shall issue in the latter-day glory.

The way does not seem to be fully open for resuming missionary operations in Madagascar; but that the day appointed for this consummation is approaching, there can be no reasonable doubt.

BASLE MISSIONARY SOCIETY.

THE thirty-eighth anniversary of this society was held in St. Leonard's church, Basle, on the 6th of July. From the report submitted by the Committee at that time, it appears that the receipts of the previous year were 304,298 fr. Of this sum the city of Basle contributed 53,902 fr. The disbursements were as follows:—for the African mission, 71,291 fr.; for the India mission, 156,849 fr.; for the Chinese mission, 21,193 fr.; for North America, 1,443 fr.; for the Missionary Institute, 39,815 fr.; for other expenses, 22,221 fr. The payments exceeded the receipts in the sum 8,514 fr. One year before, the debt of the society was 55,000 fr. Towards the liquidation of this amount 26,402 fr. have since been paid, 12,567 fr. having been received from the city of Basle for this purpose.

The number of pupils in the two departments of the Missionary Institute has been sixty. More were ready to enter; but the means of the society did not justify their reception. Of the eighteen applicants who were admitted, five were from Switzerland, five from Baden, and eight from Würtemberg. It will be seen, therefore, that the missionary spirit still lives in Swabiá.

Of the missions a favorable account is given. The congregations under the care of the brethren in South Western India had 1,366 members, January 1, 1852; and there were 110 catechumens. On the first of January, 1853, the number of catechumens was 113; and 1,607 persons belonged to the congregations. The number of converts in China is 87. "Seldom," say the Committee, "is so fruitful a mission field to be found." The West Africa mission has become quite hopeful within the last few months. The number of laborers is sixteen, ten of whom are males; and the congregations have increased. The station at Christiansborg has been particularly favored.

RHENISH MISSIONARY SOCIETY.

This society has just entered its twenty-sixth year. Prior to 1828, there were missionary societies at Elberfeld, Barmen and Cologne, which co-operated with the Basle Missionary Society. But on the 28th of September, in that year, they resolved to unite in the formation of the Rhenish Missionary Society, in the hope of engaging Christians in Rhenish Prussia and Westphalia more extensively in the work of evangelizing the world. The result has not disappointed them. The Rhenish Missionary Society now has twenty-five auxiliaries in Rhenish Prussia, and thirteen in Westphalia; and many of these embrace other "special and local unions." Nor is this all. Thuringia furnishes four auxiliaries; Nassau, Hesse Darmstadt, &c., three; and there is one in the United States. In 1830, the receipts of the society were about 8,500 thalers; in 1840 they were about 17,000 thalers; in 1850 they had risen to 39,000 thalers. Within the twenty-five years, more than 500,000 thalers have been expended for the spread of the gospel

The first mission of the society was commenced in South Africa Stellenbosch and Tulbagh were occupied in 1830, for the benefit of the slaves in the Colony; and Wuppenthal, in the same year, became an "institute" for the free Hottentots, a large tract of land having been purchased therefor. Another station was begun in 1832, and a fifth in 1834. At length the society extended its operations to "regions beyond;" and now it has two stations among the Bunda people, the papal missionaries of Congo and Benguela having alone preceded them in this field. The Borneo mission dates from 1836; but its history has been exceedingly trying. At present there are five or six stations; and the prospect of ultimate success is brightening. Two missionaries were sent to China in 1846, who commenced operations at Hongkong in 1847, under the direction of Gützlaff. Soon, however, the labors of this mission were transferred to the continent; where it has one station and three outstations at the present time. As the result of its efforts in behalf of the heathen, the Rhenish Missionary Society can point to more than five thousand persons who have received baptism, and to eighteen hundred communicants.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Choctaws.—Under date of December 5, Dr. Hobbs writes from Lenox, the station commenced by him last year, as mentioned in the October Herald, as follows:

Our people are as eager to learn and improve, as I have ever seen any persons. Not long since I overtook a Choctaw woman, on a week day, with the Assembly's Catechism in one hand, which she was studying; while with the other hand she was steadying a pail full of water on her head, which she carried half a mile. Others, as they meet together, are questioning one another in reference to the Commandments or the Catechism.

Our "big meeting," commencing November 18, was very interesting. Six persons made a public profession of religion; and thirteen others manifested a determination to seek and serve the Lord; among whom was the oldest woman in the settlement, if not in the nation, as also her granddaughter and husband. Her great granddaughter, nineteen years old, was married recently to Ellis Wade, who assists Mrs. Hobbs in the school. Sixteen are now indulging a hope, and will, I trust, join the church at our next communion. We have thirty-eight members, besides ourselves.

Hitherto I have been so busy that we have done little towards building. Timber is hewn for our house; some of the shingles are ready; our cellar is dug; and our well is down fourteen feet. I have employed Choctaws partly, or I might say chiefly, to learn them how to work and to encourage them. I suppose that this method may cost rather more, and take more time, and be much harder for me; but we came out to help the Choctaws; and I shall plan for their good.

These full-blooded, noble-hearted Choctaws will appreciate it; so that I am confident we shall all be gainers in the end. They have already put me up a very good stable. They are poor; but they are willing to do what they can. They have given us corn and other things to a considerable amount.

Mr. Stark, having returned in safety to Good Land, wrote thence on the 7th of December as follows: "The state of things in the church is better than I could have hoped, after so long an absence. Our meetings are well attended. There is not so much apparent interest as formerly; but we hope for better things. Our elders are zealous and active; and in some neighborhoods there is considerable effort made to secure the benefits of a preached gospel. I have just returned from a place where the people are building a house for a school and for meetings. This will add another to the number of our preaching places."

SENECAS.—On the 11th of January, Miss Thayer wrote from the Cattaraugus Reservation as follows:

Mr. Gleason desires me to give you some account of the progress of the work of grace among his people. He had been holding a series of meetings with them; and a very good state of feeling seemed to exist. Much solemnity prevailed. Thirty had avowed themselves as inquirers. But the brethren who attended the convention at Tonawanda, desired to have a similar meeting here. At their suggestion, therefore, a convention was called. Delegates from all the Indian settlements in the State and from Canada were present. Among these were several licensed preachers. The convention was opened January 4, the exercises being conducted wholly by the Indians. Sermons were delivered in the forenoon, afternoon and evening by these preachers from the different tribes. Prayer meetings were held at sunrise, and also at intervals between the regular exercises. The people turned out *en masse*, so that it became necessary to throw open both houses, which were filled to overflowing. One evening one hundred and thirty-seven came forward to the "anxious seat" in the two churches. Among these were pagans who had never before attended Christian meetings. Many who had mocked at religion were constrained to exclaim, "There must be a reality in these things." The meetings were continued until yesterday at three o'clock in the afternoon; when the brethren from abroad took their leave. The parting scene was described as most affecting. What fruit will follow this extraordinary effort, the future must reveal. The missionaries have only been able to stand by, and watch the proceedings; whilst hope and fear alternately predominated in their breasts. They trembled, lest so great an excitement should be followed by a reaction prejudicial to the spiritual interests of the people. On the other hand, as the brethren from abroad were faithful in applying the truth to the conscience, it is hoped that some lasting impressions may have been made, that will result in good.

SANDWICH ISLANDS.—A letter of Dr. Wetmore, dated November 11, contains the following announcement:

Our quiet village, and our quiet social prayer meeting, were greatly disturbed last week, by an alarm of fire. The second voice told us that it was at Mr. Lyman's. We hastily turned our footsteps thither, and found that it was even so. The Hilo boarding school-house, with the house for lodging, was in flames. We found that there was no prospect of saving those buildings; for a thatched edifice goes with great rapidity, when once on fire. All our efforts, therefore, were turned towards the saving of Mr. Lyman's dwelling, which by the blessing of God was accomplished; but the school-yard, I can assure you, looks desolate. Nothing but the old under-pinning, charred timbers, charcoal and ashes now remain to mark the spot where this institution of learning was once located. The sight of these ruins makes our hearts sad; and it makes our hearts sadder still to think that it was the work of an incendiary.

All the friends of the institution feel that it must be rebuilt, and the school go forward. The materials for a temporary building are even now being collected. The timber was gratuitously provided by Mr. Pitman, a merchant who has long resided at Hilo. About three hundred dollars have been raised by subscription for substantial framed buildings, which are to be ordered from the States, the roof of which is to be covered with zinc, and the outside boarded, in order to guard against conflagration, as much as possible. It is the wish of all those who feel an interest in education here, that the school be placed in better circumstances than before; but it will require money to do it. Some estimate the cost of the building which has been planned at five thousand dollars; others at six thousand. Any donations which our friends in the States may wish to make, will be thankfully received. It is very desirable that the permanent buildings should be erected within a year.

At the date of Dr. Wetmore's letter, the district of Puna was free from the small-pox; and there was but one (convalescent) case in the district of Hilo.

FUH-CHAU.—A letter has been received from Mr. Peet, dated September 19, in which he describes at considerable length the revolution which is now in progress in the Chinese empire. But most of the facts embraced in this sketch are already known to the readers of the Herald; hence it will be sufficient to publish his closing remarks.

1. *These insurgents are engaged in a*

righteous cause. They have taken up arms against an oppressive government in self-defence, and more especially that they may have the privilege of worshiping the true God, and of believing in his Son Jesus Christ, for which cause some of their number suffered martyrdom before this step was taken. This great privilege has for ages been denied, by this same government, to more than three hundred millions of our fellow-men. There are those who speak of this as a religious war, promulgating Christianity by the sword, and liken it to the work of Mohammed and his followers. But these men, so far as can be ascertained, require no one to adopt their faith. They only contend for the right to worship the true God, leaving it for every one to obey or to disobey, and receive the consequences of so doing.

2. *God has selected his instruments, and is about to defend the honor of his name, in the midst of this great people.* No one who believes in the truth of his Word, can doubt for a moment that his hand is in the present movement. Soon after its commencement, and subsequently, large armies were sent against this intrepid band; but they have been successively scattered and made to disappear like the dew-drops of a summer's morning. Their approach to any place seems to have been preceded by a remarkable degree of fear and trepidation, on the part of its inhabitants, very similar to what preceded the march of the Israelites towards the promised land.

3. *The published documents of these insurgents are most remarkable productions.* Their Book of Religious Precepts bears undoubted marks of having been written by a native, who has obtained his speculative views of Christianity from the Old Testament mainly, without having had much (if any) intercourse with any foreign teacher; and perhaps he has never seen one. Its entire freedom from anything like party or sectarian feeling, and also from any prejudices or fears for church privileges or church prerogatives, is also a proof of this. The omission of baptism and of the Lord's Supper shows the same thing, while the employment of offerings "to the great God," to such an extent, clearly reveals his prejudices in favor of the Old Testament and Old Testament usages. The great freedom with which this writer uses different terms for God, both generically and specifically, employing Shang-ti in the latter sense, and Shin in the former, when speaking of a class of worshiped objects, and also specifically, when applied to "the great God," seems to intimate very clearly his ignorance of the controversy on this subject.

4. *Should the insurgents succeed, and continue to act on the views here put forth, wonderful changes must soon follow.* The Bible being taken as their rule of faith and practice, the ancient classics of the Chinese will need new commentaries; their histories will need to be expunged and corrected; and the entire literature of the nation will need to be clothed in a new costume. As the alphabetic system is far superior for communicating instruction and for general use to that of mere symbols, and as it is now used by all Christian nations, we may hope soon to see the thirty and odd thousand Chinese written symbols of ideas reduced to a few tens of simple characters, denoting the sounds of the language and of the different dialects merely. In such an event the Bible must henceforth become the basis of law and of morals throughout China. It must occupy a place superior to any other book; and, consequently, it must be more read and better understood than any other book. As the insurgents acknowledge all men as brethren, in case they are successful we may expect that treaties, on terms of equality and reciprocity, will be formed with them by other nations. And we hope that whatever is valuable in the institutions of other lands, of which the Chinese are now ignorant, will soon be in use among them. This will probably lead to many changes.

5. *There is danger that, through the craft of the great Adversary of souls, and the unfaithfulness of Christians, this revolution, like the entrance of the Israelites into Canaan, may be delayed many years; or that the reformation, so auspiciously commenced, may be only limited in its extent, and but partially carried out.* These men have entered upon a work which no human arm can accomplish, and no human intellect, however gifted, can guide to a successful termination, unaided by large measures of divine strength and wisdom. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Who then will come up "to the help of the Lord against the mighty?"

CEYLON.—Under date of November 8, Mr. Mills wrote that Thomas Ball and Russel Clark had been admitted to Christian fellowship. "At the close of the last term, Ansel D. Eddy, Walter S. Hubbell and John Chambers received certificates of dismission. Constantine Blodgett and Simeon H. Goodell were sent away for deficient scholarship."

MADURA.—From a letter of Mr. Rendall, dated November 3, the following extract is taken.

At our late meeting in connection with the meeting of the American Board, a central benevolent society was formed by the catechists of all our stations, designed to carry the gospel to destitute portions of this district. A good deal of interest and zeal was manifest in the organization; and we expect that this society will promote a spirit of benevolence in all our churches. At our late celebration of the jubilee of the British and Foreign Bible Society, a collection of nearly one hundred and fifty rupees was taken up in aid of that society.

At the meeting of our mission, it was voted that Mr. Winfred's connection with the seminary cease at the end of the coming

term. His station will be assigned him at our January meeting. We trust that the Lord will bless our efforts to supply the members of our congregations with teachers who shall care for their souls.

There seems to be an additional call upon Christians in England and America to increase their efforts for the evangelization of this people. The new bill for the government of India will doubtless induce many more adventurers to come here from England to seek their fortune. There is reason also to fear that, with the influx of Europeans, there will be an increase of vice and infidelity. How important that our efforts to bring this people to Christ be immediately increased!

CONSTANTINOPLE.—In a letter dated the 14th of November, Mr. Hamlin described the pecuniary embarrassments of Bebek seminary, in consequence of the war between Russia and Turkey; after which he wrote as follows:

You will perhaps think that we ought to dismiss a part of our students, and thus diminish our expenses. I laid the subject before the station; but it was decided that we ought not to do it, without the most pressing necessity. It takes a long time to retrieve a single step backward. And the scholars thus dismissed would, in most cases, be subjected to great difficulty in obtaining a mere subsistence. The state of the school is every way encouraging and progressive. We have attempted to sift it, and have sent away four of the least promising; but their places were immediately filled by pious young men from neighboring places, one of whom is sufficiently educated to join at once the theological class, completing other studies at the same time. We reject applications every week; but we feel that we ought not to reject any pious youth; and we trust that the funds of the Board will enable you to carry us through this crisis. Great events must be near, either for the advancement of the missionary work in Turkey, or for testing it more severely in the furnace of trial and persecution. Should Russia fail in her designs, an immense work will be thrown at once upon the churches; and the time to do it may be very short.

Mr. Everett, in speaking of the boarding school at Hass-keuy, November 24, stated that it had never been so large at any previous time, and that the seriousness and prayerfulness still continued. He also stated that he held a meeting every Monday morning, with four or five of the native brethren, to pray for the descent of the Holy Spirit. Two of these brethren, Sarkis and Hagop, were once in this country. "They are much engaged in this good work." The following extract will be read with melancholy interest.

Letters from our colporter at Adrianople inform us that a Turk was beheaded there last week, for changing his religion. It is a very singular and interesting case. He was of a sect called Taphane, from a village thirty-six hours from Adrianople. He said that Mohammed was false, and that Christ was the true prophet. He was seized and sent to Adrianople, where he was put in prison to see if he would repent. He persisted in saying before the court that since Christ there is no need of another prophet; and that Mohammedanism is false, he said might be seen from their works. It is supposed that they wrote to the capital for instructions, and that the answer was, "If he repents, forgive him, and give him an office; if not, behead him." They beat him terribly; but with his last breath he held to his opinions, and said, "I die for Christ." He had probably never seen a true Christian; but the writer says there are many of this sect, who secretly believe in Christ, and wish to see our brethren. Such are the facts. And this in Europe, in the nineteenth century, while the navies of two of the greatest Christian powers are in the Bosphorus, ostensibly to defend the Turk!

Home Proceedings.

FINANCES OF THE BOARD.

THOSE who have compared the receipts of 1852 with the receipts of 1853, will have seen that there was a falling off, during the first four months (August 1 to December 1) of the present financial year, of $14,000. On the other hand, the expenditures of the current year will inevitably *exceed* those of last year. Is it the wish of the friends of the Board that there be another debt on the 31st of July, 1854?

The Boston churches are making their collections at the present time; and by their zeal and liberality they are saying to their brethren in other parts of the country: "Let there be no debt; rather let us go forward." It will be remembered that these churches advanced about fifty per cent. on their previous contributions last year. Instead of falling back from that sum, the prospect is that they will give still more the present year. The effort, moreover, is made with great cheerfulness; and the blessing of God evidently attends it. Will not churches elsewhere imitate this noble example?

It has been supposed by some that the large legacy of the late Anson G. Phelps would become available at an early day. But no part of it is payable before the expiration of five years.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.

Boothbay Harbor,	12 25
Bridgton, m. c.	6 00

Cumberland, m. c. 14 00
Portland, Union m. c. 112,95; 2d ch. m. c. 33; 145 95
Scarborough, 1st par. m. c. 58 42—236 62
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Weld, Miss M. H. 1; S. B. W. 2; 3 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, South ch. 267 56
Waterville, Two indiv. 1,20; juv. miss. so. 3; 4 20
Winthrop, Mrs. Elizabeth Sewall, to cons. HENRY SEWALL of Augusta an H. M. 100 00—371 76
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter-st. cong. so. m. c. 20 00
Waldoboro', J. Hovey, 50; gent. 11,50; la. 21,75; contrib. 13,89; juv. so. 10,98; (of wh. for miss. sch. at Ceylon, 30:) 108 12—128 12
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Central cong. ch. and so. 132: Hammond-st. s. s. for Gaboon m. wh. cons. Mrs. SUSAN S. PIERCE an H. M. 100; 1st cong. ch. and so. 43; 275 00
Dedham, Cong. ch. and so. 22 33—297 33
York co. conf. of chs. Rev. G. W. Cressey, Tr.
Saco, P. Eastman, 20 00

1,056 83

Bucksport, Cong. ch. and so. m. c. 40; Camden, m. c. 49,32; fem. miss. asso. 22,50; juv. asso. 20,34; J. Jones, 7,84; wh. cons. JOSEPH JONES an H. M.; Machias, J. S. G. 3; Prospect, cong. ch. and so. 14; Turner, cong. ch. and so. indiv. and s. s. 21; 178 00

1,234 83

Legacies.—Lewiston Falls, Miss Eunice Little, by T. B. Little, (prev. rec'd 20,) 40; Portland, Octavio E. Corser, by Joshua B. Osgood, Ex'r, wh. cons. JOSHUA B. OSGOOD an H. M. 100; 140 00

1,374 83

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Fitzwilliam, Dexter Whittemore, to cons. JOEL WHITTEMORE, THOMAS W. WHITTEMORE and CHAS. WHITTEMORE H. M. 300 00
Jaffrey, Mrs. M. Tenney, 12 50
Walpole, La. sew. so. for Ceylon sch. 25 00
Westmoreland, A friend, 25 00—362 50
Grafton co. Aux. So. W. W. Russell, Tr.
Littleton, m. c. 14; s. s. 2,25; 16 25
Plymouth, Cong. ch. and so. 34 00—50 25
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Wilton, A friend, 5 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. to cons. Miss ELIZABETH FARLEY an H. M. 100 00
Warner, Mrs. M. P. Wheeler's s. s. class, 1; Mrs. Sargent's do. 47c. 1 47—101 47
Rockingham co. Conf. of chs. F. Grant, Tr.
New Castle, s. s. for Ind. chil. 5 00
Strafford Conf. of chs. E. J. Lane, Tr.
Meredith Bridge, An indiv. 10 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, Ch. and cong. 25 00
Langdon, Cong. ch. m. c. 10 00—35 00

569 22

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, South ch. and so. m. c. 41 46
Chittenden co. Aux. So. C. P. Hartt, Agent.
Milton, A friend, 12 00
Williston, Cong. ch. m. c. 4 82—16 82
Orange co. Aux. So. L. Bacon, Tr.
Chelsea, 9 00
Tunbridge, E. Smith, 25—9 25
Orleans co. Aux. So. H. Hastings, Tr.
Craftsbury, m. c. 11; fem. miss. so. a bal. 4; Rev. J. N. Loomis, 10; 25 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, m. c. 15 00
Clarendon, m. c. 3 46
Rutland, m. c. 50 02—68 48
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. m. c. 34 93
N. Wardsboro', Ch. and so. 12 18
W. Brattleboro', do. m. c. 18 00
W. Halifax, do. 5 50—70 61
Windsor co. Aux. So. J. Steele, Tr.
Windsor, Cong. ch. 3 00
Woodstock, do. m. c. 26 00—29 00

260 62

Bennington, Cong. ch. m. c. 46 00

306 62

Legacies.—Middlebury, Ethan Andrus, by Peter Starr, (prev. rec'd, 162,) 295 00

601 62

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Sandwich, 1st cong. ch. and so. 24 25
S. Wellfleet, Ch. and so. 6 00—30 25
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, South cong. ch. and so. 135,61; m. c. 91,14; s. s. 38,91; young la. ins. m. c. 10; 275 66
Williamstown, W'ms college m. c. 16 75—292 41
Boston, S. A. Danforth, Agent.
(Of wh. fr. la. Jews' so. for sup. of Mr. Schauffler, 100; T. S. 3;) 753 15
Brookfield Asso. W. Hyde, Tr.
W. Brookfield, Cong. so. 3 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, 3d ch. 131,18; m. c. 29,70; 160 88
Newbury, West, m. c. 10,20; G. Cowles, dec'd, 3; a s. s. class, 6,35; 19 55—180 43
Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, Cong. ch. and so. 29 38
Manchester, do. m. c. 21 00—50 38
Essex co.
Lynn, Central ch. 50 00
Marblehead, 1st cong. s. s. Miss M. H. B.'s class for Miss Fisk's sch. Gavalan, Persia, 6 00—56 00
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Cong. so. m. c. 5 00
Bernardston, Ortho. cong. so. wh. and prev. dona. cons. Miss MARTHA L. NEWCOMB, of Theold, C. W., an H. M. 78 23
Gill, Cong. so. 13 62
Greenfield, 1st do. 36,73; 2d do. to cons. Miss SARAH F. RIPLEY an H. M. 117,30; 154 03
Montague, 1st cong. so. 39,65; m. c. 20,90; 60 55
South Deerfield, 1st cong. ch. 4,43; s. s. 11,32; 15 75
Sunderland, Cong. so. 89 41
Warwick, Trin. so. 20 00—436 59
Hampden co. Aux. So. C. O. Chapin, Tr.
Monson, Rev. Dr. Ely, 22 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. m. c. 52,68; Mill Valley, m. c. 20,25; 72 93
Cummington, Cong. so. 15; m. c. 32; Miss C. Briggs, 20; 67 00
Easthampton, 1st par. gent. 61,11; la. 41,68; m. c. 45,92; Williston sem. miss. so. 50; 198 71
Granby, Gent. 100,82; m. c. 41,17; 141 99
Greenwich, A friend, which cons. ERASTUS BLODGET an H. M. 100 00
Hadley, N. par. m. c. 37; Miss O. H. dec'd, 1; 1st par. gen. benev. so. 10,50; 48 50
Hatfield, m. c. 133 50
Northampton, A friend, for Jewish females in Constantinople, 20; 1st par. m. c. 79,78; Edwards ch. m. c. 27; 126 78
Plainfield, Cong. ch. 23,16; m. c. 32,73; 55 89

Southampton, La. 27 00
South Hadley, 1st par. gent. 211,28; la. 70,40; 281 68
Westhampton, La. 18 27—1,272 25
Harmony Conf. of chs. W. C. Capron, Tr.
East Douglas, Cong. ch. wh. cons. Dr. JONATHAN E. LINNELL an H. M. 180 00
Millbury, 1st do. 106,28; m. c. 30,25; s. s. 20,57; 157 10
Whitinsville, m. c. 232 16—569 26
Middlesex North and vic. Aux. So. C. Lawrence, Tr.
Pepperell, Cong. ch. and so. 55 00
Middlesex South Conf. of chs.
Wayland, Trin. cong. so. m. c. and coll. 60 19
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, A s. s. class, 2 00
Dedham, 1st cong. ch. and so. 112 50; S. par. cong. ch. m. c. 11; 123 50
Roxbury, Eliot ch. and so. m. c. 21 63
West Roxbury, South evan. ch. and so. m. c. 6 79—153 92
Palestine Miss. So. E. Alden, Tr.
Randolph, 1st par. m. c. 61 86
S. Weymouth, Union so. m. c. 76 78—138 64
Pilgrim Aux. So. J. Robbins, Tr.
Marshfield, 1st cong. ch. and so. m. c. 14 38
Taunton and vic. Aux. So.
Norton, Wheaton fem. sem. 10 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Boylston, Gent. and la. 24,49; m. c. 23,51; 48 00
Leicester, Gent. (of wh. to cons. JOHN WOODCOCK an H. M. 100; J. A. Denny to cons. CHARLES A. DENNY an H. M. 100;) 257,97; la. (of wh. to cons. Mrs. A. C. DENNISON an H. M. 100:) 122,39; m. c. 43,76; Mrs. Sargent's s. s. class, 1,88; 426 00
Northboro', (of wh. for N. Amer. Ind. 55; for *Anna Brigham*, Ceylon, 20;) 130 00
Worcester, Centre ch. gent. (of wh. fr. A. H. Wilder, to cons. Mrs. HARRIET E. WILDER an H. M. 100; an indiv. to cons. SAMUEL TAYLOR an H. M. 100;) 450,12; la. 193,20; m. c. 256,68; 900 00—1,504 00

5,601 85

Unknown, 5; Carlisle, cong. ch. and so. 12; Charlestown, 1st cong. so. m. c. 60,78; Chelsea, Broadway ch. m. c. 24,07; Winnisimmet ch. m. c. 14,06; E. Cambridge, evan. cong. ch. m. c. 14,24; Holmes Hole, cong. ch. 20; Lowell, 1st cong. ch. and so. m. c. 62,81; Malden, 1st do. m. c. 16; Medford, ch. 6,13; Newton, Eliot ch. and so. m. c. 61,16; F. A. Benson, 25; 1st par. m. c. 49,74; Reading, Old South ch. and so. 167,13; West Newton, cong. ch. and so. in part, 76; 614 12

6,215 97

Legacies.—Longmeadow, Rev. Gideon Burt, by William Burt, Ex'r, (prev. rec'd, 500:) 580; South Dedham, Miss Caroline Andrews, by David Andrews, Ex'r, wh. cons. Rev. MOSES M. COLBURN an H. M. 50; 630 00

6,845 97

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Bethel, Seth Seelye, to cons. HENRY E. SEELYE, of Chicago, Ill. an H. M. 100 00
Bridgeport, 1st cong. ch. coll. and m. c. wh. cons. DAVID SHERWOOD and S. D. THURSTON, H. M. 202,97; Mrs. T. C. WORDIN, wh. cons. her an H. M. 100; 302 97—402 97
Fairfield co. West, Aux. so. C. Marvin, Tr.
Greenfield, Cong. ch. coll. and m. c. 76 00
Greenwich, A friend, 50; Rev. M. Mead, 10; 60 00
Norwalk, 1st cong. ch. and so. wh. cons. EDWIN HALL, JR. and Mrs. POLLY WEEKS, H. M. 218 84
Ridgefield, 1st cong. ch. m. c. 71 51
Southport, Cong. s. s. for sch. at Aintab, 26 20—452 55
Hartford co. Aux. So. A. W. Butler, Tr.
East Hartford, m. c. 41 50
East Windsor, Theol. Ins. m. c. 50; Wapping so. 37,34; m. c. 6,68; 94 02
Farmington, A fam. m. box, for Chinese chil. 5 00
Hartford, Centre ch. (of wh. fr. Calvin Day to cons. GEORGE P. BISSELL an H. M. 100;) 280,68; m. c. 9,75; North ch. 485,87; a friend, by C. H. 2; 778 30
Simsbury, A bal. 1 00—919 83
Hartford co. South, Aux. So. H. S. Ward, Tr.
Glastenbury, 1st ch. gent. 303,75; la. 128,16; m. c. 53,76; 485 67
New Britain, South, Ch. and cong. 5 00
Newington, E. L. 10; H. L. 10; m. c. 27,47; la. 64; young la. Eunean so. 42,50; 153 97
Rocky Hill, Gent. and la. (of wh. to cons. Rev. EDWIN GOODELL an H. M. 50:) 109 05—753 63
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlem, Coll. 1 00
Hitchcockville, Cong. so. 47 00
New Hartford, South, Coll. 5 00
Norfolk, Coll. 200 00
Plymouth, 33; m. c. 20,83; 53 83
Terryville, 62 50
Warren, Cong. ch. and so. 1 75
Watertown, do. 8 00—379 08
Middlesex Asso. E. Southworth, Tr.
Deep River, G. Spencer, wh. cons. Rev. CHARLES H. BULLARD, of Rockville, an H. M. 50 00
Hadlyme, s. s. 5 75
Higganum, Fem. benev. sew. so. 20 00—75 75
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, Young la. Madura so. for sup. of two girls at Madura, 24; 3d cong. ch. 259,45; Centre ch. and so. 481; Chapel ch. and so. 321,62; South ch. 55,21; m. c. 9,42; united m. c. 24; Court st. ch. m. c. 27,62; 1,202 37
New Haven co. East, F. T. Jarman, Agent.
Branford, Cong. ch. m. c. 4,20; la. 49,35; 53 55
Cheshire, Cong. ch. and so. 46 00
East Haven, Rev. S. Dodd, 20 00
Guilford, 1st cong. ch. and so. 116 00
Meriden, Central ch. 25 00
North Branford, Cong. ch. and so. 37 18
Northford, La. 23 72
North Haven, Cong. ch. and so. to cons. Rev. S. W. ROBBINS an H. M. 76 54—397 99
New Haven co. West, A. Townsend, Jr. Tr.
Birmingham, 37,60; m. c. 10,56; 48 16
Hamden, Mt. Carmel, 41; m. c. 12; to cons. Rev. D. H. THAYER an H. M.; a friend, 3; 56 00
Milford, 2d so. 51; united m. c. 48; 99 00
Naugatuc, 95,86; m. c. 42,92; 138 78
Waterbury, 1st so. 300 00—641 94
New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Trs.
Colchester, Cong. ch. s. s. for a child at Gaboon, 20 50
Groton, Cong. ch. and so. 52 10
Lisbon, Newent so. 21 51
Montville, 1st so. 55 00
Mystic Bridge, Cong. ch. and so. 16 89
New London, 2d do. 537 30
Norwich, 1st so. 50; la. 84,50; 2d so. la. (of wh. fr. a lady to cons. Mrs. E. W. FARNSWORTH an H. M. 100;) 277,25; Main st. ch. la. 89,37; 2d and Main st. m. c. 20,89; Greenville so. 61,18; 583 19
Salem, Cong. ch. and so. 23 83—1,310 33
Tolland co. Aux. So. J. R. Flynt, Tr.
Andover, Cong. ch. 31 00
Gilead, Gent. 30,82; la. 50,18; 81 00—112 00

Windham co. Aux. So. J. B. Gay, Tr.
Canterbury, 1st church and so. 49 56
Eastford, La. miss. asso. to cons. Rev. HENRY HANMER an H. M. 50 00
Mansfield, South so. gent. 94,60; la. 61,74; m. c. 20; 176 34
Plainfield, Gent. 28; la. 43,75; m. c. 33,25; juv. asso. 5; 110 00—385 90

6,034 33

Legacies.—Northford, Mrs. Mary Noyes, by C. C. Griswold, and J. F. Noyes, Ex'rs, (prev. rec'd 3,100;) 136 64

6,170 97

RHODE ISLAND.

Little Compton, O. Wilbor, 10; a friend, 5; 15 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 3d Ref. ch. 25 00
Brooklyn, North R. D. ch. 33 95
Dutchkills, Youth's miss. so. 14 94
Ithaca, R. D. ch. 63 49
Jamaica, do. a mem. 5 00
Kinderhook, R. D. ch. m. c. 39 60
Livingston, R. D. ch. s. s. miss. so. for ed. hea. chil. at Amoy, 10 33
Newtown, R. D. ch. m. c. 37 60
New Paltz, do. 43,92; m. c. 17,10; 61 12
New York, do. 50th st. class, No. 1, 1 00
Stuyvesant, do. 90 00
Utica, do. 324 44
Warwick, do. 5; a mem. 7; 12 00
718 47
Ded. disc. 2 00—716 47

Geneva and vic. C. A. Cook, Agent.
Barre Centre, Rev. I. Hovey, 5 00
Geneva, W. H. S. 1 00
Ithaca, Mrs. C. H. 10 00
Lyndonville, Rev. S. C. H. 2 00
Niagara Falls, Pres. ch. 126 00
Northville, A friend, 3 00
Palmyra, 1st pres. ch. 86,59; H. Eaton, 20; wh. cons. Mrs. BETSEY WEBSTER, an H. M. 106 59
Starkey, Mrs. H. A. 4 00
257 59
Ded. disc. 2 00—255 59

Greene co. Aux. So. J. Doane, Tr.
Durham, Pres. ch. m. c. 12; A. P. 5; 17 00

Monroe co. and vic. E. Ely, Agent.
Fairport, Cong. ch. 6 00
Honeoye Falls, Pres. ch. 15 00
Millville, Cong. ch. 6 00
Nunda, 1st pres. ch. 25 50
Rochester, Brick do. 50; L. Chapin to cons. LOUIS S. CHAPIN an H. M. 100; Washington st. ch. m. c. 72,47; s. s. for *George W. Parsons* and *Maria T. Hickok*, Ceylon, 20; monthly fem. prayer meeting, 20; 262 47—314 97

New York and Brooklyn Aux. So. A. Merwin, Tr.
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Utica, 1st pres. ch. m. c. 29 24
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Lysander, Pres. ch. 16; Mrs. M. T. 10; 26 00
Syracuse, 1st do. m. c. 34 74—60 74

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Whitehall, 1st pres. cong. m. c. 70 00

3,038 33

Albany, North Dutch ch. 200; a friend, 30; Arkport, C. H. 10; Babylon, Mrs. M. A. C. 10; Ballston Centre, fem. hca. sch. so. for fem. schs. in Ceylon, 30; Berkshire, Miss Brown's s. s. class, 1; Bernhard's Bay, a friend, 2; Cambria, cong. ch. (of wh. fr. J. B. Scovel, 25;) to cons. Rev. JOHN MCCAMPBELL of Auburn, Miss. an H. M. 80; Canandaigua, 1st cong. ch. 57,45; m. c. 121,53; s. s. 40; la. 122,13; Ontario fem. sem. 40; gent. 55; acad. 10; cong. ch. 2,81; Centreville, pres. ch. m. c. 9,20; Colchester, pres. ch. 20; Elba, Mr. Corwin's ch. and so. indiv. to cons. Rev. WILLIAM FITHIAN of Pembroke, and Rev. JOHN W. WOOD of Wyoming, H. M. 100; Frank, 1st cong. ch. 45; Greenport, juv. miss. so. for a hea. child at Micronesia, 20; Harpersfield, a friend, 10; Haverstraw, Central pres. ch. 30; s. s. 20; Ithaca, pres. ch. 59,81; Jefferson, 1st pres. ch. m. c. 19,05; Jewett, pres. ch. m. c. 10; Lansingburg, 2d pres. ch. 75; Maine, cong. ch. m. c. 3,24; Marion, J. B. 5; E. M. 1; Minaville, estate of a col'd female, 10; Orangeville, 4; Oswego, 1st pres. ch. inf. s. s. 20; Freddy Allen, 43c.; Oxbow, Asso. Ref. ch. 50; Peekskill, 2d pres. ch. 43,53; s. s. 4,25; Poughkeepsie, pres. ch. m. c. 100; Sand Lake, pres. ch. 40; Schenectady, Mrs. CHARLES KANE, wh. cons. her an H. M. 100; Southampton, Mrs. S. H. B. 1; Spencerport, 1st cong. ch. and so. wh. cons. Rev. GEORGE FREEMAN of Parma, an H. M. 50; Springfield, Mrs. Polly Dean, wh. and prev. dona. cons. Mrs. ABBY ANN COTES an H. M. 60; Sweden, 1st cong. ch. m. c. 10; Tarrytown, 2d R. D. ch. s. s. 20; Truxton, S. H. 10; Troy, 1st pres. ch. 50,50; m. c. 25; Nail Factory, m. c. 15; Upper Aquebogue, cong. ch. m. c. 28; Vernon Centre, Rev R. A. Avery, wh. and prev. dona. cons. ALFRED H. AVERY an H. M. 50; pres. so. 20; s. s. miss. so. 20; G. Skinner, 10; Walton, 2d cong. ch. la. benev. so. 8,25; Winfield, cong. ch. 8; 1,937 18

5,035 51

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.
Bergen, R. D. ch. m. c. 63 00
Bergen Neck, R. D. ch. 20 00
George's Road and Milltown miss. so. 6 00—89 00

Hoboken, 1st pres. ch. m. c. 23; Mendham, pres. ch. m. c. Washington corner, 12; Newark, 1st pres. ch. John Taylor, 150; s. s. 49,71; 3d pres. ch. J. D. V. 6; 6th pres. ch. m. c. 26,29; Orange, 2d pres. ch. M. H. Baldwin, 50; W. Milford, pres. ch. 13; 330 00

419 00

PENNSYLVANIA.

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Smith, 20; J. W. Paul, 15; T. Roney, 15; m. c. 297,52; T. H. 10; Rev. S. S. D. 10; E. S. 10; H. R. D. 10; L. J. 10; J. W. 6; indiv. 37; la. (of wh. fr. Mrs. E. P. Wilson to cons. Mrs. ELEANOR BIRD an H. M. 100,) 577,50; a friend, first prof'l fee, 5; indiv. 16; Clinton-st. pres. ch. J. Bruen, 25; D. Milne, 20; cash, 15; G. W. Fobes, 20; N. B. Thompson, 20; cash, 15; do. 15; do. 15; do. 15; M. L. B. 10; indiv. 42,50; Mrs. G. 10; Pottsville, Welsh cong. ch. 22; 2,112 08

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2,207 08

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Baltimore, 5th pres. ch. s. s. m. c. 35,30; Port Deposite, J. C. 5; 40 30

SOUTH CAROLINA.

Charleston, R. W. B. for Choc. m. 5; John's Island, col'd cong. of prcs. ch. for W. Africa, 11; a mem. of do. 5; 21 00

OHIO.

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Ashtabula, Mrs. H. E. Parsons, 25; Brecksville, 8,50; for African youth, 46c.; A. A. 10; A. A. 6; Brooklyn, 4; Burton, 24; Chatham, 5; Chester, 18,50; Claridon, 3,75; Conneaught, 17; Fowler, 7,35; Hampden, 16; Hartford, 18,22; Hudson, Rev. S. Warren, 5; Huntsburg, 20,68; Kingsville, 12; Mesopotamia, ch. 21,50; Mrs. I. B. S. 10; E. L. 10; Rev. W. C. 10; Miss L. C. 10; wh. and prev. dona. cons. JAMES E. CHILDS of New Orleans, La. an H. M.; Painesville, 39,31; m. c. 11,78; S. T. L. 10; R. Hitchcock, wh. cons. Rev. PARSHALL TERRY of Painesville and Rev. ERASTUS CHESTER of Newton Falls, H. M. 100; Parkman, 3,47; Parma, 3,20; Rome, 8,30; Troy, 6,56; Unionville, Rev. A. Saunders, dec'd, 5; Vernon, 25c.; Wayne, 44,53; West Andover, 10,25; West Mill Grove, 12; Williamsfield, M. L. 10; York, 15; N. B. 10; 552 61

998 04

Alexandria, St. Albans ch. 21; Bryan, S. E. B. 4; Cleveland, Mrs. M. E. Temple, 20; Defiance, pres. ch. m. c. 1,38; Johnstown, 15,39; Rev. E. G. 10; m. c. 7,61; Medina, little son of Rev. M. W. F. 25c. 79 63

1,077 67

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Danville, Pres. s. s. for ed. of hea. chil. 5; Farmington, M. S. 10; Geneseo, 1st cong. ch. m. c. 5; s. s. 3; Griggsville, cong. ch. m. c. 30,87; Liberty, s. s. 15; 68 87

325 67

MICHIGAN.

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Adrian, 28,61; Allegan, 18; Barry, J. A. 2; Birmingham, H. D. 5; Cassopolis, 10,32; Clinton, 41,80; Constantine, R. D. ch. 8,12; Dowagiac, 3; Grand Rapids, 7; Kalamazoo, pres. ch. 51,14; Lima, 39,52; Litchfield, 1,87; Manchester, 2; Michigan City, 29,12; Mishawakie, 22; Monroe, M. D. 1; N. Hudson, Dea. S. 10; Ontario, 6,25; Plainfield, 5; Pontiac, 50; Port Huron, 12,62; Richland, 15,75; St. Clair, 42,50; South Bend, 14,92; H. C. 14; Summerville, 2,62; White Pigeon, 2; E. K. 5; cong. ch. 5; Wing Lake, 14,03; 470 19

Hillsdale, Pres. ch. m. c. 5,30; s. s. m. c. 70c.; Holland, R. D. ch. 12; Hudson, cong. ch. 28; Jonesville, 1st pres. ch. m. c. 5; s. s. for ed. in Madura, 2; Monroe, pres. ch. 55,79; Raisin, 1st cong. ch. 21; Richland, E. R. M. 10; 139 79

609 98

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Berlin, Pres. ch. m. c. 9,27; Delton, Z. B. 1; Genesee, cong. ch. 11; 21 27

223 27

IOWA.

Keokuk, 1st pres. ch. m. c. 25,20; Musquoketa, cong. ch. m. c. 3,03; 28 23

MISSOURI.

Troy, Pres. ch. m. c. 6 00

TENNESSEE.

Greenville, Pres. ch. 83; Maryville, m. c. 17; Moorsburgh, pres. ch. 2,76; Rutledge, pres. ch. 9,03; 111 79

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Alleghany, Ind. miss. so.	60 00
Constantinople, Mrs. S. C. H.	26 52
Danville, C. E., India,	8 00
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Pine Ridge, Choc. na. C. C. Edwards, dec'd,	6 50
Southwold, C. W., Mrs. E. D. Johnston,	30 00
	231 02

Donations received in December,	25,655 49
Legacies,	1,296 64
	$26,952 13
☞ TOTAL from August 1st to December 31st,	$85,593 23

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Amount received in December, $779 76

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THE

MISSIONARY HERALD.

VOL. L. MARCH, 1854. No. 3.

American Board of Commissioners for Foreign Missions.

Marsovan.

LETTER FROM MR. POWERS, NOVEMBER 24, 1853.

As Mr. E. E. Bliss is detained in Trebizond by the sickness of his wife, Mr. and Mrs. Powers have gone to Marsovan for the winter. Messrs. Farnsworth and Jewett, with their wives, are there also for the present.

Visit to Tokat and Sivas.

In September last, Mr. Powers made a short visit to Sivas, passing through Tokat. The state of things in the former place had occasioned not a little solicitude in the missionary circle. "All our attempts during the summer," Mr. Powers says, "to restore harmony by correspondence having failed, it seemed necessary that the church should be visited, and a personal effort be made for this purpose." It was well for him, perhaps, that he was permitted to refresh his spirit, before arriving at Sivas, amid the native brethren at Tokat. In respect to this place he writes as follows:

I was happy to find so much evidence of a work of grace in Tokat. A little company of the friends of truth came together repeatedly during my stay, especially on the Sabbath, for instruction in the Scriptures and religious worship; and, from what I saw and heard, I felt assured that a good work had been begun in some hearts. Seven heads of families had been enrolled as Protestants; and their rights as such have been respected by the local authorities. They have also a measure of freedom in conversing with the people, which has not before been enjoyed in Tokat. Our native helper, a member of the Trebizond church, has encountered much opposition; and once he was beaten nigh unto death; for which, however, he obtained redress. By his sufferings and by his labors he has done a good work. The standard of truth has been erected in the face of infidelity; and there is yet hope for Tokat.

Passing from this place to the end of his journey, Mr. Powers continues his narrative in the following language:

My arrival at Sivas was hailed by the brethren there with enthusiasm; their joy, however, was greatly dampened, when they learned how soon I must leave them. Never was I more earnestly besought to stay and administer to the wants of any people. I wish every theological student in our seminaries at home could have heard their importunity, and seen their look of sadness, when I told them positively that I could not stay. I am sure more than one would have offered himself as a missionary for Sivas.

While there, I was seized with the fever and ague, which detained me one week longer than I had intended. This, however, was of God. But for this detention, the most important objects of my visit would not have been accomplished. As it was, I had the happiness of seeing an improvement in the state of the church, which, I hope, may prove permanent. Mutual concessions were

made, and reconciliations effected. I baptized one child, admitted three persons to the church, administered the Lord's Supper, and united one couple in marriage; and I took leave of that little flock amidst a shower of benedictions, that abundantly compensated for all the fatigues of the journey and the sickness occasioned by it.

You need not be informed how much a missionary is needed for Sivas. It is almost three years since that church was organized; and during this time they have had no stated preaching by missionaries, and only occasional and flying visits from them, together with such aid as could be rendered by our uneducated native assistants. What church in America could long live in such circumstances? What then can be expected of a church here, the members of which are all babes in Christ, if, indeed, they are in Christ at all? When shall a man be sent to that church? When?

What is the answer to this question from our theological seminaries?

Mosul.

LETTER FROM DR. LOBDELL, DECEMBER 2, 1853.

Heat of the Summer—Language.

DR. LOBDELL has grouped together a number of facts, which will be found to possess not a little interest for those who are carefully watching the progress of the Assyrian mission. At the outset of his remarks, and as bearing directly upon the health of the families at Mosul, he makes the following statement: "I found that the mercury in October rose 18° higher at Mosul than the highest point which it reached at Mount Seir in July and August! My fellow-laborers were nearly worn out by the heat of the summer; and this will not be surprising, when it is understood that for a hundred days the mercury had stood at two o'clock in the afternoon as high as 98°, and for eighty days it had ranged from 100° to 114°." This, it must be confessed, is sufficiently trying; and the constitution of Dr. Lobdell has not been proof against such excessive heat. But the other members of the station appear to be in good health. Let us hope that the God of missions will continue to be gracious to them.

Another extract from the introductory part of this letter will disclose the plans of the brethren at Mosul, and show that they are devising "liberal things" for the people around them. Dr. Lobdell says: "It is with the expectation that we shall be called to labor in the villages of the plain, and through Jebel Tour, if not in Bootan, that Mr. Williams has been advised to study Koordish, Mr. Marsh Turkish, and myself Fellahi, a dialect of the Ancient Syriac spoken by the Chaldeans of the plain, not differing materially from that of the Nestorians in Persia. All of us are expected to make Arabic our chief study, as our main labor must be in Mosul. Syriac and Koordish can be used among the Jacobites between Jezireh and Mardin; and Turkish is the medium of communication generally, more especially with the officers of government. It is the French language of the Orient. It is not seldom that we should find a knowledge of all these languages useful, even in the city. So common is it for individuals to use a variety of tongues, that many intelligent natives cannot see that it was any matter of astonishment that the Apostles 'spoke with other tongues' on the day of Pentecost. They think the miracle lay in the fact that, while the Apostles spoke in their own language, every man *heard* them speak in his own tongue. 'And how *hear* we every man in our own tongue, wherein we were born?' The astonishment arose not from the speaking, but from the hearing."

Progress.

In such a place as Mosul, it is hardly to be expected that the missionary work will make the same progress in the summer that it does in the winter. It is justly remarked by Dr. Lobdell, "Winter here is the seed-time for the truth, no less than for wheat and barley. In summer the earth and the intellect are alike barren." But our missionary brethren are constantly cheered by the tokens of good which they are permitted to see on every side. "We have not known the time," Dr. Lobdell says, "when there was more to encourage our hearts." He also adds:

Three men have recently been examined for admission to the church, though two of them were advised to re-examine themselves. Their intellectual views were thoroughly orthodox; but their spiritual perceptions were less clear. We are not anxious to swell our numbers at the expense of purity. It is well understood in the city, that the Protestants will not make use of bribes and falsehoods for the enlargement of their civil community. It is getting to be remarked also, that even members of our community are not all entitled to the privileges of the church. This must have a tendency to produce a belief in our honesty. Already the old stories about the licentiousness and corruption of the Americans, whenever repeated,

die away on the ear without an echo. The Moslems often say they are not Christians; they are vastly better; or, in their own phrase, "There are none like them; they love their enemies, just like God."

Some of the Jacobites confess that they are not good enough to be of us. One of them told me a few days since that Protestantism advanced by day and by night; and he expressed the conviction that Archbishop Behnam himself was very sorry that his past course towards the Americans precluded the possibility of any union with them. This functionary talks very differently at different times. Last Sabbath he preached most eloquently, one of his audience informs me, on regeneration. His sermon was purely evangelical. At another time he preaches baptismal regeneration. At one time he encourages his people to persecute all Protestants, and justifies it by the doctrine of those "whose damnation," Paul says, "is just." Again he admits that they try to follow the Bible; but he advises "to let them alone severely." He is all things to all men; in private, declaring that he is himself almost a Protestant; in public, threatening all his people who dare to bid us God-speed with excommunication.

A Marriage.

In this connection, Dr. Lobdell mentions an incident which illustrates the customs of the eastern world, as well as the spirit of this high ecclesiastic.

Last week the teacher of our boys' school was making a bargain with a Jacobite for one of his daughters. When it came to the Muphrian's ears, he used all his power with the Cadi to prevent the "sale," and even threatened the whole family with the extreme penalty of the church. But Butrus succeeded in obtaining the girl, the Archbishop having been led to withdraw his threat by the intimation of the father that, if he did not, he and all his house would join the Protestants. The civil marriage was performed at the time the forty-five dollars were paid down, neither bridegroom nor bride being present! The money in such cases generally goes to the bride, and not to her father. The bridegroom's agent joined hands with the father of the girl; a mysterious question was asked in English; to which they assented in the presence of three Moslem witnesses, as Christian testimony is not yet admissible in Turkish courts; a prayer in Arabic was offered; and the ceremony ended. The religious service was performed last Sabbath in so quiet and solemn a way as to impress the assembly, gathered in the court of the bridegroom's house, with a good degree of respect for our mode of marrying. Many have thought that our rail-road system of doing the business, without "sounding brass and tinkling cymbals," and a terrific shouting, must necessarily be very insignificant and unsatisfactory. When a marriage occurs in a native church, the noise of the multitude drowns the voices of deacons and priests. Its religious character is entirely lost sight of; and it is generally a disgusting scene. It is now ascertained that Protestant young men can get wives from among the other Christian sects. This was doubtful a year since.

The Muphrian again.

Another occurrence, of an earlier date, may properly be introduced in this place.

Near the close of October, the members of our station were invited by a Jacobite friend to visit him the day after his marriage. We found in the open reception room the Archbishop, four priests, and several deacons. They were much displeased at our invitation, and much embarrassed by our arrival; though it seems they had been previously informed of the young man's intention; for he had even said to the Muphrian, "If you do not wish to marry me, I will get the Americans to do it." Mr. Marsh was seated by the primate's side, and the rest of us were near at hand. The effort of the man to calm his excitement was evidently great; for he felt ashamed that he had not the power to prevent our attendance, and still more that he must bless, before us, the handkerchiefs and ribbons of the married pair and groomsman, besides being obliged to sit in close proximity to us in the presence of so many of his people. You may know that he forbids our coming to his house, saying, that if he encourages us, his flock will be offended and rent with schism.

We dined together upon some boiled mutton, onions, &c., besides greasy pastry and nuts, all on a circular burnished copper table, about a foot and a half high. Of course we dipped our hands together in the same dish, with this exception, that the laws of the Jacobite church forbade the Muphrian to eat meat or gravy

Meanwhile Mr. Marsh took the lead in an attack upon the Archbishop's general course towards us. The latter admitted that we were good Christians, sinning doubless in ignorance, and yet deserving of rebuke. On being pressed closely for proof, he begged us to keep quiet then; whereupon he was invited to a public discussion of our peculiar doctrines at a convenient time; which, of course, he declined, while a number of his flock gave us sly winks indicative of the progress of ideas.

His Eminence had frequent occasion to pronounce a benediction over a stuffed onion, a handful of figs or nuts, or a gaudy rag; which he did by moving his large gilt cross in cross fashion, at the same time repeating a formula in the unknown Syriac. He could not refuse to go through these ceremonies before his people, who, for the most part, consider him a saint as well as a wise man. The priests and deacons chanted his praises, as we rose from the table and washed our hands. When we left the house, we felt that the interview had been profitable to our cause; as many who were present, were astonished to see our boldness in the presence of the great man of their church, upon whose lips many of his people hang as though he were an oracle.

Gross Ignorance.

Dr. Lobdell describes an interview which he had with an inhabitant of one of the villages near Mosul. The incident will show the deplorable ignorance of multitudes in regard to the truths of religion.

A man from Bartulli called upon me for medicine a short time since, when the following conversation took place. "Which is the more diseased, your body or your soul?" "Thank God," he said, "my soul is clean; I only wish my body was as well." "How do you know your soul is clean?" "I have just confessed to the priest." "But who cleanses the soul from sin?" "The priest." "But how can he do it?" "Why, I confess to him, and lay all my sins on his shoulders; and then he says, 'Thy sins are forgiven thee.'" "Who can forgive sins but God only?" "But, when we take the communion, do we not say, 'O priest, forgive me?'" "No doubt you do; but you are taught to say so, that the priests may have you think of them rather than of the Savior, whose blood cleanseth us from all sin." "How many houses of Protestants have you in Mosul? Ten?" "About that number." "How much do you give a month?" "Not a para." This answer greatly astonished him; for the poor villagers are taught to believe that we buy our friends. They cannot conceive why a man should change his creed, unless he hopes to make money by it. The papists openly act on this principle, among the Nestorians and the Jacobites, though it is gratifying to learn that there is a deficit in their purse of late. Our interview ended by my giving the man his pills, with an exhortation to attend to his soul himself, and not leave his eternal destiny in the hands of a poor, sinful priest, who must himself be saved by faith in Christ, like the most ignorant of his people.

Labors in the City.

The following statement, particularly in some of its features, will be read with special attention.

The gospel is daily preached to the patients at the dispensary, even when the great majority of them are Moslems. Few listen more calmly and attentively to our doctrines than the followers of Mohammed; and we apprehend no alarm from them. Of course, we avoid offending their prejudices as much as possible, while at the same time we preach justification by faith in the crucified Jesus. Our service is appointed for the Christians.

The average attendance on our Sabbath services is now twenty-five; yet it is still considered a great shame for a papist or a Jacobite to be caught going to our chapel. Persecution by threats and stones is not so powerful as the scornful finger and chuckling laugh. I was told by a Jacobite last week that he and ten of his associates were deterred from joining us in our Sabbath services only by the contemptuous tones of their less enlightened relatives.

Many are kept from joining our civil community from the disgrace which attaches to the sundering of old connections; many from fear of an increase of their taxes; some because they are indebted to persons of their own sect, who on their uniting with us would demand immediate payment; others because they are too stupid to see that they are against us, if they are not openly for us.

It is pretty certain that the Jacobites are the most hopeful class in Mosul. They are constantly battling among themselves. By their own confession

their priests are ignorant and avaricious; and it is not without its effect that a peaceful band of Protestants are daily preaching that financial and moral honesty, which the people will speedily find to be the characteristic of orthodoxy rather than of heresy.

Effect of the War.

The friends of missions will be anxious to know what effect the war between Russia and Turkey is likely to have upon the labors of our brethren. The subjoined extract will throw some light upon this subject.

The rumors of war which reach the people, are very exciting; and to some extent they interfere with our work. Many of the Christians are thinking of self-defence, instead of making God their refuge. In some respects the present is a good time to preach Christ, the stone which shall grind to powder all on whom it falls. A few months since the Christians were in great dread of an outburst of Moslem fanaticism. The chief Mohammedans all carried huge dirks in their bosoms; and it was not till after an order came from Constantinople to the Pasha, enjoining that foreigners and Christians should be well treated, that the proud Moslems laid aside their daggers, and the trembling Christians regained their courage. This order was read to fifteen thousand Mohammedans in front of the palace; and, until its import was fully known, the people were in a state of the greatest excitement. What effect the defeat of the Turkish troops at Erzroom and along the Danube would have in these distant parts of the empire, we cannot tell, though we have many apprehensions. We pray that the Turk may triumph, feeling sure that Christians in his empire will thereby secure more immunities and greater freedom than they have ever enjoyed, since the crescent rose over the land.

Moslem Intolerance.

The following extract will be read with painful interest; but we are to see, it may be hoped, only a few more specimens of Turkish bigotry and exclusiveness; and then the "perfect law of liberty" will be proclaimed.

Just before the arrival of the order from the Porte, of which I have just spoken, a Jewish Rabbi, with whom we have often had discussions, was seized by the orders of the Ulema, and brought before the Cadi on a charge of having, four years previously, reviled the Prophet! The Cadi declared that he found nothing worthy of death in the man; but when the Ulema threatened to kill the Cadi himself, if he did not sign a paper for the execution of the Jew, and actually seized the Judge, he consented, Pilate-like, to the Rabbi's death. The man was sent to prison; and the Ulema are now expecting an order for his death by every post. Capital executions must have the previous sanction of the Sultan.

This Jew has been living peaceably in Mosul four years since the alleged crime is said to have been committed. And now, when fanaticism is stronger than law, this charge is brought against him; and unless Lord Stratford uses his powerful influence in his behalf, he will soon be beheaded, and his trunk lie three days in the market place, a warning to all infidels!

I visited this poor Shiloam, loaded with chains, and his haggard look went to my heart. For one word must he die? He and his people insulted by a Moslem boy! Must he die for a sharp retort? He promised to preach the gospel to the ends of the earth, if I would aid in his liberation. He has since sent to me for poison, that in case an order comes from Constantinople for his execution, he may disappoint his torturers. This may show how great is his regard for the gospel! Still, his case is truly pitiable, and may, with other illustrations of Moslem fanaticism, serve to awaken more prayer to God that he will so overrule the present war that freedom of speech, as well as freedom for God's word, may be enjoyed throughout the Orient.

Apostasy.

Another fact, bearing upon the great question of toleration in the Turkish empire, is worthy of a passing notice.

I have frequent visits from Moollah Yusuff, a fine looking man, about fifty years of age, who was formerly a Syrian priest. All priests in the Jacobite and papalized eastern churches are forbidden to marry, after they are ordained; and as this man some time subsequently to the loss of his wife wished to marry again, he was persecuted; so that he was obliged to abandon his sect entirely. He was even excommunicated with horrible anathemas. He wanted to join the Jacobites; but they refused to receive him. Meanwhile an order, secured through the French, came from Constantinople for his forcible removal from the city.

The cavass that was conducting him to Bagdad, beat him so cruelly on the way, that when they arrived at Arbeel the priest exclaimed, "There is no God but God, and Mohammed is his prophet." Whereupon the cavass confessed that he had been hired to kill him before they arrived at Bagdad, but that now he was his best friend. He was received with much kindness by the Governor of Arbeel, and conducted back to Mosul with great honor, to the chagrin of his oppressors. He now receives an annual stipend from the government, and bears the title of Moollah. He tells me that he knows Jesus is the only Redeemer, and longs to confess him before men. But he thinks that God will accept his silent, heart-felt service; since an open confession of his regard for Christianity, in spite of all the rights gauranteed by the tunzimat, would cause his head to drop instantly in the streets.

That the fears of this unhappy man are not groundless, appears from the fact that a woman was hung last summer at Mosul for reviling Mohammed. And at the very moment when Dr. Lobdell was writing this letter, a Moslem was under the sentence of death for the same offence. But the era of complete toleration would seem to be at hand. It is not to be supposed for a moment, that England and France will assist Turkey in its war with Russia, and at the same time suffer such enormities to continue. There is much reason to hope, therefore, that when this contest shall have terminated, the door will be fully open to preach the gospel to Mohammedans, as well as to Christians. For this result let us hope and pray unceasingly.

Nestorians.

TOUR OF MESSRS. COAN AND RHEA THROUGH KOORDISTAN.

It was stated in the January Herald, that Messrs. Coan and Rhea had accompanied Dr. Lobdell on his return to Mosul, intending at the same time to make a preaching tour through Koordistan. Letters have been received from both these brethren, giving an account of their visit to Mosul, their journey to Bootan in company with Messrs. Williams and Marsh, and their return to their respective homes. A few extracts from their communications will be read with satisfaction and profit.

Sojourn in Mosul.

In speaking of the time spent with the missionary brethren and sisters at Mosul, Mr. Coan writes as follows:

We passed nearly a fortnight in Mosul and vicinity, and enjoyed many seasons of delightful converse with our dear brethren and sisters there. The weather we found much hotter than we expected in October, the mercury some of the time ranging above 100° Fahrenheit; but we retreated to the roof in the evening with our friends; when our adorable Redeemer and his glorious kingdom were the themes which beguiled us often till a late hour. Here we saw the little flock of disciples which, we trust, Christ has gathered, as they met for the weekly prayer meeting; and although we could not understand the language of their lips, our hearts were drawn out towards them in Christian love and fellowship, as they knelt in prayer, or united in their simple hymns of praise. While in Mosul we visited all the members of the church at their homes, and were much edified by their Christian conversation; and it was also our privilege to unite with them in the celebration of the Lord's supper. We felt constrained to praise God for what he had done in Mosul; and we trust that it is but the beginning of a great and glorious work there. It is evident, from what we saw, that the work is not confined simply to the little company of believers gathered into the church. Many Moslems and Christians are intellectually convinced of their errors, and made ashamed of their superstitions and picture-worship, and only lack courage to avow themselves the friends of the truth. And this is one of the results of the daily service at the dispensary.

The testimony of Mr. Rhea is similar to that of Mr. Coan. "If the efforts of the brethren at Mosul," he says, "are prosecuted in a spirit of earnest prayer and faith, we may confidently hope to hear, at no distant day, that the whole city is moved by the power of divine truth."

Visit to Bootan.

It will be remembered that two of the Nestorian converts have been sent to Bootan, for three successive winters, to make known the gospel to the poor people who inhabit that wild region. Messrs. Coan and Rhea were anxious to go to the scene of these labors, and to form some opinion of the field from their own observation. Messrs. Williams and Marsh went with them, having a kindred interest in the missionary work as performed in that district. Mr. Coan speaks of the excursion as follows:

We visited all except two of the Nestorian villages in Bootan. The country for the most part is rough and mountainous, being the terminus in that direction of the Koordish mountains, which come boldly down to the Tigris. The climate is very hot in summer; and the most elevated of the villages is quite unhealthy. Where so much rice is cultivated, it cannot be otherwise.

There are twelve Nestorian villages, with a population of about three thousand souls, besides ten other villages in the neighboring districts, which we did not visit. The people are miserably poor, and oppressed by heavy taxes. They said to us, "In Bader Khan Bey's day, our taxes were far less than now; though he cursed our religion, and forced us to work for him on Sundays and feast days. These Turks take the very bread from our mouths, and still cry, 'Give, Give.'" The emissaries of Rome hold out to them the luring bait of help, if they will become papists; which is no sooner caught than they are left helpless, with the anathemas of holy mother church in case of defection.

We were everywhere cordially received; and we exceedingly enjoyed the numerous opportunities afforded for preaching the unsearchable riches of Christ to the large companies assembled. In some instances a hundred and fifty were present. We found some peculiarities in their dialect; but we were for the most part well understood. It is my impression that in a short time we could learn every peculiarity. The ecclesiastics, when reading our books, appeared to understand them; and they would say occasionally, We should use such and such a word, instead of this and that.

Our visit to the village of Mar Akha was particularly gratifying to the mother and friends of Deacon Isaac, who is yet in our seminary at Seir. Priest Gabriel and several others came out some distance to meet us, as we wound our way along the brink of the precipice, and passed through groves of olive and pomegranate trees to the village. They wept for joy, as they received Isaac's letters; which they kissed repeatedly when they saw that, indeed, he was alive, and had written them with his own hand such words of affectionate warning and exhortation to repentance. It was with great reluctance that they allowed us to leave them and proceed to another village.

In reference to this visit Mr. Rhea says: "The anxious inquiry naturally arose in all our minds, 'What can we do to supply this people permanently with the bread of life, and protect them from oppression?' We can continue to send them two native helpers; but the difficulty of properly superintending them, either from Mosul or Oroomiah, renders such a provision confessedly inadequate. Still, in the circumstances, I think the money well expended." After the return of Messrs. Coan and Rhea to their homes, "two promising young deacons" were sent to Bootan, that they might labor there during the winter.

Koordish Oppression.

From Bootan our missionary brethren went to Ashita, a village which will be associated at once with the name of Dr. Grant. Mr. Coan describes the state of the country in language which cannot fail to affect the heart of the Christian and the philanthropist.

We heard of murders and highway robberies in various directions, and found the poor Nestorians in great fear and trepidation, secreting their property, and devising means of escape from impending dangers. We passed a Sabbath in Chillek, which is on the borders of the district of Berwer; and while we were preaching to an assembly of eager listeners, a brother of the notorious Zeiner Bey rode up with his attendants. He made a long call; and, though his professed object was to get medicine, he was evidently in search of prey. While there he beat the poor people for hesitating to give up their rice for his horses; barley they had none. He took from the Reis whatever else his rapacious eye fancied. The poor people dare not withhold any article, however dearly prized, if once demanded. The Koord says, "The Turks have gone, and what have I to fear? Give, you dog; or I will blow you through." At the same time he suits the action to the word. And it were well if all escaped as providentially as we did on one occasion, by the failure of the rifle (which was snapped at us) to discharge. It is true that the Koords lack a head to unite and lead them *en masse* to the general slaughter of the Nestorians; but they know that the poor people are completely humbled and in fear; and, taking advantage of this and the absence of the Turkish troops, small marauding parties are continually sallying forth for purposes of plunder. The government have tried to get them to enlist in the army, and have made their demands upon the chiefs for men;

but they, in their cowardice, prefer to skulk behind their own native rocks, and watch for prey and innocent blood.

Return from Ashita.

Mr. Coan continues and concludes his narrative in the following language:

Our visit in Ashita was very pleasant. The people begged us to stay at least a week among them; but, delightful as it would have been for us, we could not but look anxiously to the gathering clouds, and the many high ranges of mountains already whitened with the new fallen snow, which lay between us and our homes. Our brethren from Mosul parted with us in Ashita, they to return home, and we to proceed on our way.

We learned that from Ashita, which now (as the Reis informed us) contains about two hundred and fifty houses, nearly a hundred persons go down to Mosul in the winter to work in the ruins of Nineveh and Nimrood; and we found one or two who had acquired a little smattering of Arabic. Comparatively few go from other villages. Alas for those who do go down! They come in contact with so many contaminating influences! Our hearts were drawn out to them, and we could almost wish to cast in our lot among them, if we might only save them from the seductions of Rome.

We passed down the valley to Lezan, where we passed the night. We sat up till a late hour conversing with Priest Kena and several who had lingered about after the evening worship. As we turned from the horrid recitals of blood to the great doctrines of grace, his mind, though dark and superstitious, seemed to grasp the truths of the gospel; and he readily yielded assent, when once convinced. He spoke with affection of "Hakkim Grant," and sighed, as he remembered the kindness and love of that good man.

From Lezan we crossed the Zab, ourselves by the crazy bridge, and our mules by swimming, and clambered our way up through the gorge of Selebekin (it can hardly be called a valley, though there are not far from a hundred and fifty houses in it) to Tekhoma. We spent two nights and a day very pleasantly in that beautiful valley, and had several precious opportunities for preaching Christ. While there we met with Mar Shimon, who was on his way to Tiary, where he expects to pass the winter. Our interview with him was of the most pleasant kind; and I think it made a good impression upon the large company about him.

From Tekhoma we took our course toward Gawar, passing through and visiting nearly all the villages of Bass and Great Jeloo. We were uniformly received with great kindness; and we thank God for so many opportunities of preaching the gospel. We were most mercifully preserved, amid dangers seen and unseen, and brought in safety to our homes after an absence of about two months.

A new Field to be occupied.

The subjoined extract is commended to all our candidates for the ministry.

In view of the open door set before us for labors in the mountains, this mission, at a recent meeting, "resolved that the brethren who have just returned from a tour in the mountains, be requested, in connection with the report of their journey, to urge upon the Prudential Committee the immediate occupation of the western side of the mountains by at least two missionaries, one of whom, if possible, should be a physician, leaving the particular location, whether at Amadiah or elsewhere, to be determined hereafter."

We feel that if anything is to be done for the Mountain Nestorians, *it must be done soon.* There is no time to be lost. While we sleep, the enemy will sow tares. Many are already sown. The mountains have lost none of their ruggedness since Dr. Grant climbed their precipitous sides; but who will take the responsibility of turning a deaf ear to the cry for help which is sent forth from Koordistan? True, the country is just now a little unsettled; but we cannot think that such a state of things will continue long; and before men can get here and learn the language, all these clouds, we trust, will have cleared away. The people in the mountains are as sheep without a shepherd. Who will come and help gather them into the fold of Christ? Who?

Reasons for a Station in Tiary.

The foregoing topic has received a more extended notice from Mr. Rhea. As the result of his observations in Koordistan, he submits the following reasons for the commencement of missionary operations among the Mountain Nestorians.

1. While I received a strong impression of the ruggedness of the mountain

districts, I received an impression no less strong that, with God's blessing upon the adequate means, we might hope for their speedy evangelization. Our field is not a large one. True, it could hardly be more wild and rugged and inaccessible, and still be inhabitable by man. Indeed, I often feel that nothing but dire necessity has driven this people to settle down in these pent-up ravines, and with such immense toil to terrace their little patches of land, from which they can hope to reap only the scantiest harvest. But when we remember that in a tour of six weeks, the missionary will have visited and preached in the great mass of Mountain Nestorian villages, it is obvious that with a suitable number of missionaries and helpers, earnestly engaged in the one great work of preaching Christ and him crucified, we might hope to see this good work advancing rapidly to its completion.

2. Those who labor in the mountain districts must expect many physical privations and hardships. Without dwelling upon this point, I would simply say that the exceeding ruggedness of the country, the poverty of the people, their comfortless houses and homely fare, with the probable difficulty to be encountered in getting at an early day the most comfortable houses, render this conclusion obvious. Could I use the most glowing language, and paint indefinitely, still I could not make our rugged mountains a whit the less rugged. Hence those who may one day join us in this good work, should (to use a homely phrase) come "prepared to rough it."

3. Mere touring, however important occasionally for general results, cannot at all meet the exigencies of our field. There must be brought to bear, either by the sojourning of missionaries for a few months at a time, or the permanent residence of devoted, pious helpers in each district, a constantly enlightening and sanctifying influence. The separation of the districts from each other by lofty mountain ranges, the want of a strong bond of national sympathy, the clannish feelings still so prevalent, render it obvious that, however strong the light may be which is kindled in one district, still the same toilsome process must be in a great measure gone through with in the others.

4. The immense amount of winter migration from the mountains to the plains of Mosul, Bagdad and Damascus, with the corrupting influences to which the people are then exposed, is a great obstacle in the way of the speedy evangelization of the mountaineers; but when once evangelized, there would open to us a large field for Christian activity and influence.

5. It is reasonable to suppose that a people, who climb with such light and joyous tread their crags and cliffs, who make roads and find their way out of their deep ravines, when "yankee enterprise" would come to a stand, who by such long and toilsome journeys every year, and often with their entire households, to earn something to pay their yearly tax, make the best of a very hard case, show so much energy, self-reliance, industry, perseverance and patience, would make good laborers in the vineyard of our Lord. It is proper that I should add, though it is painful to do so, that the system of begging, adopted by many of the Jeloo people during their annual excursions, involving, as it does, so much trick and cunning and hypocrisy and downright rascality and even impious blasphemy, has had a sad influence upon their character.

6. There should be some immediate provision made for the western side of the mountains. Our people are perishing for the bread of life. Few and far between have been the visits of God's messengers to those dark districts; and there are multiudes upon whose ears the tidings of grace and mercy have never fallen. Their lost condition and their deep destitution appeal most tenderly to our Christian sympathies. The fact that the villages of Bootan and Amadiah are so constantly exposed to the seducing influences of Rome, strengthens the appeal for a station, from which they could be frequently and conveniently reached. It is desirable that the whole field should be under cultivation at the same time. Hoping that the present political disturbances will not be protracted, we may say that the mountains were certainly never more inviting to missionary effort. The pride of the Independent Nestorian has been thoroughly humbled; the mass of the people are accessible to the gospel; the Patriarch is too old, and politically too helpless, to make such opposition as should for a moment deter us from missionary labors; while this field is constantly becoming to Rome a more alluring prize. The leaven of the papacy is at work in the heart of the country; and a soul once ensnared is immeasurably less accessible to the truth. What we do for the poor mountaineers, we must do quickly.

7. Were I to select a point on the western side from which I could reach in the shortest time the mass of Mountain Nestorians, and where missionary labors would count most effectively, I would select Ashita for a residence in the summer, and in the winter Lezan, some four hours distant below. The missionary would have a large population just at his door, probably not less than five thousand in the valley of Lezan, some four hours in length. Passing up the valley of Selesbeken, a part of which is quite populous, containing about one hundred and fifty families, we reach in six hours the beautiful valley of Tekhoma, where, within sound of the report of a gun, we have probably five thousand men. Not only could the populous district of Tiary itself be most easily reached from those points, but the villages of Amadiah, Berwer, Chall, and Bootan are quite accessible, and could be well superintended. These points, at the seasons specified, are healthy, and would be accessible for families from Mosul, there being but one or two rugged days' travel; which, however, are quite tolerable.

8. Could the mountain field make its proper appeal, I believe that without any delay there would be found those who would hasten to our help, cast in their lot with us, and with us go up to possess the land. While earnest appeals are made to the American churches from Africa and India and Turkey and the islands of the sea, we would not stifle the cry of our poor people. We wish it to be heard. We wish American Christians to know that here, as everywhere else on missionary ground, it is a simple question of life or death, eternal life or eternal death. We climb these rugged mountains; we pluuge down into these deep ravines; after long toiling we find the humble dwelling of the poor mountaineer; we tarry a night, and tell him of the Savior who died for him; with bleeding hearts we take our leave, feeling that in all probability we meet him no more until the great day of the Lord. Is it strange then, that in our feebleness we stretch out our hands to you, and in his name imploringly beg for help?

LETTER FROM MR. COCHRAN, OCTOBER 17, 1853.

IN this communication, Mr. Cochran has described a missionary excursion made by Priest Verder and himself, with two attendants, in September last. He had been desirous for some time of visiting the plain of Mergawer, as also Nochea, should it be found practicable to do so. The difficulties and perils of the undertaking will appear in the sequel, showing some of the evils which are likely to grow out of the war between Russia and Turkey.

The Gospel heard—Embarrassments.

At the commencement of his journey, as will be seen, Mr. Cochran had much to encourage him.

The first three Nestorian villages which we visited, Shewana, Durband and Beit Karee, we found quite willing to receive us; and the last, wildly situated on the borders of Nochea, seemed particularly eager to hear the Word. The Priest, who is the principal man of the village, assembled a large congregation in the evening; and they gave a hearty assent to the truths which we spoke. After service, the Priest and others sat by our bedside till a late hour, conversing upon the worth of the soul, and the price of its redemption through a Savior's blood. "All that you preach is truth," the Priest energetically remarked, "and the only obstacle to your work is the natural aversion of the human heart to the reception of the gospel. Men will not come to the light, lest their deeds should be reproved. But men pass their youth and manhood in folly; and then they become more sober and are seriously fond of the truth!"

It was Mr. Cochran's purpose to be governed by the advice of his friends at Beit Karee, in determining whether he would enter Nochea, or pass over to Hâlâna, a large village in the direction of Mergawer. On being told, therefore, that there would be no danger in taking the former route, he resolved to proceed accordingly. He reached Kâtoona in safety; but he found that all the villagers had gone to the Bishop's, to attend "the feast of the cross," except three men, one of whom was hired to accompany our missionary brother on his way.

But just as we were mounting our horses, a Koordish Chief, Seyed Khan Bey, brother of Mustapha Bey, not known to me at the time as any other than the collector of the grain tax of the village, who had been sitting under a tree a short distance from the village, came down and prohibited the Nestorian from accompanying us, on the pretext that he wanted him to carry away grain. We learned, on our return to the place, that he told him that he would kill him if he should go. I then sent to the Bey,

requesting that he would either allow the Nestorian to go with us, or send one of his own men. But he refused to do either. I thought nothing more of this at the time, than that it was our misfortune to have found this petty functionary in a surly mood.

One of Mr. Cochran's attendants was well acquainted with the road which the party were to take; and he also understood the Koordish language. It was proposed, therefore, that they should go to the next Koordish village, distant only half an hour, and there obtain an escort.

Reaching the Koordish village after considerable effort, we hired a Moollah for the price of two days' wages; and he set out with us. Having proceeded to another Koordish hamlet, about half of the remaining stage, the Moollah objected to going further, stating that he could not eat the bread of Christians. But he said that he would send a man from that village; and he demanded his wages in advance. We remonstrated, and told him finally to send the man, and we would pay him the stipulated price upon reaching the Bishop's; whereupon he abruptly left us, and the other men in sight disappeared.

In these circumstances, Mr. Cochran felt that there was but one course to pursue. He went forward, therefore, putting his trust in the Lord.

An Onset by Robbers.

We rode on as rapidly as possible, till we were about an hour from the Bishop's; when, on descending the bank of a stream by a steep and broken path, five armed men, with their eyelids blackened and their mouths muffled, suddenly sprung up from behind a thicket, and presented their guns to our heads. We immediately alighted from our horses, and made signs to them to take all that we had. Two of the men commenced beating our Nestorian attendants with heavy walking sticks; and two came to rifle my pockets. One of them cocked his gun, and presented it to my head as a preliminary exercise. My cloak and purse, containing about six dollars, were given up, as also everything in my pockets save my watch, which I secretly broke from the chain, and threw into the coarse weeds behind me. A few medicines, however, a note book, a pencil and several small articles that were useless to the Koords, were returned. My watch chain and key, still remaining on my neck, awakened suspicions that I had a watch; and that was demanded with additional flourishes of weapons about my head. They also came to me several times, and demanded more money; but, upon exposing my person to their search, they turned away, not taking any of my apparel, save my cloak. Neither were the pockets of the servants searched; nor was their apparel taken, save their loose garments. A couple of men were now placed over us and the horses; and the rest began with eagerness to rifle the loads, introducing the performance, as before, by inflicting several blows on the Nestorian who had charge of them, and who alone of our number was so unfortunate as to have a dirk.

At this juncture, the robbers were heard to say that they must kill us all, to avoid exposure; an event which we considered at the time quite probable, as we knew it to be a part of their creed that the killing of a Christian was a sure passport to paradise, and that the tribe were accustomed to kiss with reverence the hand of a murderer of a Nazarene. While the Koords were opening the loads, we had several minutes for silent prayer and for the commitment of ourselves to the hands of our merciful and ever present Savior. It was a solemn moment; and it brought very vividly to mind my imminent danger on the Lake of Oroomiah, in company with Dr. Lobdell.

After some moments spent by all (I doubt not) in very earnest supplication, I told my men to remain together, and in no event to allow themselves to be separated. I also advised them, in case of an attempt upon our lives, to endeavor to disarm the ruffians. Soon, however, we heard the Koords disputing among themselves respecting the disposition of us, some still advocating our murder, and others urging that we should be allowed to proceed on our way. In the mean time, as one of the men placed over us had two or three times made signs to me that he would give me my horse again, I resolved to put his sincerity to the test, and asked permission to mount, which I supposed to be granted; but I had no sooner placed my foot in the stirrup than he drew his dagger, and struck it nearly against my breast. While the attention of the Koords was thus directed towards me, two of our party seized the opportunity to ascend the mountain side several feet, out of the reach of the robbers. I called to them to return, knowing that it would be impossible for them to escape, if pursued; but they replied, "We shall be taken

into the valley and killed, if we return." My importunity proved unavailing, and they continued their flight up the mountain side.

This was very trying, as it seemed to me that any attempt to escape would greatly aggravate our condition, and lessen the chances of our final deliverance. But, to my surprise, they were allowed to continue their flight; and, after hesitating a few moments, I resolved gradually to withdraw from the spot, and in the end, if it should appear safe, to put the efficacy of the experiment to the test. I soon found myself a rod or more above them; when I turned, and scrambled up the steep acclivity, with all the speed I was capable of. My remaining attendant, the most athletic of all, immediately followed; whereupon two of the ruffians started after us, one of whom mounted my best horse; but he found it impossible to make headway up the steep ascent. The other advanced a short distance, without perceptibly gaining upon us; whereupon he discharged his gun in our direction, and returned. Soon, from a high point on the mountain side, we were enabled to look down upon the men engaged in separating the plunder; while our horses, having descended to the banks of the stream below, were quietly feeding.

"This was the close of the adventure," Mr. Cochran says, "which had probably occupied more than half an hour's time." With much difficulty, and in no little danger at times, our friends made their way to the Bishop's; where they arrived about midnight, "with bruised limbs, and hands bleeding from contact with the thorns, and in extreme physical exhaustion."

A different Scene.

But here a scene, greatly contrasting with our circumstances of solicitude and peril, burst upon us. It being the night of the feast of the cross, commemorative, I believe, of the finding of the original cross at Jerusalem by the Empress Helena, we found two or three hundred men and women assembled. A large number were engaged in a noisy and disorderly dance around a blazing fire, to the music of fife and drum and animating songs. Passing through the motley crowd, we entered the church, where the Bishop and his near relatives, the officiating priests, received us with much apparent cordiality. After partaking of refreshments, and spending an hour in rehearsing the scenes of the evening, I wrapped myself in a coarse and filthy cloak, furnished by the Bishop, and in my cap and boots I lay down on the stone floor of the church to try to compose myself to sleep. But the strangeness of the place, the sound of music and dancing without, which was kept up till day-break, and flitting visions of murderous men, prevented my gaining much satisfactory rest.

At early dawn, Mr. Cochran sent off several men to the place of the robbery, who returned with his watch, tent, traveling bedstead, books and other heavy articles, which the Koords in their haste had left behind. They reported that they had seen two of the robbers on the road, evidently coming back to carry off the remaining articles; but, upon being discovered, they immediately turned and fled.

Feast of the Cross.

Just before the dawn of day, the Bishop was waked for prayers in the church. The lamps were lighted, and the sepulchral sound of the chant began. The priests commenced the preparation of the elements for the sacrament; and the dancing before the door of the church was renewed with increased zest. Both sexes were joined hand in hand, and moved with measured step around the blazing fire, in the centre of the yard. The girls were gaudily dressed, and profusely decorated with shells and coarser jewelry. The males had still more of the fantastic in their dress. Huge turbans burdened their heads, in the party-colored folds of which were thickly set large yellow flowers; while about their bodies were girt swords or daggers, pistols and cartridge cases, their whole dress indicating wild ferocity and puerile crudeness.

The elements being soon prepared by the priests in the holy of holies, a bell was twice rung; whereupon a group of boys responded, with a clamorous shout, the signal for the people to draw nigh and partake of the morsel that was put into the mouth of each communicant, as he approached the door of the sacristy, where the priest stood. The dance was not interrupted; but there was a scene of greater noise and disorder in the church. In the rush for the sacrament, men trod on each other; children were thrown down; while men and women were confusedly jostled together, provoking angry imprecations and vulgar jeers. The crowd, to outward appearance, seemed intent mainly on two things,

namely, the quickest practicable dispatch of the ordinance, and the wresting from it of the greatest possible amount of amusement. The Bishop, who sat by my side, tried several times to enforce order; and he remarked to me, evidently in the way of apology, "The people here are brutes. I command them to be orderly, and refrain from dancing; but they are devilish." The dance continued till late in the morning, after which all sat down to the feast. Nineteen sheep and one ox had been slain, as the priest said in conversation with me subsequently, not as a sacrifice for sin, but as a charity to the church (the patron saint of it) and to the poor.

Mr. Cochran had no opportunity to preach the gospel amid these scenes of disorder; but he conversed freely with many of the people during the day. It seemed to him, however, that he had found one of "the dark places of the earth."

The Return.

The reader must have connected the Bey whom Mr. Cochran saw at Kâtoona with the robbers already described. Our brother discovered, when it was too late, that this Koordish Chief had sent forward his servants to perpetrate the deed. Monday was spent in taking measures for the recovery of the property which had been stolen; but with no marked success.

On Tuesday morning, the Bishop furnishing us with the means of conveyance, and loaning me money enough to defray my expenses back to Oroomiah, I took leave of the hospitable family with suppressed emotions, and set out on my return by the road we came, guarded by four armed men, whom we engaged to escort us as far as the plain of Mergawer.

When we had nearly reached the place of the robbery, I was permitted to enjoy the welcome sight of two of my horses, whom the headman of Kâtoona had found feeding in the valley above his village, and had sent forward to meet me. I then learned that the horses were taken to the Koordish village, whence the servants of the Bey had been sent after us, and were kept there till near morning, and then turned out to avoid detection. The other two horses, turned out at the same time, were found the next day, and sent to Oroomiah.

The rest of the property which Mr. Cochran lost, in value about seventy-five dollars, has not yet been recovered; and probably it will not be, till the arm of power shall have been brought to bear upon the offenders.

On reaching Kâtoona, the villagers received us with many expressions of sympathy. The principal man said to one of my attendants that "he had not eaten bread from sorrow." A pleasant group gathered around us, under the shade of a majestic oak; and, while dinner was being brought, we were enabled to call their attention to "the true bread, of which if any man eat, he shall live forever." A copy of the New Testament was given to the Priest; and he received it with great joy. The readiness with which these superstitious villagers welcomed our messages, gave us gratifying evidence that our visit to them had not been in vain. And the conviction often forced itself upon my mind, that our line of duty called us to these dark places of the earth, even though suffering and peril might attend our steps.

From Kâtoona a ride of three hou s brought us to the large village of Hâlâna, hitherto (as was the case with the former village, so far as I know) unvisited by ourselves or our native helpers. Our escort, whom we had detained at the Bishop's to accompany us, belonged to this village; and the interest which they had manifested in religious conversation by the way, seemed a pledge of a cordial reception and a profitable visit. They had promised, impulsively of course, but with apparent sincerity and earnestness, to abstain from dancing at their feasts in future and from profaneness. Our expectations were not disappointed. A large number gathered about our tent to listen to us; and several tarried till a late hour, engaged in religious conversation. The two priests earnestly requested copies of the Old Testament, and expressed a desire that their children might be taught to read. The report of our recent perilous adventure had done much to disarm prejudice, and awaken an interest in us.

Another Disappointment.

Mr. Cochran and his party arrived at Hishmâwâ, a central village on the plain of Mergawer, before noon of the following day. Here he resolved to forego his visit to the other villages of the district, and to return to his home. Having dismissed the men who had accompanied him, he hired a Koord to attend him on his way.

We hastily dispatched our frugal meal, and mounted our horses, as we hoped, for the last time before reaching home. After having rode quietly along the

banks of the Barandooz River about two hours, we met two muleteers driving their animals with all possible speed, one of whom hastily informed our Koordish attendant that there were robbers ahead; that they had just had a skirmish with some villagers; that one of the men had been seriously wounded, and the remaining three were lying in wait by the road-side to take vengeance on the next passers-by. Our Koord quailed before this report, and immediately turned his horse, joining the flying muleteers. Nor is it probable that our courage could have stood a severer test than his. At all events, we seemed to come to the conclusion that it was expedient to wheel about and make our way back to the nearest Nestorian village, about an hour distant.

Our disappointment in not reaching home was considerable; but perhaps it was more than made up by the opportunity it gave us of preaching the ever blessed gospel. But our prospects for reaching home the next morning in safety were not brightened by the intelligence which we gained of numerous robberies in the vicinity, within the last few days. The rumors of war, and the probability that the Turkish soldiers were permanently drawn off from these districts, had awakened a new desire for plunder and daring encounter among the Koords. On the day when I was robbed, a party of sixteen horsemen went down to the plain of Mergawer, and carried off nearly forty horses. Several other small robberies had been committed.

I retired to rest that night with feelings much in sympathy with the Psalmist, when he exclaimed, "In the way wherein I have walked, have they privily laid a snare for me." But with him, I trust, I was permitted to say unto the Lord, "Thou art my refuge and my portion, in the land of the living." The next morning we fortunately fell in with a company of fruit-men; and these, in addition to two Koords whom we had previously engaged, made our caravan sufficiently large to pass down the valley to the plain of Barandooz with feelings of comparative security.

LETTER FROM MR. WRIGHT, NOVEMBER 17, 1853.

The Cholera.

THE preservation of the mission families in Persia, amid the ravages of the cholera, calls for devout thanksgiving to Him who alone can deliver "from the noisome pestilence." His mercies in past years, moreover, have been manifold and peculiar.

We gratefully record that the cholera, which was sweeping over this place last month, has passed away; and all our missionary circle remain to praise the Lord for his merciful protection. The visitation was short, and milder than in former years; and it was confined almost entirely to the Mussulman population. On one day only was its violence such as to remind us of the scenes of past years. Allow me to give you briefly the incidents of this day.

At an early hour in the morning, I was called to see a sister of the highest Moollah in the place. I found her at the point of death; and two other persons were lying ill of the terrific malady in the same room. Several of the principal Moollahs of the city were assembled there, and the room was crowded by the anxious friends of the family. An hour later we had assembled in our chapel for our morning Syriac service. I was expecting to preach, and had taken my seat at the desk for this purpose. As we were about to commence, a messenger came in haste from the former Governor of the province, and requested me to visit his son, who had been seized violently outside of the town, and was unable to come in. Committing the service to Mar Yohannan, I hastened out, and found the young man lying on the ground very alarmingly ill, on the bank of the river, surrounded by his relatives and servants, twenty or thirty in number, all in consternation. The day before, he and several of his brothers and uncles had gone out to a country house for greater security. Early that morning he was attacked; and, wishing to return to his father's house in the city, his friends attempted to bring him to town. He was so ill, and suffered so much, that after a few minutes he requested that he might be laid upon the ground, to wait till a wagon could be brought for him. He was carried home, but only to die. He breathed his last the following night.

Early in the afternoon I was requested to hasten to see one of the principal merchants in the place, who was said to be violently attacked. After attending our afternoon Syriac service, and preaching on these words, "There is but a step between me and death," I obeyed the summons, and found him beyond hope. He was in the last stage of the disease,

and signs of death even were upon him. His large family and numerous relatives filled the spacious room in which he was lying. In an adjoining room, his nephew was sick of the same disease. I found him frantic from pain and apprehension. His friends were standing around him, pale and agitated. On my leaving the house, a poor man was standing at the door, wishing me to visit his daughter in a remote part of the city. He lived in a low, filthy alley, just the place for the cholera to rage in; and there the pestilence was doing its work. Once there, it was difficult to get away; so many were the calls. At last I forced myself away, and hastened to Seir to spend the night, worn with fatigue and excitement.

It was not without some hazard, that I spent so much time in the city during the prevalence of the pestilence; but it is worth some risk to secure a hold upon the sympathies of the community, as we do by remaining among the people in the time of their suffering. Our efforts for the sick during the protracted visitation last year were reported to the Persian government; and last spring a cashmere shawl was sent to me from the capital by order of the King, accompanied by very kind letters from the Prime Minister of Persia, the Prince Governor of Azirbajan, who is the King's uncle, and the Minister of Foreign Affairs, residing at Tabreez. This occurred, you will observe, after the ill-natured conversation held by the Prime Minister with Colonel Shiel, as published in the August Herald.

The cholera is at present prevailing in Tabreez, though in a milder form than in previous years. Its ravages have been astonishing in many parts of Persia during the past year. All the principal cities and towns have suffered. The King's camp, which was formed at Sultanieh two months ago for a general review of the Persian army, was suddenly broken up by the appearance of the disease among the troops.

Other Incidents.

This letter of Mr. Wright mentions some other facts, which are worthy of a passing notice.

Last week our male and female seminaries were opened for another session. The pupils assembled promptly; and they manifest in general much eagerness for study. But the session will be a barren one without the Spirit of God. That blessed agent is needed, not only in our seminaries, but in all our departments of labor. The gospel is extensively preached among the people; but, for the want of a divine influence, the words of life appear to fall to the ground. We bespeak a special interest in the prayers of God's people.

The robbery of Mr. Cochran in Nochea has been represented to the authorities at Mosul. Mr. Rassam, the British Consul at that place, thus replies to a communication on the subject. "I shall do all in my power to recover the value of the lost property, and, if possible, bring the robbers to justice."

Dâwood Khân, who was sent here last summer by the Persian government, charged with the protection of the Christians in this part of the country, has not been well supported; and he left the place in disgust some weeks ago on his way to Tabreez. His return is uncertain. Though he is not able fully to accomplish the object he had in view in coming hither, his presence is very desirable, as it relieves a member of the mission of a great amount of secular business, which cannot be avoided in his absence, without appearing indifferent to the welfare of the people.

Ceylon.

JOURNAL OF MR. POOR.

The previous communication of Mr. Poor consisted mainly of notices of visits made from house to house in the village of Manepy. Not finding it expedient to proceed in this manner in the remoter villages, he has resorted to other methods for interesting the people in his labors. He has gone to the school villages with native assistants; and he has held monthly meetings in the mission church on moonlight evenings. These are quarterly meetings, designed for a particular class of persons, whose attendance has been requested; the first being for the benefit of the pupils in the English and Tamil school at the station, ninety in number, as also that of their parents; the second being for the profit of the Tamil school teachers and the inhabitants of the villages; and the third being appropriated to those who are in the printing and binding establishment. At these last meetings one of the workmen makes an address on some subject, such as the character of Franklin, &c. But it is not necessary to enlarge upon this arrangement.

Foreign Efforts.

A few extracts from this journal will introduce the reader to a different class of efforts.

April 14. At the request of Messrs. L. Liesching and R. W. Davidson, I left Manepy for Point Pedro, with a view to visit, in company with one or both of these gentlemen, the range of six or seven small villages situated on the seashore, and extending twenty-five or thirty miles in a south-east direction from Point Pedro. Mr. Liesching is the resident magistrate of Point Pedro; and Mr. Davidson is a European gentleman, having charge of several cocoa-nut estates, and residing near the south-eastern extremity of the range of villages above referred to. Both have manifested a deep interest in the moral and religious welfare of the natives by establishing, sustaining and superintending schools in places not occupied by missionaries. We regard them, therefore, as missionary assistants of a high order, aiming at the best results of Christian education, even the conversion and salvation of their pupils. The object of the proposed excursion was to ascertain the practicability and expediency of establishing schools in those hitherto neglected villages.

15. I preceded Mr. Liesching to the village of Kadattany, three or four miles distant, where our mission have a small school in the extreme eastern part of the parish of Varany. After a slight examination of the school, I addressed an audience of twenty or twenty-five adults on the subject of the great salvation.

On my way from Point Pedro to this village, I was accompanied in an ox-bandy by Mr. Asa McFarland, who was educated by the mission, and is now the interpreter in the magistrate's court. As he was a member of the mission church, and married to one of the senior members of the Oodooville seminary, we had many things in common. He was eloquent in speaking of the great obligations of the educated portion of the community to the missionaries who had instructed them. This opened the way for free inquiry as to what returns he thought it reasonable for their benefactors in America to expect from them, as the fruits of their beneficence.

In the afternoon I met by appointment Mr. Liesching at Amben, the adjoining village, about four miles distant. Here were assembled a company of the villagers under a large tree, to whom we explained the object of missionaries in coming to the province, and then made inquiries and proposals in reference to establishing a school in the village. On leaving, Mr. Liesching authorized a young man, recommended by the villagers, to commence a school, in case twenty children could be brought under instruction.

After settling the needful preliminaries, and having taken our supper under a nearly vertical moon, we set off for the next village, Nagacovil, about four miles distant. Having proceeded about half-way, and come into a sandy plain, where our bandy wheels dragged heavily, we encamped, and found a refreshing night's rest.

16. At day-break, Saturday morning, we proceeded on our way, and surprised the villagers by our early appearance among them. On reporting ourselves, we were directed to a shady grove, where it would be convenient for us to meet the villagers. We soon had a company together, with whom we held a meeting similar to the one held at Amben on the preceding afternoon. A man was authorized to commence a school; and he was to be prepared for a visit from the school-superintendent. From this place Mr. Liesching returned to Point Pedro in the ox-bandy, leaving me his pony to prosecute my journey eastward.

I then proceeded to the next village, where a school was in operation on trial. Here I found twenty children under instruction in the shadow of some lofty trees, a spot which it was most refreshing to reach, after riding in the sun. I examined and addressed the children and several adults who were attracted to the place.

A pleasant Visit.

Mr. Poor met Mr. Davidson near this point. The narration is continued as follows:

We proceeded a short distance to a shed that had been prepared for the purpose, where we held a religious meeting with the villagers in attendance. At this place we took a boat, and proceeded several miles in a southeast direction to one of the estates under Mr. Davidson's supervision, where we found a commodious bungalow in which he occasionally resides. This was, indeed, a rest-house, and much to be desired in the circumstances of the case. After dinner we held a religious meeting in a village adjacent to the estate. We then crossed the lake and proceeded one mile in an easterly direction to the estate on which Mr. Davidson more permanently resides, and which we reached in the evening. This is, indeed, a pleasant spot with

every accommodation; and I anticipated with much pleasure the rest of the Sabbath.

17. At nine in the forenoon, we held a meeting at a private house, among Hindoos who are in no wise connected with the estate. Twelve or fourteen persons attended; but they were not in a mood to listen quietly to the gospel. Their whole deportment reminded me of meetings held in heathen villages in the early days of our mission. At twelve o'clock we held a very different meeting, having about the same number present in the verandah of Mr. Davidson's dwelling-house. There his domestics are accustomed to meet daily, for the purpose of hearing the Scriptures read and expounded by an interpreter. Some of them are able to read the Tamil Scriptures; and two or three manifest a personal interest therein.

The point of greatest interest attending my visit to this part of the district was, as I had anticipated, the free and gratifying Christian intercourse I had with Mr. Davidson. Soon after his settlement in the province, he was brought into deep affliction by the death of his wife, which left him a desolate widower in charge of an only infant child. It would seem that Mrs. Davidson was eminently an amiable and pious lady; and it was her premature separation from him, in the circumstances of the case, which wrought so powerfully, and as we hope savingly, upon his mind as to lead him, for the first time, to the true and only source of consolation and support.

18. I have attended to the geography and location of the estates in this part of the province. They lie principally in the district of Patchalupally, which contains four of the thirty-two parishes of Jaffna. On these estates, which are on an average about one half of a square mile in extent, there are at present eight European residents, having charge of several estates each, owned principally by foreign proprietors residing either in India or in Europe. They are all cocoa-nut estates, bearing fruit after ten years' growth.

The profit of these cocoa-nut plantations is quite doubtful. Some are sanguine in their expectations of ultimate success; but others consider the experiment a failure. Mr. Poor spent the succeeding Sabbath with Mr. Sanders at Chavagacherry, and returned to his home on the day following, confident that his station "must have been somewhat watered" in his absence.

Miscellaneous Events.

May 1. I met to-day a heathen priest in the street, whom I accosted; and I had some conversation with him. A man who had listened to our conversation, remarked, "One hundred persons obtain their livelihood from that temple; how can they repent and become Christians?" The remark was suggestive.

16. In company with Mr. Burnell, I have attended a temperance meeting, by invitation from the natives, in a spacious bungalow which was erected on the premises of an idol temple for native dances and theatrical performances. However it may be in Christendom, the heathen regard dancing as symbolical of evil.

28. I have visited Shandry Sagaren, whom for more than thirty years past we have regarded as at the head of the numerous class of stony-ground hearers in our mission field. He has been afflicted some years with the palsy, and is now unable to articulate so as to make himself understood; but his gestures, and the varied expressions of his countenance, are most significant and expressive. On seeing me, he impulsively seized my hand with the only one he could use, and cried aloud, expressing great pleasure at my coming to him. He evidently understood all that I had to say to him, and expressed great pleasure in listening to the appropriate portions of Scripture read. For some months past, it appears, he has been desirous of being visited by native Christians. He expressed great disgust at the worship of idols and his belief in the triune God; but it is not easy to say what were his specific thoughts and feelings on the subject.

This individual died in September, his relatives having excluded Christian visitors for some time. "It is impossible for us," writes Mr. Poor, "to say what was his character, or what was the state of his mind."

June 10. A meeting of thankgsgiving has been held by the mission to welcome brother and sister Lord, who arrived in Jaffna on the 9th instant.

12. L. Liesching, Esq. spent the day with us. At his suggestion twelve or fifteen of the native church members, most of whom could communicate with him in English, held an interview with him at his room immediately after the morning service, for conversation on the subject of Christianity and the state of things in the country.

We feel much strengthened and encouraged by the three families, including

Mr. Hastings's, who have successively joined the mission within two or three years past. They appear to be laborers of the right stamp, both men and women, such as we shall like to see increasing, while we ourselves are decreasing. We hope, however, to be continued in good health and spirits till the jubilee of the Board, if the Lord will.

LETTER FROM MR. SPAULDING, OCTOBER 1, 1853.

A Happy Death.

Mr. Spaulding reports the decease of one, who seems to have died in the faith of the gospel. His account of her last days is as follows.

On the fourth of June, Mrs. Mary Weir Whittlesey died at this station. A few months after the birth of a son, she went into a rapid decline. She removed to this station that she might better secure medical advice; or rather, as she herself expressed it, she "wanted to die at Oodooville." Soon after she came here, her child was brought to her. One present said to her, "Mary, have you no anxiety about your little child?" She looked up very calmly and said, "He is not my child. He is God's child. In the house where he was born, then and there I gave him back to God; and every day since I have done so. He is God's child." At the same time, speaking of her husband, she said, "God will take care of him; why should I be anxious?" Her mind seemed prepared for all that was before her, and she was kept in perfect peace. This was her uniform state.

She used to ask the girls who came to see her to sing, "There is a happy land," &c., which she greatly enjoyed. Other hymns of this class were often sung at her request. When conscious of being near the end of her journey, she asked the girls who were watching with her to sing, "Guide me, O thou great Jehovah," &c., laying special emphasis on the last verse. She used to ask her husband and others to read the Bible to her, and very much enjoyed the Psalms and portions of the New Testament which speak especially of Jesus.

The teachers of the school used frequently to call to see her. One day she said to one of them, "I do not esteem my husband or my child as I do my Savior. I want to say this to the girls in the school; but as it is vacation, I cannot see them. I wish you to tell this to all the girls from me." To the wife of the same teacher she said, "I shall soon leave you. What you now see in me, may be a good lesson to you also. Do not weep for me; for I am sure that I shall soon be with my Savior in heaven." One of the teachers, whose health is poor, said, "I shall be the next one to go. I visit Mary every day, that I may learn how to die."

She was not generally inclined to speak much, unless there was an occasion; and towards the last her strength failed, so that she said but little. It was, however, a great privilege for any one to witness, from day to day, her uncomplaining resignation to the will of her heavenly Father.

On the third of April, five pupils in the Oodooville boarding-school were admitted to the church. Their names are Mary L. Nevins, Mary Austin Tappan, Frances A. Kellogg, Lynthia A. Hanson, and Eliza A. Tyler Niles. Three have been married; namely, Elizabeth Hillhouse Gautier to Charles Hoover, Mary Brasher to N. Savarimutto, Frances L. Clark to Solomon Nichols.

A Dedication.

The dedication of the village chapel in Alleverty, on the 22d of September, was an occasion of some interest. Mr. Poor took the lead as moderator, and Mr. Meigs preached the sermon. Our two native preachers also took part in the exercises of the forenoon. We then had a recess of an hour and a half, during which the missionaries and English gentlemen present took some refreshment prepared by Moses Hallock, the Odiagar of the village; and the natives from the different stations dined with Messrs. Welch and Ripley. In the afternoon Messrs. Howland and Welch, Ripley and Carroll, addressed the meeting. On the whole it was an interesting day, and we hope the beginning of days, to Alleverty.

About fifteen members of our church live in the neighborhood of the chapel, and may be formed into a church; and some twenty of the villagers have put down their names as a native congregation. In all these movements, however, we are walking in a way that we know not. Whether this or that shall prosper, remains with Him who can make both alike good. My own private impressions are that there is to be a great and hard warfare in India; else God would not be so long locating his ambushments and fortifying his strong holds, before he

gives some alarming signals of his coming. It is wonderful that the enemy sleeps so quietly.

LETTER FROM MR. HOWLAND, OCTOBER 5, 1853.

MR. HOWLAND says that the work at his out-stations is "going on well," notwithstanding his inability to give to this department of labor the attention which it demands. The assistance rendered by the native catechists is extremely valuable.

Progress—Theological Class.

The other items of information, contained in Mr. Howland's letter, will be given in his own language.

The pariah at Carative, mentioned in my last, has since been received into the church, and continues to give good evidence of a change of heart. His influence is being felt among his people. One of them seems to be much interested in the truth, and reads and prays in secret; but he wears sacred ashes in public, from fear of the people. The brahmin I spoke of in my last, is in a similar position. He told me, the last time I saw him, that he prayed daily to Jesus Christ; and I should judge from the circumstances of the case that he did not deceive me. Yet he wears ashes, though he says he performs no heathen ceremonies.

The village church at Sangany is nearly completed; and we hope to have it dedicated before many months. Another small chapel is being built in one of my villages, principally at the expense of a single individual. In still another village, land has been purchased by one of the church members; and a large preaching bungalow has been erected principally at his expense. The entire cost of the land and bungalow is about forty-five dollars. Instances of liberality of this kind are increasing among the native Christians, and are encouraging.

The class of native assistants which I spoke of as contemplated in my last, has since been organized, and meets once in two weeks at Batticotta for instruction in systematic theology, biblical history, and exegesis, under the direction of three of the brethren, one for each department. The class consists of twelve of our principal men, namely, N. Niles, native preacher, S. Payson, native preacher, W. Volk, J. Gregorie, D. Stickney, D. Carroll, W. Nevins, J. R. Arnold, S. Moody, Cornelius T. Snell, M. Welch. They seem to be interested in their studies, though it yet remains to be seen, whether three or four of them are not too far advanced in years for that thorough course which is demanded. If we had strength to teach a younger class, fresher from the seminary, and in some respects in advance of their elders, still more good might be the result. This kind of labor with our assistants is very much needed; and our men are such that there is a satisfaction in laboring for and with them. But we are so weakened in numbers that we have very little strength for it, in addition to the necessary duties in connection with our stations. When there is so much to be done, it is trying to be obliged each day to balance one's strength, or rather one's weakness, against a few duties selected from a multitude, because they are so pressing that they cannot be omitted or deferred. But we feel it a privilege to labor even in weakness; and we trust that the power of the Lord may thereby be made more manifest.

LETTER FROM MR. SANDERS, OCTOBER 25, 1853.

In accordance with a vote of the Ceylon mission, Mr. Sanders took charge of Chavagacherry on the 29th of March. The present letter is his first report from this station.

A Church Completed—Sabbath School.

The new house of worship, commenced by Mr. Noyes, and built on the foundation of the old one, was completed in April. It measures fifty-eight feet in length, and forty-one and one half in width. The belfry is fourteen feet by ten. The bell is of Jaffna manufacture, and quite small,—so small, indeed, that the bells of the heathen temples around us are heard at a greater distance than ours. The building itself is situated near the dwelling-house, and is every way convenient as a place of worship. It is sufficiently large for our present congregation, though we hope the Lord will compel us to build larger in a few years.

The Sabbath school has been kept up with a gradually increasing interest. The average attendance has been one hundred and eighty boys and sixty girls. They come from the several villages in which our day schools are established. Most of them are quite small; and we

teach them with strong hopes that the great truths of salvation may find a lodgment in their hearts, before they are fully committed to heathenism. In addition to the regular Sabbath school, a class of young men has been formed, who meet in my study simultaneously with those in the church. The class is intended for such persons as are interested in the truth, and are willing to spend one hour each week in the systematic study of the Bible. The members of this class are now five; and they study with an apparent love for the truth. It is hoped that others will soon be inclined to join them.

Monthly Concert—Addition to the Church.

The following extract will show what encouragement Mr. Sanders finds in his new field.

On the 5th of June, the monthly concert was established at Chavagacherry. It takes the place of the Sabbath school on the first Sabbath morning of each month. By holding it in the morning, a much larger attendance is secured than could be had at any other time of the day. It is one of the most profitable and interesting exercises that we have at the station. The Christians, the school children, and the heathen who attend, listen attentively to the story of what Christ is doing in the earth. As we pass from one country to another on Bidwell's missionary maps, and speak of the work of the Lord in this and that mission, the hearts of the Christians are encouraged, and they feel that they are not alone in the service of the Redeemer; while the heathen mind is enlightened and enlarged. The amount collected at each concert is small; yet it is sufficient to exert a happy influence upon those who give. A part of the contribution is in money, and a part in cocoa-nuts and palmyra fruit. Those children who cannot obtain money, are permitted to give of the fruit of the land. The treasury of the Lord is open to all; and we encourage the casting in of such things as may be used for the spread of the gospel.

On the 17th of July, Aseevatham was received to the Chavagacherry church on profession of his faith in Christ. He was a member of the church in the time of Dr. Scudder, but was excommunicated in 1842 for disorderly conduct. For two years past, he has been a regular attendant on the services of the sanctuary; and, having given sufficient evidence of his sincerity and repentance to satisfy the church, he has been received again into fellowship. He is an old man; and he encounters opposition and persecution both from his family and the heathen around him. But he exhibits Christian meekness, sustained by the words of our Lord, "He that endureth to the end, the same shall be saved."

Temperance—Preaching—Conclusion.

The subjoined paragraphs will assist the reader to complete the picture of Chavagacherry.

The cause of temperance has not apparently made much progress at Chavagacherry during the past six months. A grog shop has been opened within twenty rods of the mission-house, where arrack is dealt out daily to all who have an inclination and the means to obtain it. Thus the temptation is continually before the people; and it is not strange that many should yield and become the hopeless victims of intoxication. We have held a monthly temperance meeting, at which the average attendance has been from forty to sixty. These have been interesting occasions to those present; but we have failed to reach the mass of the people.

There are in connection with the station six preaching bungalows. At each of these it has been our practice to have at least one preaching service every month. To some we have been more frequently, as circumstances have permitted. I have generally been present at these meetings, though most of the preaching has been done by the catechists. Though unable to preach, the missionary's presence secures a much larger attendance and better attention. He also becomes acquainted with the people and gives direction to the exercises.

I may say of this field, as a whole, that the prospect is such as to excite us to renewed activity. In proportion to our faith and labor, the Lord encourages us. There is evidence of a gradual waking up of a spirit of inquiry among the people, more especially among some who have formerly studied in the mission schools. This is seen to such an extent, that the Christians are encouraged by it, and are led to pray with more fervency, and labor with greater zeal.

After mentioning facts in illustration of the foregoing statement, Mr. Sanders says: "These are not solitary instances. Several cases of a similar character have come to our knowledge, within the last two months. It is an apparent desire to know the true way of salvation; and we are encouraged."

Proceedings of other Societies.

Foreign.

RISE AND PROGRESS OF SWEDISH MISSIONS.

THE Herald for October contained a notice of the missionary society at Lund, with a passing allusion to the earlier attempts of Swedish Christians to make known the gospel of Christ. In the September number of "Evangelical Christendom," a letter from Rev. George Scott is published, which will enable us to understand the history of missions in Sweden more perfectly. This respected brother labored many years in Stockholm; and he was well acquainted with the movements which he describes. Having the two articles, the reader will be able to form a general idea of what has been done in Sweden for the missionary enterprise.

Early Efforts.

Believing that vital religion must be aggressive, we cannot but regard with grief the state of a professedly Christian church existing for three hundred years after its reformation from popery, without putting forth Christian efforts for the evangelization of the dark places of the earth. Such is the painful fact with reference to the Lutheran church of Sweden from 1527 to 1835. True in 1771 the Society Pro Fide et Christianismo was formed; but the only act for the extension of Christianity, in the annals of that society, is the bestowment of a donation to assist the Malabar mission.

The Religious Tract Society was formed in 1809, in consequence of a visit made for the purpose by Drs. Henderson and Patterson; and the money granted from London supplied the means for carrying on the work. This society published in 1812 the first edition of the Bible for general distribution. The Swedish Bible Society, established in 1813, was a result of the same influence. Some attempts were made for the benefit of Lapland, a Swedish province, in the language of which no religious book existed till the seventeenth century; but these were rather the extension of the ecclesiastical organization, than missions, as we understand the term. A Swedish colony was formed on the banks of the Delaware, in America, in 1638; and as many emigrated from the fatherland, they were not left without pastoral care; but the mission of the clergyman sent did not extend beyond the colonists.

Though no combined effort to extend the kingdom of Christ existed, yet there was no lack of missionary interest in the breasts of individuals. Contributions in aid of Moravian missions were gathered by the adherents of the United Brethren in Sweden; and several Swedes offered themselves as missionaries to the heathen. Four are known, viz., P. J. Planta, who in 1747 went forth under the direction of the Moravians; Hans Peter Hallbeck, who afterwards became Moravian bishop in Africa; Cornelius Rahmn, who was employed by the London Missionary Society among the Mongolian tribes; and Fjellstedt, who, after many years of honorable service in the ranks of the Church of England Society's missionaries, has been spared to return to his own land with undiminished zeal, and has, by God's grace and blessing, done much to deepen and direct the missionary interest created during his absence from Sweden.

No sooner did I make myself acquainted with the religious state of the Swedish church in 1830, than I deeply felt the painful position of that church, as not having yet practically acknowledged the principle that it is the duty of Christians to spread Christianity. In the winter of 1831, public prayer-meetings for the prosperity of missions were commenced in Stockholm; and intelligence was communicated in the language of the country. Large numbers attended, and gladly offered at the collection made. It was not long ere the missionary was spoken to on the subject of forming a Swedish society, auxiliary to one of the English missionary institutions. This, however, would not have accomplished what I felt to be most desirable, viz., the acknowledgment by the authorities of the Swedish church of the truth, that it is the duty of Christians to spread Christianity. It was soon ascertained that several in the land, and among them the late Dr. Wingärd, then Bishop of Götheborg, longed to witness the formation of a Swedish missionary society. Many consultations had been held, and rules had been drawn up; but fearing to commence an enterprise which might prove a failure, the decision was delayed.

In 1834 the Missionary Journal was commenced, principally through the instrumentality of the late Mr. Keyser. It was edited by a devoted friend of missions, the Rev. C. F. Haggman, and contained well executed translations of the most recent intelligence from the heathen field. It was rightly judged that this paper would prepare the way for the formation of a missionary society, a step the difficulties in the way of taking which cannot now be estimated by those who were not called to look them in the face, and to grapple with them.

Swedish Missionary Society.

A venerable nobleman, the late Count Rosenblad, was decidedly friendly to the

project; and as no society could safely act in the land without the sanction of the King in Council having been obtained to the rules, it seemed providential that the most venerable and influential of his Majesty's counsellors should be willing to espouse the object aimed at. Meeting after meeting was held in Count Rosenblad's house; but while all who were there, assented to the desirableness of forming such a society, the greater number feared that nothing would be accomplished by it, or that it would not be supported by the people. A meeting of the consulting parties was summoned for the 6th of January, 1835; and it was generally understood that this was to be decisive. The important subject weighed heavily on the mind of the Methodist missionary; and, after a sleepless night, he called on the morning of that day on Mr. Keyser, who had to attend the meeting, to communicate the strong impression made upon his mind that Mr. Keyser ought to call attention to the fact, that that day being the festival of "the Epiphany, or manifestation of Christ to the Gentiles," was the most suitable in the whole year on which to establish a missionary society. Mr. Keyser smiled at the earnestness of his friend, but was not sanguine as to success. He went to the meeting; and the difficulties seemed insurmountable. The meeting was about to separate finally, when Mr. Keyser expressed his regret at this result of their deliberations, adding, "We have to-day been to the sanctuary to commemorate the manifestation of Christ to the Gentiles; and a more suitable day for the formation of a missionary society could not be found." It seemed as if a new light had flashed on the mind of his Excellency Count Rosenblad; and, rising with great solemnity, he exclaimed, "It is true, it is true; and although we cannot arrange all the details now, yet I declare, in the name of the Father and of the Son and of the Holy Ghost, that the Swedish Missionary Society is this day established. And may God give it his blessing. Amen."

The first committee of the society presented a miniature "evangelical alliance." His Excellency Count Rosenblad was president; two other noblemen, worthy representatives of the Lutheran church, were members of the committee. Of the clergy, the Bishop of Götheborg, Wingärd, the far-famed Bishop Wallin, soon afterwards made Archbishop, the pastor of the united parishes of St. James and St. John, and the pastor of St. Clara, united with the committee; while Pastor Leuthold, of the French Reformed church, Mr. Owen and the writer, English Methodists, and Mr. Keyser, the Treasurer, a Moravian, also took part; thus giving a truly catholic character to the society at the very outset of its operations, and yet furnishing a practical acknowledgment by Swedish church authorities of the great missionary principle.

The rules received the sanction of the King in Council on the 27th of February; and a circular was immediately sent all over the land. The society was constituted so as to answer, as far as possible, the designs of a missionary society, and yet meet the varied wishes of friends of missions. Provision was made for training, sending forth and supporting missionaries, should suitable candidates be raised up; while power was reserved to make donations to foreign missionary societies actually laboring among the heathen, should no Swedish missionaries be sent out. The spiritual wants of Lapland were not forgotten; and that all might have an opportunity of using this society as the channel through which their missionary zeal might reach their favorite object, the Directors were pledged by the rules to receive and forward moneys sent to them for any specified missionary society in other countries. One of the rules required that a missionary prayer-meeting should be held in a suitable place on the first Monday of every month, when recent missionary intelligence should be read. This rule caused one of the first difficulties, and afforded an opportunity for testing the reality of the catholic spirit professed. The parish churches were not thought "suitable places," because of their size, the want of inexpensive arrangements for lighting, and the impossibility of warming them. The Moravian hall and the English Methodist chapel were no doubt available; but the fear on the minds of some good men was that the society might, by using such places, assume a sectarian aspect hostile to its progress. In this dilemma the excellent Wingärd, Bishop of Götheborg, afterwards Archbishop, solicited the privilege of conducting the first prayer-meeting, giving as the reason that, being only a transient visitor in the capital, he might not soon have an opportunity of taking part in such a service. His request being readily complied with, he expressed his perfect willingness to use the English chapel as a suitable place for this purpose. On Monday, May 4th, 1835, this good Bishop ascended the pulpit in the Methodist chapel, and conducted the first missionary prayer-meeting ever presided over in Sweden by a prelate of the Lutheran church. All the Directors of the newly-formed missionary society were present, with a large number of the clergy and a crowded audience. The Bishop made some very appropriate remarks on John x. 16; and the whole service was most impressive. The Methodist missionary was appointed to conduct the following meeting in his own place of worship; and for twelve months there was no difficulty in obtaining Lutheran clergymen to officiate at the monthly meeting in the same place. The crowding, however, was so great that a larger sanctuary became requisite; and one of the Swedish churches was subsequently, and is still, employed for the missionary prayer-meeting. As an evidence that change of place had not destroyed catholicity of spirit, it is worthy of notice that the Methodist minister was again appointed to conduct

the service in the episcopally consecrated church on the 1st of January, 1838; and the awakening of a Swedish sergeant of artillery on that occasion, followed by remarkable results, manifested God's sanction to the arrangement. During eighteen years, the prayer-meeting on the first Monday of the month has been regularly continued in Stockholm; and in many other towns and rural districts similar meetings have been held; so that the supplications to the God of missions, for some years ascending from Herrestad, were now swelled by a mighty company bowed before the same God and Father of our Lord Jesus Christ, and pleading for the extension of the Redeemer's kingdom throughout the world.

At the close of the first year, about £500 had been contributed; and as no suitable candidate for the mission work had appeared, the Directors considered that they were not justified in allowing this money to be laid up in a napkin. A division was accordingly made among evangelical missionary societies in other lands, and £150 were sent to Basle, £100 to the London Missionary Society, £100 to the Wesleyans, and £70 to the missions of the United Brethren. In the same year a commencement was made in Lapland by sending thither C. L. Tellstrom, with whom the readers of "Evangelical Christendom" are well acquainted; and whose important work among the Laplanders has been encouraged, once and again, by a donation of £5 sent in consequence of the information communicated by your journal. The following year a similar distribution was made. The societies abovenamed had been written to, previous to any distribution of funds, and had responded in a noble Christian spirit. The Church of England Missionary Society was addressed in the same manner, with special reference to the Swedish missionary, Mr. Fjellstedt, then in the service of that excellent society; but, for some unexplained reason, no reply was ever received.

For several years the funds were disposed of in the same way, other societies, such as that at Dresden, being added to the list; inasmuch as no suitable candidate had been found willing to go out as a missionary. Persons had, no doubt, made application; but they did not, in the judgment of the Directors, possess the spiritual qualifications indispensably necessary. In 1838, the Swedish island, St. Bartholomew, in the West Indies, was visited by a destructive hurricane; and the lady who gratuitously taught a negro school there lost her life. Her place could not be supplied on the island; and the Methodist missionary there urgently solicited help from Europe. The Directors of the Swedish Missionary Society listened to the plea in a truly Christian spirit, feeling, as they did, that on a Swedish island something ought to be done by a Swedish society. Lest, however, a Lutheran teacher might come into collision with the Wesleyan missionary, the Directors addressed the Committee of the Wesleyan Missionary Society, requesting that society to select the agent, and they would furnish the means for her support. A qualified lady was found; and for several years the needed support was provided from Sweden.

The Missionary Journal, the pioneer of the society, and now its monthly organ, rendered good service, not only by the information diffused, but by presenting annually about £40, the profits arising from its sale. Since 1842, I cannot speak so particularly as to the operations of the society. Previous to that time, however, several rigid Lutherans, disliking the catholic proceedings of the society, directed that the moneys collected by them should either be employed for Lapland exclusively, or forwarded to the Lutheran Missionary Society of Dresden; while a considerable sum, though placed at the disposal of the Directors for missions to the heathen, was to be given for Lutheran missions only. Meanwhile, the expense of sustaining the growing and important work in Lapland had risen to a large sum, upwards of eight missionary catechists being now employed, and more than a hundred Lappish children being boarded, lodged and clothed, as well as taught; so that no great amount was left at the free disposal of the society.

Another Society.

The return of Mr. Fjellstedt to his own land gave a new impulse to missionary zeal; and the Christians in Sweden were well prepared, by previous efforts, to receive kindly any proposal which a countryman and a distinguished missionary might place before them. To me it appears a cause for regret that a second missionary society was formed in Sweden; and from what I know of Mr. Fjellstedt on the one hand, and of the leaders of the Swedish Missionary Society on the other, I am persuaded that it would not have been difficult to accomplish all that Mr. Fjellstedt aimed at through the instrumentality of the existing and duly sanctioned society, instead of distracting the attention of the comparatively few and feeble friends of missions, and affording a handle to the many who were half-hearted or hostile, by the existence of two (in some sense) rival institutions. I may venture to express the hope that the residence of Mr. Fjellstedt for the future at Stockholm may lead to an amalgamation of the societies, under one so competent as he is to encourage every effort for the diffusion of Christianity.

All must sympathize with the extreme Lutheran society, formed at Lund in 1846, on account of the heavy affliction which has so soon arrested their promising Chinese mission. May that to India prove abundantly successful! I greatly rejoice to find, by the communication in your last, that the Lund society were still determined to take part in the evangelization of China by aiding the Rev. Mr. Hamberg, now laboring there. This devoted missionary is, in his own history, an embodiment of the

"evangelical alliance" principle. The grandson of a London Methodist, who owned John Wesley as his spiritual father, he is himself a spiritual fruit of the Methodist mission to Sweden, and is sent out by the Basle society, by no means an exclusive Lutheran establishment; while in China he stands in the most friendly relation to the Church of England Bishop. Thus do we receive new and pleasing impressions of the spiritual signification of the passage on which the first missionary address by a Swedish prelate was founded; and learn that as there is but one Shepherd, so there is but one flock.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHOCTAWS.—Mr. Edwards received ordination at Wheelock on the second Sabbath of December. The meeting was large and very interesting. Three persons joined the church by profession; and there were a few inquirers.

Under date of December 22, Mr. Lansing wrote as follows:

Yesterday we had a communion season at Bennington; and notwithstanding the unpleasant state of the weather, the house was filled with attentive listeners. A slight snow fell on Friday night, which made it very unpleasant, and doubtless detained many who have no winter clothing. Yet there were several present in summer clothing; and one old lady came with bare feet through the snow. Mr. Copeland addressed the people in their own tongue; and this morning he was highly complimented by an aged Choctaw for speaking the language so well. If there is anything that I covet, it is a knowledge of the language, by means of which the missionary can do the Choctaws good, not only in the sanctuary, but at their homes, and by the wayside. But we have discouragements, as well as encouragements.

On the first Sabbath in January, Mr. Byington received four persons into the Stockbridge church on profession.

SENECAS.—An interesting work of grace is in progress among the Cattaraugus Indians; but Messrs. Wright and Gleason have not communicated the details. The friends of missions will probably hear from them in a future number of the Herald.

Under date of January 4, Mr. Hall wrote from the Alleghany Reservation as follows:

The annual meeting of the Oldtown missionary society was held last evening; when the treasurer reported about one hundred and thirty-six dollars as having been received during the past year, and about seventeen dollars more pledged, some of which, he thought, would be paid within a few days. Besides this, the Oldtown people have raised twenty dollars towards a bell for their house of worship, and the children about thirty-one dollars for the American Board. One hundred and eighty-seven dollars in cash have been contributed by this part of the church to further the cause of Christ. You will receive a letter from a committee of the Sabbath school, explanatory of the means used with such success.

There are some indications of the presence of God's Spirit among us, solemnizing the minds of sinners, and humbling and enlivening his people. One old wanderer was restored to the fellowship of the church last Sabbath, having previously sustained a satisfactory examination as to the sincerity of his renewed professions. Deacon Robert Peirce died in September last, of whom you must hear more ere long; and James, his son, was ordained last Sabbath to supply his place. It was an interesting occasion. Notwithstanding all the hinderances, there is manifest progress in many respects. Christianity is gaining ground among the Senecas at Alleghany, though the number of church members is decreasing.

On the 6th of February, the same brother, in speaking of the people under his care, used the following language: "There are few (if any) new indications for good here. Some of the girls in the boarding school, we humbly hope, have found peace in the Savior. Our morning meetings are full, numbering about seventy souls. The afternoon congregation is smaller, but quite as attentive; and there is probably an increasing desire for a revival. But we see no certain indications of its approach, either in the church or out of it."

TUSCARORAS.—On the 26th of January, Mr. Rockwood wrote as follows: "I find that there is an increasing and a very earnest desire, on the part of some of the people, for the education of their children. This subject is now a regular topic of remark in their temperance meetings. These meetings are more properly 'reform meetings.' They have altered their constitution, so as to embrace temperance, chastity, education, and industry; and the speakers upon these different topics are appointed beforehand, so that they may not fail to have all these questions discussed at each meeting. Good is already apparent from this change; and still greater good cannot but be realized, if the plan is wisely executed."

GREECE.—A recent letter of Mr. King contains several statements of interest to the friends of missions in this country. Under date of January 3, he writes as follows:

The whole number of books, consisting of the Scriptures, school-books and religious tracts, which I sold and distributed gratis during the year just closed, amounts to 7,259. The number of pages is 1,990,600. The pages of one hundred tracts were not reckoned; so that the whole number of pages cannot be much short of two millions. A large proportion of those distributed gratis were placed in schools. A large number also were taken by the Rev. Messrs. Buel and Arnold for distribution in the Peloponessus and other places.

The whole Bible is now received in all the communal schools in the kingdom; and the Director of the Polytechnic School in Athens has lately, as I am informed, placed several copies of the Old Testament in Modern Greek in that institution, for the use of the students. And I have good reason to believe that it will be placed soon in the prison, for the use of those who are there confined. All this looks encouraging.

A part of my occupation for some time past has been to correct the style of several tracts in Modern Greek, published years ago, and print them in volumes. The first volume is nearly finished. It consists of the Dairyman's Daughter, Young Cottager, Blind Lucy, Lady Jane Grey, and four tracts by the Countess de Gasparin of Paris. The style of the tracts that were printed ten or fifteen years ago, needs a thorough revision, on account of the great improvement made in the Modern Greek during that time. A distinguished professor in the University remarked to me, two or three years since, that such was the change in the language, that he could not use his own lectures, written a few years previous, without writing them again.

My Greek service, which at the commencement of the year past was attended by fifteen or twenty hearers, gradually increased; till latterly I have had nearly forty hearers; and they are generally very attentive. Very few, I think, come now for the purpose of finding fault. When I consider my situation a year and a half ago, it seems to me to be very remarkable that I am now so quiet, pursuing my work with so little hinderance, and preaching so openly to so respectable an audience. One of the most prominent lawyers has lately expressed to me his intention to come with his family, to attend my service on the Lord's day. He believes, he says, that I teach the truth; and he intends to have his son trained up in the religion of the Bible. One of the most intelligent students in the University, who is one of my regular hearers on the Lord's day, lately said to me, that he believed my exposition of an apostolical church to be entirely correct; that a deacon, who is also a student, desired to come and see me, but was afraid to do so at present; that he expressed not long since his admiration of John Huss, and said that he would kiss his feet, if he could see him. The brother, wife and children of a lawyer (not the one above mentioned) occasionally attend my service; and she says that on account of her reading the Scriptures, and wishing those in her house to do the same, especially on the Lord's day, her husband calls her one of my followers.

Not long since a woman, who used to attend my service, on her dying bed expressed a desire to see me. I went, and found her very low, indeed, and apparently on the borders of eternity. On entering her room, where I found her husband and several other Greeks assembled, she stretched out her hand to take mine, tried to kiss it, and, with much emotion, asked me to pray for her. She said she wished to live another year, so as to come and hear me preach, and to do whatever I should enjoin upon her. After being seated, I took out the New Testament which I carried with me, and read John xi. 25, 26, and took occasion to point her to Jesus Christ as the only Savior, the only hope of the sinner. After having spoken to her some time, I turned to those present, and addressed them on the importance of making preparation for death, while there is opportunity. And, addressing myself to a female present, who has a son, a student, sixteen years old, as she told me, I said, "You recollect, I suppose, the parable of the ten virgins, of whom five were wise and five were foolish." But, to my astonishment, she replied that she did not know the parable, and did not recollect ever hearing it. She is a female, too, who knows how to read! I said to her, "Let not another week pass without knowing it. Get the New Testament and read it." She seemed to be much impressed with what I said; and the next day she came to my house, in the midst of the rain, to get the New Testament, and has since been present several times at my Greek service. The sick woman died the second or third day after I saw her, I believe. Her husband is among my hearers; and since her death he has taken a copy of the Old Testament to read.

The all-absorbing topic now is, and has been for months past, the war between Turkey and Russia, a Greek kingdom or empire, with Constantinople for its capital, and its cathedral St. Sophia. But as the war is a war of religion, and the object of it to give pre-eminence to that of the Greeks, my efforts here, and those of the American missionaries at Constantinople, are not wholly lost sight of, but are occasionally the subject of animadversion. And as the holy sepulchre at Jerusalem is one of the apparent causes of contention between Russia and Turkey, the hatred of the Greeks towards the Roman Catholics was perhaps never greater than at the present time. The Mayor of the city said to me, some time since, "With the Protestants we may one

day form one fold, under one Shepherd; but with the Roman Catholics, never."

AINTAB.—A letter has been received from Mr. Schneider, dated December 1, in which he gives an account of a gross outrage inflicted upon Mrs. Pratt and himself. He describes the scene as follows:

Dr. Pratt left us several weeks since, to spend some two months in Marash in missionary labors. He did not take Mrs. Pratt with him at the time, as there was no suitable house for them. But having secured quarters, where they could both make themselves comfortable, he sent word to have her join him. He had recently recovered from an illness; and her presence might be important to him in this respect. She could be useful, moreover, among the females there. These were good reasons for her going.

I intended to go with her half of the way, accompanying her the first day, seeing her provided for at night, and then next morning seeing her mounted on her horse and started on her way to Marash, where she was to arrive that evening. I intended to return to Aintab, as I had much important business, and could not spare the time to go all the way with her. We took with us one of our best native brethren, to be her particular guardian after I had left her.

We started on the morning of November 23; and when we had proceeded on our journey between four and five hours, we were overtaken by three armed Koords. They had two guns, one sword, and a pistol or two, with two or three clubs. They went along by our side for some ten or fifteen minutes; and a little conversation passed between us. They then proceeded on before us, and were in sight for a considerable time. As soon as they came up to us, our guide expressed some apprehensions. The circumstances naturally awakened suspicions in our own minds; but nothing better could be done by us than to proceed and procure armed men, as soon as we could. This was our plan.

But just before we reached the place where a guard could be procured, they attacked us. They lay concealed behind some bushes; and, as we came up to them, they sprang suddenly from the thickets, with a furious yell, and seized us. One of them took the guide, and bound his hands tightly to his back, so that he could not move, and prostrated him on the ground, like a log. Another seized and blindfolded our native brother, tied his hands to his back and made him lie down. The third, the fiercest of the three, snatched the reins of my horse, and ordered me to dismount. All this was done with great rapidity. As the order to dismount was not obeyed as promptly as the man wished, he raised his club, and gave me a blow on the head; which bled freely; and I was soon down. He then made me take a prostrate position, and threatened me with instant death, if I should make the least motion. First, he tore my Turkish cap roughly from my head; and then, not finding my purse immediately, he demanded it; and I delivered it up, well knowing that nothing was better than to surrender. On a second search they found my watch, and took that. It was an excellent and valuable one, which I have used twenty years. From the guide they took a few dollars, all that he had on his person; and from our native brother they took a trifle in money, two garments, and a shawl which he used as a belt. He managed to secrete a little money in his boots, which served a good purpose afterwards in procuring some food; for they had taken all our eatables; so that when we came to a neighboring village, we found we had nothing to eat. After they had searched us thoroughly, and taken all the money which they could find, they went to the baggage, and broke open Mrs. Pratt's box, and took out some money, with various other things, as knives, forks, towels, etc.

When they bound the guide and our native brother, and prostrated us all on the ground, I supposed it was preparatory to beheading us; but, as it proved afterwards, it was to prevent us from making any motion or any attempts to escape. Mrs. Pratt discovered a great deal of presence of mind and fortitude. When she saw them thus binding and prostrating us, she whipped up her horse to escape. She had proceeded a considerable distance, when one of the ruffians caught up with her, and brought her back. The road being rough, the animal could not move very fast. She says that when she saw us thus roughly dealt with, she had no other thought than that we were being murdered; and when she was brought back, she expected it was to share our fate, and was preparing her mind for instant death. But, finding us still living, she felt some relief.

While they were rifling us, they dealt out their blows with clubs very freely. Especially did they beat our native brother. The sword, moreover, was brandished over us freely; and they were constantly threatening us with death. They insisted on our remaining immoveably fixed in the position into which they had placed us, on pain of death. One of them pointed his gun within a few inches of my breast, because he saw me make some motion, or supposed I was preparing to do so. After Mrs. Pratt had returned, I happened to make some slight change to ease my position; and the most furious of the three, seeing it, rushed towards me, and gave me such a kick in my side, that it continues to pain me not a little to this hour; and then, throwing something over my head to prevent me from seeing all his movements, I suppose, he drew his sword, as though he intended to pierce me with it; and Mrs. Pratt, observing his actions, said to me, "Now he is going to kill you." I could not see him, on account of the garment thrown over my head; but

such was Mrs. Pratt's position relative to me, that I could see her distinctly. After she had uttered the above sentence in English, I saw her raise up both her hands, and heard her exclaim in Turkish, "Oh, spare him! He is a missionary." As she uttered these words, I saw the greatest distress depicted in her countenance. Whether he really intended to take my life, I cannot tell; but I thought that my last hour had come. An almighty arm restrained the ruffian.

We were kept in that condition about half an hour or three quarters. One reason of their not having completed their work with more despatch was, that one of them stood over me and the native brother, that we might not escape to give the alarm; and another twice mounted my horse, and looked around, to see if any one was coming. Thus the searching of the box and baggage fell pretty much to one man. Finally, when they had searched us thoroughly, and taken everything from Mrs. Pratt's box which they wanted, they left us. When they were fully out of sight, we picked up our scattered effects, and loaded them, and turned off towards a village, distant half an hour, which we reached some time after dark. They attacked us about an hour before sunset.

Up to the present time, the ground over which we passed that day, has not been supposed to be dangerous. It being considered entirely safe, there was no reason for supplying ourselves with guards, as we could have done, had there seemed to be any necessity. The next day a large caravan came along, just in time for Mrs. Pratt and our native brother to join it. As traveling therewith was perfectly safe, they went with it on their way to Marash; and I returned to Aintab with a guard.

Two days later Mr. Schneider wrote that he had received intelligence of Mrs. Pratt's safe arrival at Marash. "She seems to have sustained no injury, and is in excellent spirits," he says. The Governor of Aintab is making vigorous efforts to detect the robbers; and Mr. Schneider has some hope that he will be successful.

Beirût.—The following extract is from a letter of Mr. Whiting, dated December 28.

At our last communion season, we had the satisfaction of receiving to the fellowship of the church our friend from Akka, whose case has been repeatedly mentioned to you. He was long since propounded, but has not until now found it convenient to come to Beirût. He has for years sustained the character of a decided and consistent Christian. He is engaged in an extensive business, has a large acquaintance and correspondence, and is neither ashamed nor afraid to confess his religion anywhere. His influence, both abroad and at home, is good. Although but recently married, he has long been the head of a large and interesting family, consisting of his mother, two brothers, two sisters, all grown up, and several domestics. He has long maintained family worship, and on the Lord's day has been in the habit of gathering a few friends and neighbors at his house for reading the Scriptures and prayer. His own family, and some other persons, seem to have been benefited by his influence and example. His wife and one of his sisters are candidates for admission to the church. He and his friends are very desirous to have a school at Akka; and we should send them a teacher immediately, if we had the funds and a suitable man. We hope to obtain both. The teacher should be a pious man, competent to conduct public worship with such persons as might wish to assemble as Protestants.

You may remember our friend Asaad el Maalûf, who was sometimes employed by us as a colporter, and sometimes as a schoolmaster, in a village near Abeih. He has recently returned with his family to his native village, far up in the mountains, a day's journey or more to the north-east of Beirût; and at the earnest request of the people he has there opened a promising school. A few years ago he was so harrassed and persecuted on account of his Protestantism, that he could not live in that part of the country. Now they all welcome him back, begging him to teach their children; and some of them come to his house at evening prayers, and listen with interest to the reading and exposition of the word of God. This change in the feelings of the people in that region is a specimen of what is taking place elsewhere. Prejudices are wearing away; light is spreading; and the influence of those who take away the key of knowledge, is diminishing.

Arcot.—Mr. and Mrs. Joseph Scudder arrived at Madras on the 17th of September. After spending a few days with Dr. Scudder, they proceeded to Arcot.

Ceylon.—Dr. Green, in giving a report of his labors for another half year, writes as follows:

My dispensary register shows the number of patients, during the six months ending October 1, to have been 1,173. The dispensary has been conducted almost solely by J. A. Evarts, assisted by C. Mead, A. C. Hall, and N. Parker, the three senior students. The junior class of four have been prosecuting their studies under the care of Evarts. One of them went to enter the Madras Medical College; but, finding the expenses of living too heavy, he has resumed his studies here. The little book of which I have previously spoken, has been published. It is a duodecimo of one hundred and forty-eight pages, illustrated by three rather rude cuts, executed by Stowell, of the Manepy press, who is something of

a genius with pencil and graver. The preparation of this work has involved, for a time, the neglect of my medical pupils; but I hope henceforth to give personal attention to their studies, both theoretical and practical. A good share of my time has been consumed in running about, attending to scattered patients; more so than during any equal period since I have been in the country. Exposure to the glare of the sun has slightly impaired my health, though not permanently, I trust. The direct rays of the sun seem much less to affect the head, than those reflected. The sensation caused by them passes from the eyes to the back of the head.

Mr. and Mrs. Hastings arrived at Madras on the 17th of September, and at Batticotta on the 16th of October. They are to be connected with the seminary in that place. Under date of December 1, Mr. Hastings says: "I think I can see some progress in our field since I left, two years since. There is nothing in the way of preaching the gospel, far and wide, throughout the province; and in many places there seem to be particular encouragements to prosecute the work. Many years of patient toil may, however, be necessary before the field is ripe for the harvest."

Sandwich Islands.—Mr. Rogers died at Honolulu on the 1st of December. "He had long expected the summons, and was prepared for it. He was able to converse but little; still, in answer to questions addressed to him, he manifested entire confidence in the Savior. His was, indeed, a calm and peaceful death."

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Falmouth, 2d ch. 10,10; m. c. 7,02; 17 12
- Freeport, (of wh. to cons. Mrs. Eliza F. Harrington an H. M. 100;) 135 00
- Minot, Cong. ch. m. c. (of wh. for Ceylon m. 5;) 25 00
- New Gloucester, to cons. Rev. I. P. Drummond, of N. Gloucester, and Rev. Stephen Gould, of Poland, H. M. 132 15
- N. Yarmouth, 1st par. 7 07
- Waterford, W. W. G. 10 00
- Yarmouth, Cong. ch. m. c. 30,62; A. L. B. 3; E. L. C. 1; juv. cir. 93c. 35 55—361 89

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bath, Central ch. and cong. so. (of wh. fr. W. M. Rogers wh. and prev. dona. cons. Rev. N. Brooks an H. M. 25;) 274; Winter st. cong. so. m. c. 50; 324 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, 1st par. s. s. 78; Hammond st. ch. wh. and prev. dona. cons. William Sewall an H. M. 62,18; 140 18
- Brewer, 1st st. ch. 14 91
- Hampden, Cong. ch. 46 70
- Orono, do. m. c. 18 46—220 25

York co. conf. of chs. Rev. G. W. Cressey, Tr.
- Alfred, Cong. so. 20 00
- Buxton Centre, Rev. G. W. Cressey, 10 00
- Kittery, Cong. ch. m. c. 5; Rev. A. W. Fiske, 10; 15 00—45 00

951 14

Calais, Cong. ch. and so. (of wh. to cons. John Stickney an H. M. 100;) 166,51; Centre s. s. (of wh. for *Jane Darling*, Ceylon, 20;) 29,45; Dixfield, cong. ch. m. c. 5; E. Machias, m. c. 20; Machias, s. s. (of wh. for Micronesian m. 22;) 44; Monson, m. c. 24; Robbinston, cong. ch. and so. 73; Prospect, cong. ch. 2,45; South Paris, cong. ch. m. c. 5; 369 41

1,320 55

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
- E. Alstead, Miss M. Fay's s. s. class, 2 25
- E. Jaffrey, Cong. ch. and so. 11 00
- Keene, m. c. 24,28; Heshbon so. for Ind. miss. 16; gent. asso. 87,25; la. 40,26; (of wh. to cons. Daniel Adams an H. M. 100;) 167 79
- New Alstead, Ch. and so. 12 00
- Sullivan, Ch. and so. 22 27
- Swanzey, Ch. and so. 30; L. D. and Miss C. D. 10; 40 00
- Winchester, Ch. and so. 72; m. c. 28; 100 00—355 31

Grafton co. Aux. So. W. W. Russell, Tr.
- Campton, Ch. and so. 31,06; la. 23,54; 54 60
- Orfordville, 50—55 10

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Amherst, Gent. 92,25; J. Blunt, 50; la. 59; m. c. 56,09; to cons. Elijah Putnam and Miss Susan Fletcher H. M. 257 34
- Bedford, Pres. ch. and so. 144,35; la. 26,47; 170 82
- Hancock, Gent. 21,21; la. 21,83; m. c. 29,62; 72 66
- Hillsboro' Bridge, Cong. ch. 16 48
- Mont Vernon, Gent. 25,58; la. 24,25; Mrs. A. E. S. 15; 64 83
- Nashua, Olive st. ch. 128,16; m. c 62,82; Pearl st. ch. 209,75; 400 73
- New Ipswich, Mrs. Dolly Everett, 15 00—997 86

Merrimack co. Aux. So. G. Hutchins, Tr.
- Concord, South cong. ch. a s. s. class and teacher, 5 25

Rockingham co. Conf. of chs. F. Grant, Tr.
- Atkinson, Cong. ch. and so. 30 00
- Candia, do. 81 00
- Derry, J. B. 10 00
- Londonderry, Pres. ch. and so. gent. 40,77; la. 28,50; m. c. 30,73; wh. cons. Mrs. Martha D. Boyd an H. M. 100 00
- Portsmouth, R. Kittredge, 20 00
- Rye, Cong. so. 25 00
- Windham, Miss M. Noyes' s. s. class, 4 00—270 00

Strafford Conf. of chs. E. J. Lane, Tr.
- Farmington, W. F. Johnson, 50 00
- Moultonboro', Mrs. M. D. 5 00
- Salmon Falls, Cong. ch. and so. 30 56—85 56

1,769 08

Legacies.—Lyndeboro', Paul Atwood, by J. A. Wheat, Tr. 250 00

2,019 08

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Addison, Mrs. M. C. 2 00
- Cornwall, Cong. s. s. 3 72
- Middlebury, Cong. ch. 101,42; m. c. 24,94; 126 36
- New Haven, Cong. so. wh. and prev. dona. cons. William Nash an H. M. 41 50

Ripton, Ch. and so. 10 00
Vergennes, Cong. ch. and so. 133 42
320 00
Ded. disc. 50—319 50
Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong. ch. and so. m. c. 10; S. G. S. 5; J. W. Chandler, to cons. Mrs. Helen M. Chandler of Concord, N. H. an H. M. 100; 115 00
St. Johnsbury, Friends, 150; Miss Charlotte Fairbanks to cons. Miss Ann Maria Crocker of Hartford, Ct. an H. M. 100; 2d and South ch. s. schs. 26,33; 3d cong. ch. m. c. 41,48; 317 81—432 81
Chittenden co. Aux. So. C. P. Hartt, Agent.
Burlington, Calv. cong. so. 316,40; s. s. 47,09; J. L. 2; 365 49
Colchester, C. F. 4; Mrs. E. F. B. 1; 5 00
Essex, Two chil. 6—370 55
Franklin co. Aux. So. C. F. Safford, Tr.
Bakersfield, m. c. 3 00
Enosburgh, Gent. 71; la. 47; to cons. Mrs. R. S. Nichols an H. M. 118 00—121 00
Orange co. Aux. So. L. Bacon, Tr.
Thetford, 1st cong. ch. and so. wh. and prev. dona. cons. David Closson and Jonathan Farr H. M. 125 00
W. Randolph, m. c. 16 00—141 00
Orleans co. Aux. So. H. Hastings, Tr.
Barton, Ch. m. c. 3 21
Rutland co. Aux. So. J. Barrett, Tr.
Brandon, Cong. so. 48 77
Clarendon, m. c. 5,41; for c. f. 3,73; 9 14
East Poultney, Cong. ch. and so. 64,50; m. c. 18,57; 83 07
Rutland, 105,69; m. c. 16,81; 122 50
W. Rutland, Cong. so. (of wh. to cons. Wait Chatterton an H. M. 100;) 221 61—485 09
Washington co. Aux. So G. W. Scott, Tr.
Barre, Cong. ch. and so. 38,12; m. c. 27; 65 12
Tinmouth, A friend, 1 00
Waterbury, m. c. 4 25—70 37
Windham co. Aux. So. F. Tyler, Tr.
Grafton, J. Barrett, 20 00
Guilford, m. c. 5 00
W. Brattleboro', s. s. 16 24
W. Halifax, Rev. S. S. A. 5 00—46 24
Windsor co. Aux. So. J. Steele, Tr.
Ascutneyville, 10; C. J. 5; M. K. 5; 20 00
2,009 77
Peru, Cong. ch. and so. 34 80
2,044 57
Legacies.—Danville, Mrs. Sarah Dana, by C. S. Dana, Ex'r, 20; Rutland, La Fayette Dikeman, by F. A. Dikeman, Ex'r, 50; 70 00
2,114 57

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
N. of W. 30 00
Pittsfield, 1st cong. ch. and so. gent. 221,93; la. 131,03; m. c. 279,65; young la. inst. 10; 642 61
Stockbridge, S. P. 2 00—674 61
Boston, S. A. Danforth, Agent
(Of wh. fr. R. S. Davis, 40; Rev. J. I. T. Coolidge, 10; Park st. youth's miss. asso. 194,77;) 3,026 02
Brookfield Asso, W. Hyde, Tr.
Southbridge, Manning Leonard, to cons. Samuel M. Lane an H. M. 100 00
West Brookfield, 105 32
205 32
Ded. for printing, 70 00—135 32
Essex co. North, Aux. So. J. Caldwell, Tr.
Belleville, m. c. 21 00
Campello, S. W. N. 7 00
Haverhill, Alfred Kittredge, to cons. William F. Munroe of Bradford an H. M. 100 00
Ipswich, 1st ch. and so. 161 00
Newburyport, United m. c. 40; Mr. Vermilye's so. m. c. 77,75; 117 75
Salisbury and Amesbury, Rocky Hill, m. c. 5 60
W. Newbury, A friend, 1 00—413 35
Essex co.
Lynn, 1st cong. so. sab. gift so. 168 93
Marblehead, Cong. ch. and so. to cons. Miss Susan H. White and Miss Emily S. Blaney, H. M. 204; la. asso. 800; m. c. 40,07; 1,044 07—1,213 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Monson, Rev. Dr. Ely, 30; A. H. 10; 40 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Chesterfield, Rev. S. W. B. 2 50
Hadley, Russell ch. and so. m. c. 27,88; 3d ch. gen. benev. so. 8; 35 88
Middlefield, Cong. ch. and so. 26 00
Northampton, E. A. 2 00—66 38
Harmony Conf. of chs. W. C. Capron, Tr.
Sutton, Cong. ch. and so. 85 00
Upton, do. 52 00—137 00
Middlesex North and vic. Aux. So. C. Lawrence, Tr.
Ashby, Cong. so. 20 00
Fitchburg, do. m. c. 12 15
Lancaster, Evan. ch. 31 00
Leominster, Mrs. Hubbard's s. s. class, 7 00
Shirley Village, Friends, 2 00
Sterling, M. B. 7 00—79 15
Middlesex South Conf. of chs.
Concord, A friend, 10 00
Lincoln, Cong. ch. and so. 12,50; m. c. 6; 18 50
Marlboro', Union cong. so. to cons. Rev. Levi A. Field an H. M. 120 00
Natick, 1st cong. ch. and so. 78,05; m. c. 40,52; (of which to cons. Horace B. Morse an H. M. 100) 118 57—267 07
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Mrs. L. Pierce, 10; A. W. Smith's s. s. class, 2; 12 00
Canton, Ortho. ch. and so. 20 00
East Medway, 1st ch. and so. m. c. 14 70
Roxbury, Eliot ch. and so. gent. 35; la. 32,50; m. c. 23,70; 91 20
W. Roxbury, South evan. ch. and so. m. c. 7,75; a s. s. class, 1; a thank off'g, 30; 38 75—176 65
Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, Pacific cong. ch. wh. cons. Rev. Timothy Stowe an H. M. 50 00
N. Middleboro', Cong. ch. and so. 17 03
Wareham, A friend, 5 00—72 03
Palestine Miss. So. E. Alden, Tr.
Braintree, Dr. Storrs's ch. m. c. 70 00
South Weymouth, Mr. Terry's ch. and so. m. c. 40 70—110 70
Taunton and vic. Aux. So.
Berkley, Fem. cent so. 20 00
Fall River, Central ch. 382 73
Seekonk, Fem. asso. 20 00
West Attleboro', m. c. 24 08—446 81
Worcester co. North, Aux. So. B. Hawkes, Tr.
Winchendon North s. s. 10 00
Worcester co. Central Asso. W. R. Hooper, Tr. 143 69
Auburn, Gent. 2,93; la. 16,25; m. c. 10,29; 29 47
Berlin, 1st ch. and so. m. c. 50; J. W. 5; 55 00
Holden, Gent. 47,50; la. 50,36; m. c. 30,13; 127 99
Northboro', m. c. 36; juv. so. for *Mary G. Houghton*, Ceylon, 20; 56 00
Worcester, Union so. gent. 106,48; la. 39,49; m. c. 518,05; 664 02—1,076 17
7,944 26
Andover, Chapel ch. and cong. 157; Cambridge, 1st cong. ch. and so. 119,68; m. c. 130; Chelsea, Winnisimmet ch. m. c.

67,34; Broadway ch. and so. m. c. 77,70; Dracut, evan. cong. ch. and so. 20; Lawrence, Lawrence-st. ch. 150; Lowell, G. C. 10; a friend, 5; N. Woburn, cong. ch. m. c. 17; Reading, Old South ch. and so. 49,06; Waltham, Mrs. R. J. 10; West Newton, cong. ch. and so. 100; m. c. 85; 997 78

8,942 04

Legacies.—Cambridgeport, Charles Valentine, by H. M. Chamberlain, Ex'r, (prev. rec'd, 200,) 400; Hatfield, Pliny Day, by Rufus Cowles, Ex'r, 50; 450 00

9,392 04

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Bethel, Cong. ch. wh. cons. Rev. W. N. HARVEY an H. M. 83 00
Brookfield, Cong. ch. 31 00
Trumbull, Cong. so. la. sew. cir. 10 00—124 00
Fairfield co. West, Aux. so. C. Marvin, Tr.
Greenwich, for boarding sch. at Tuscarora m. 50 00
South Norwalk, Rev. D. Platt, 5 00—55 00
Hartford co. Aux. So. A. W. Butler, Tr.
Avon East, Cong. ch. m. c. 7 00
Burlington, 58 68
Farmington, (of wh. fr. J. T. Norton to cons. Mrs. ELIZABETH C. NORTON an H. M. 100,) 421 53
Hartford, A friend, for Armenian m. 1,300; Centre ch. m. c. 8,74; Mrs. Anna Treat, 25; 1,333 74
Manchester, 2d cong. ch. m. c. 3 00
Windsor, 1st do. 50 00
Windsor Locks, 51 89-1,925 84
Hartford co. South, Aux. So. H. S. Ward, Tr.
Cromwell, Gent. 82,62; la. 49,28; m. c. 27,75; s. s. 10; 169 65
Eastbury, m. c. 20 00
Newington, Cong. so. 90,75; ded. unc. note, 1; young la. Eunean so. 3; by J. Deming, Jr. 20; 112 75
Portland, Gent. and la. 79 87
Westfield, Gent. and la. 29,50; m. c. 5,15; a friend, 100; 134 65
Wethersfield, 1st so. 216 56
Worthington, Gent. and la. 152 85—886 33
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Preston, Cong. s. s. for ed. at Bombay, 13 00
North Canaan, 51 00
Salisbury, Cong. ch. and so. 123 88
Winchester Centre, 1; F. M. 5; 6 00
Winsted, Cong. ch. 53 35—247 23
Middlesex Asso. E. Southworth, Tr.
Westbrook, 52,93; m. c. 32,70; s. s. 7,19; W. H. L. 18c.; 93 00
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, United m. c. 28,65; College-st. ch. do. 15,36; Court-st. ch. do. 12,25; Centre ch. (of wh. fr. T. R. Trowbridge to cons. Rev. LEONARD W. BACON an H. M. 100,) 287; Broadway s. s. 8; 351 26
New Haven co. East, Aux. So. F. T. Jarman, Agent.
Clinton, Cong. ch. benev. so. 47; m. c. 32,18; 79 18
Madison, 1a. benev. so. 32 00
Northford, Cong. ch. m. c. 19,13; gent. 24,40; 43 53
North Haven, Cong. so. 1 18—155 89
New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Trs.
Colchester, 1st cong. so. 138,93; m. c. 65,90; to cons. ISRAEL NEWTON and FREDERICK MORGAN H. M. 204 83
North Stonington, Cong. ch. and so. 81 00
Stonington, Stiles, Stanton & Co. wh. cons. JOHN F. TRUMBULL an H. M. 150 00
Waterford, s. s. for m. to Syria, 3 19—439 02
Tolland co. Aux. So. J. R. Flynt, Tr.
Andover, Cong. so. 32 00
Columbia, Gent. 25,75; la. 38,25; 64 00
East Stafford, Gent. 35,08; la. 14,92; to cons. Rev. MERRICK KNIGHT an H. M. 50 00
Ellington, Cong. so. 88 08
Hebron, do. 108 86
Rockville, 1st do. to cons. SETH W. JOHNSON an H. M. 130 73
Somers, Gent. 53,46; la. 46,54; m. c. 44; a female friend, 100; C. B. Pease to cons. NOAH PEASE of Ellington an H. M. 100; 341 00—817 67
Windham co. Aux. So. J. B. Gay, Tr.
Central Village, Ch. and so. 80; m. c. 20; 100 00
Mansfield, South ch. and so. gent. 6; m. c. 2; la. 6; 14 00
Pomfret, 1st so. gent. and la. 321,80; m. c. 33,50; 355 30
Scotland, Contrib. 40 00
S. Woodstock, La. 67 43
Thompson, Gent. 83,75; la. 72,69; m. c. 17,67; 174 11
West Killingly, Westfield ch. and so. gent. 54,05; la. 62,11; m. c. 104,41; chil. 6,21; A. D. Lockwood to cons. SARAH D. LOCKWOOD an H. M. 100; 326 68—1,077 52

6,172 76

A friend, 20 00

6,192 76

Legacies.—New Haven, Ruamah Canada, by H. Olmstead and E. C. Herrick, Ex'rs, 41,60; Pomfret, Frederick Averill, by Lewis Averill and Warren W. Averill, Ex'rs, 50; Wethersfield, Chester Bulkley, by Seth Terry, 12,12; (prev. rec'd, 2,802;) 103 72

6,296 48

RHODE ISLAND.

Newport, Spring-st. ch. and so. gent. 110,65; la. 108,87; m. c. 100,51; Providence, Benef. ch. gent. (of wh. fr. Mrs. H. S. Dyer, for *Benjamin Dyer*, Ceylon, 20;) 222,50; J. S. A. 15; Slatersville, Miss Whitney's s. s. class, 3; Taverton, m. c. 10; indiv. 10; 578 53
Legacies.—Little Compton, Abigail Almy, by I. B. Richmond, Ex'r, 100 00

678 53

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 2d R. D. ch. 50 00
Bronxville, R. D. ch. 27 98
Clarkstown, do. 56 41
East New York, do. 35 00
Glenville, R. D. ch. fem. miss. so. 22,50; A. H. B. 1,50; 24 00
Greenville, R. D. ch. 5,41; s. s. 2,15; 7 56
Livingston, Linithgo ch. sch. for Amoy m. 5 00
Mellenville, R. D. ch. 9 30
New York, B. L. Kipp, 20; R. D. ch. Market-st. m. c. 158,15; s. s. miss. so. for sup. of Mr. Doty, Amoy m. 50; three chil. 4,71; 232 86
Saugerties, R. D. ch. m. c. 22 44
Tarrytown, 2d do. 26 66
Thousand Isles, R. D. ch. m. c. 1 00
Union Village, R. D. ch. 18 32—516 53
Buffalo and vic. J. Crocker, Agent.
Attica, Pres. ch. 15 00
Buffalo, North pres. ch. (of wh. fr. s. s. for *G. B. Wa'bridge*, Ceylon, 20;) 737 97
Lancaster, Pres. ch. 30 00—782 97
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 40 00
Bellona, s. s. 3 63
Byron, Pres. ch. 39; s. s. for Mr. Coan, Oroomiah, 6; 45 00
Clyde, 1st pres. ch. to cons. Rev. JOHN WARD an H. M. 50 00

East Bloomfield, 213 00
Geneva, G. P. M. 10; G. C. S. 10; W. H. S. 1; R. D. ch. s. s. for Dr. Poor, Ceylon, 17; 38 00
Guilford, Pres. ch. 33 00
Lockport, 1st do. m. c. 72 00
Lodi, J. L. Eastman, 20 00
Ludlowville, Pres. ch. 30 00
Lyons, Pres. ch. 92,16; fem. miss. so. 45,25; 137 41
Mecklenburg, 6 45
Newark Valley, Rev. M. Ford, 25 00
Prattsburgh, Pres. church, W. G. Downs, dec'd, 40; Mrs. Martha Waldo, dec'd, 26; 66 00
Smyrna, Juv. miss. so. 7 00
Spencer, Cong. ch. 15 00
Volney, a neighborhood prayer meeting, 20 00
Watkins, 6 00
Wilson, Pres. ch. to cons. JOHN ONDERDONK an H. M. 100 00—927 49

Greene co. Aux. So. J. Doane, Tr.
Hunter, Pres. ch. m. c. 12 00
W. Durham, Pres. ch. 5 00—17 00

Monroe co. and vic. E. Ely, Agent.
Bergen, 1st cong. so. 30 00
Rochester, Mrs. S. Ray, 30 00—60 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. pres. ch. University place, 100; E. D. Morgan, to cons. JASPER MORGAN and HENRY WATERMAN H. M. 200; Brooklyn, ch. of the Pilgrims, wh. cons. EMELINE C. BUCK, Rev. I. BAYLIS, Brooklyn, and Rev. S. COLLINS, Yorkville, Wis. H. M. 942,59; SAMUEL F. PHELPS, wh. and prev. dona. cons. him and Mrs. PHEBE PHELPS H. M. 100; ch. of the Puritans, a lady, 3,75; Williamsburg, 1st pres. ch. 63,24;) 1,660 69

Oneida co. Aux. So. J. Dana, Tr.
Mount Vernon, Pres. ch. 50 00
Utica, 1st pres. ch. m. c. 11 12
Waterville, Pres. ch. 19 55—80 67

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, Rev. H. Dyer, to cons. Rev. H. P. HERRICK an H. M. 50; C. T. Hulburd, 25; E. S. Hulburd, 20; Rev. H. D. 5; Mrs. H. D. 5; Mrs. B. 3; av. of penny-a-week coll. 22,55; s. s. for sch. at Ahmednuggur m. 20; wh. cons. Mrs. CALVIN T. HULBURD an H. M. 150 55
Columbia, Cong. ch. 20 00
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Depeyster, Cong. ch. 9,12; la. 25; A. L. Proctor, which and prev. dona. cons. GEORGE A. PROCTOR an H. M. 75; 100 12
E. Stockholm, Rev. P. C. P. 5 00
Gouverneur, Pres. ch. 40,72; E. D. 10; I. R. 10; m. c. 28,94; s. s. 16,80; 106 46
Heuvelton, Cong. ch. s. s. con. 18; juv. miss. so. 32; wh. cons. Rev. M. L. EASTMAN an H. M.; m. c. 13,89; coll. 11,15; 75 04
Hopkinton, Cong. ch. 41 24
Lawrenceville, do. 5 03
N. Lawrence, do. 6 00
Ogdensburgh, R. W. J. 5 00
Parishville, Cong. ch. 8 35
West Stockholm, do. 3 25—535 54

Syracuse and vic. E. H. Babcock, Agent.
Wampsville, Pres. ch. 27 56

4,608 45

Albany, 4th pres. ch. wh. cons. JOHN HARTNESS an H. M. 100; Ballston, Rev. H. W. B. 3,50; Barryville, cong. ch. 1,69; Brooklyn, Armstrong juv. miss. so. for boarding sch. at Tuscarora m. 60; Cazenovia, Master Loomis, for Ind. miss. 1; Crown Point, G. P. 4; Dansville, 1st pres. ch. 23,89; Mrs. E. S. 10; Eaton Village, cong. ch. 20; Hopkinton, Z. C. 10; Hudson, 1st pres. ch. fem. miss. asso. 70; young la. so. for doing good, 3; Kinderhook, s. s. 27,28; Kingsboro', cong. ch. and so. 67; Manlius, Trinity pres. ch. 56; m. c. 24; Maine, two students, 3; Marbletown, a friend, 5; Milton, S. C. 10; Monticello, J. P. J. 4; Patchogue, cong. ch. 10,50; Phœnix, cong. ch. and so. 25; Schenectady, S. B. M. 2; a friend, 80c.; Staten Island, Miss W. and pupils, for a child in Ceylon, 10; Troy, 2d pres. ch. 257; m. c. 173,32; Utica, R. D. ch. s. s. 22; Warsaw, a friend, 20; Weedsport, 1st pres. ch. 32,27; 1,056 25

5,664 70

Legacies.—Canandaigua, Susan Hart, by S. H. Andrews, Ex'r, 100 00

5,764 70

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Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.
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Harlingen, R. D. ch. 44 48
Newark, A bro. and sis. 1 00
New Brunswick, 2d R. D. ch. 41 17
Whitehouse, R. D. ch. 23 12—116 77

Bloomfield, Pres. ch. H. Iveson, 25; Bridgton, L. Q. C. Elmer, 20; Morristown, 1st pres. ch. 94,25; m. c. 51,62; 2d do. 66; Newark, Rev. W. Bradley, 10; two sisters, 1; 1st pres. ch. 422,01; South Park pres. ch. m. c. 37,80; 2d pres. ch. coll. and m. c. (of wh. fr. young people's miss. so. to cons. Rev. ELIAS L. BOING, Choctaw m. an H. M. 100,) 274,23; Parsippany, J. W. F. 1; Schraalenburgh, s. s. 6; Springfield, 10; 1,018 91

1,135 68

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1,491 93

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Philadelphia, 3d R. D. ch. 100 00

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1,552 01

DELAWARE.

St. Georges, Pres. ch. fem. benev. so. 22; Wilmington, Hanover-st. pres. ch. m. c. 55,86; s. s. 30; 107 86

MARYLAND.

Libertytown, E. H. R. 10 00

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Washington, 4th pres. ch. juv. miss. so. 78 92

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Bristol, J. R. A. 3; French Creek, 3; Prince Edward Co. J. Todd, 10; Mrs. A. H. W. 5; Woodstock, pres. s. s. 14,50; 35 50

SOUTH CAROLINA.

Charleston, Rev. J. B. Adger, 10 00

OHIO.

By G. L. Weed, Tr.

Cincinnati, 2d pres. ch. m. c. 17,25; 3d do. m. c. 16,53; Rev. C. E. B. 10: Mrs. A. T. 3; College Hill, Fem. coll. m. c. 3,50;	50 28	
Fulton, Pres. ch. s. s.	10 00	
Jersey, Pres ch. 26,04; fem. miss. asso. 7,44; s. s. 3,52; a friend, 10;	47 00	
Newark, 2d pres. ch. la. miss. so.	15 50	
Putnam, Pres. ch. 166,50; m. c. 30; s. s. 6,75; fem. sem. for ed. hea. youth, 20; Maggie, for Jews, 3,25;	226 50	
Sharon, Pres. ch.	6 00	355 28

By T. P. Handy, Agent.

Brecksville, 1st cong. ch. (of wh. for m. to W. Africa, 13;)	18 00	
Cleveland, 2d pres. ch. m. c. 83; s. s. 61,50; do. for *Mary H. Sercrance*, Ceylon, 20; Dr. S. 10; la. miss. so. for fem. sch. Ceylon, 30; do. for two girls in Bombay, 24; J. D. S. 10)	238 50	
Milan, Ch.	83 00	
Richfield, H. Oviatt,	32 00	
West Andover, Ch.	5 50	
Willoughby, Young. la. miss. asso. in Sem. 31; Miss R. B. Tenney, 15;	46 00	
	423 00	
Ded. disc.	4 41	418 59
		773 87

Barlow, Ch. 1,79; Carthagenia, D. F. B. 2; Cleveland, F. L. C. 5; College Hill, Rev. R. H. Bishop, for schs. among the N. A. Ind. 7,50; Cuyahoga Falls, cong. s. s. 6; Hudson, J. C. 10; Kirtland, ch. 13,50; la. so. 7,50; Rev. T. Coe and wife, 10; Streetsboro', ch. 5,35; s. s. 2,16; Warren, 1st pres. ch. (of wh. to cons. Rev. ISAAC WINANS of Fowler an H. M. 50;) 82,63; Watertown, ch. 2,21; Wilmington, J. I. D. 1; 156 64

930 51

Legacies.—Cleveland, P. M. Weddell, by T. P. Handy, (prev. rec'd, 2,390 80,) 700 54

1,631 05

INDIANA.

Greenwood, H. M. C. 2; Lawrenceport, pres. ch. 15; Perryville, W. L. B. 3; Rockville, 2d pres. ch. m. c. 30; Shiloh, ch. for *Robert Schuler*, Ceylon, 20; 70 00

ILLINOIS.

Brighton, A friend, 11; Carlinsville, R. A. O. 10; Chicago, 2d pres. ch. wh. and prev. dona. cons. PETER L. YOE and ZEBULON S. ELY H. M. 125; D. J. Lake, to cons. ELI LAKE of Mt. Morris, N. Y. an H. M. 100; chil. of Mr. Bliss, to cons. HARVEY BLISS of W. Springfield, Ms. an H. M. 100; Bethel miss. sch. 3,18; s. s. 3; Marshall and West Vigo, ch. 12; E. D. 1; Moline, cong. ch. m. c. 21; E. G. 10; Payson, Rev. Z. K. H. 1,37; 397 55

MICHIGAN.

Grand Haven, Rev. W. M. Ferry and fam. 50; Lapeer, pres. and cong. s. s. for ed. in Ceylon, 3,27; Lodi, pres. ch. 7; Medina, 1st cong. ch. 26,02; St. Joseph, a tithe for a poor disciple, 5; Union City, T. Moseley, 8; 99 29

WISCONSIN.

Brookfield Centre, Mrs. M. L. H. C. 2,50; Green Bay, pres. ch. m. c. 25; youth's miss. so. 10; Lancaster, cong. ch. 12; 49 50

IOWA.

Davenport, Cong. ch. m. c. 4,50; Dubuque, cong. ch. 12; Montrose, pres. ch. m. c. 2,75; Tivoli, cong. ch. 2,36; Warren, cong. ch. m. c. 2; 23 61

MISSOURI.

Bates co. G. D. 5; Little Osage, ch. and cong. 12; L. D. 5; Marmeton, ch and so. 3,55; St. Louis, J. Renfrew, 20; A. C. 10; 1st ch. la. for *Anna T. J. Bullard*, Ceylon, 20; Troy, F. Parker, 15; 90 55

KENTUCKY.

Jamestown, Pres. ch. m. c. 2 00

TENNESSEE.

Blountville, S. Rhea, 25; F. Rhea, dec'd, 3; Maryville, Rev. J. S. C. 5; New Canton, L. H. R. 5; 38 00

FLORIDA.

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Fort Leavenworth, E. A. Ogden, U. S. A. 10 00

OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 16 00

IN FOREIGN LANDS, &c.

Alleghany, Ind. miss. so. 7,55; Old Town miss. so. wh. cons. Mrs. FRANCES WOOD of New Haven, Ct. an H. M. 138,62; s. s. 32,82; Lower Alleghany, Miss P. 2;		
Lower Cattaraugus, m. c. 10,74;	191 73	
East India Squadron, A young man,	15 00	
Eaton, C. E. m. c. 14; T. S. m. 1;	15 00	
Isle of St. Thomas, R. D. ch.	88 00	
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Tuscarora, for sup. of Mr. Rockwood, 8,18; an indiv. for sch. 25c.; m. c. 80c.;	9 23	
	342 71	
Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 3,988,) 21; Kailua, Sandw. Isls. Samuel Rice, by Charles Hall, Adm'r, 50;	71 00	
	413 71	

Donations received in January, 31,511 92
Legacies, 2,759 01

$34,270 93

☞ **TOTAL from August 1st to January 31st, $119,864 16**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January, $822 78

GENERAL PERMANENT FUND.

Philadelphia, Pa. Legacy of Mrs. Mary Fassitt, 1,000; less tax, 50; 950 00

DONATIONS IN CLOTHING, &c.

Philadelphia, Pa. A box, fr. s. s. of North pres. ch. for Seneca m. 60 00

THE

MISSIONARY HERALD.

VOL. L. APRIL, 1854. No. 4.

American Board of Commissioners for Foreign Missions.

Micronesia.

LETTER FROM MR. SNOW, AUGUST 15, 1853.

THE Lord has been pleased to lay a heavy burden upon the brother and sister, who have gone forth from the American churches to proclaim the gospel of Christ to the inhabitants of Strong's Island. The native assistant who accompanied them from the Sandwich Islands, has been called to his final rest. He was a member of one of the Hawaiian churches; and there is reason to believe that he was well prepared for the unexpected change. "I wish I could feel confident," says Mr. Strong in another communication, "that the last enemy would find me as ready." The letter of our missionary brother, in which he speaks of the death of his Hawaiian associate, dated August 15, is given without abridgment.

Death of Opunui.

The Bible, how precious! The promises, how sweet, how full, how rich! In looking for a breakfast-passage yesterday morning, I was led to this, which I could hardly repeat at the table, from the deep emotions within: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it. I will water it every moment, lest any hurt it. I will keep it, night and day." There was a reason for feeling as I did; for God has sorely tried us. He has sent the angel of death, and removed one-fourth of our religious community from us. Our dear and faithful Hawaiian associate, Daniela Opunui, has gone to his rest! In the midst of an opening sphere of usefulness, God in infinite wisdom and love has taken him to a higher service.

The natives were kind and attentive; the foreigners did what they could; but where was the Christian friend to sympathize and to help? Where the brother with whom to counsel? He is dying of inflammation of the brain. No physician can be called; for the nearest is three hundred miles off, and we have nothing but a boat to reach him over the pathless deep.

I will not describe his sickness. It was not long, but it was severe. He left us at the lovely hour of sunset, Thursday, August 4. His was that happy sleep, which the righteous have while passing through the dark valley. And, oh, what a waking was his to-morrow! How glorious the morning of that eternal day! Not so was the sleep of those whom he left behind; nor yet their morrow. An hour or two before he died, his wife and little babe, Mrs. Snow and myself, were with him alone, in his own house. We called in our little red children, and bowed together before our Father's throne, and wept out a prayer to Him who alone could grant us sympathy. Not long after the King called; and presently came Mr. Covert, who has resided on the island for a few months. They remained until he died, and helped me to lay him out. As I closed his eyes, the King perceived that his head was not properly adjusted, and changed it, with the greatest propriety and gentleness. Mr. Covert noticed

his continued breathing, and kindly moistened his dying lips. His presence was most opportune, and his assistance most acceptable. He superintended the funeral the following day, at my request. Four or five natives, by the King's direction, watched the corpse during the night. We were too weary, from watching and from anxiety, no less than from grief, to allow us to rest, much less to obtain refreshing sleep.

Poor Doreka's grief was nearly inconsolable. I was almost obliged to force her away from the dead body, as she lay wailing out her grief upon it. And then she clung to me with an almost convulsive grasp. Her condition was most trying, with a little boy of four or five months old, no Hawaiian on the island, and able to speak but little English. After tea Mrs. Snow and myself went with her to see the corpse; for the pleasantness of his countenance would breathe quiet into the most troubled heart. Surely that must be a happy sleep! As she walked between us, leaning her arms upon ours, little was said, except that immoderate grief was not well on such an occasion, for our Father had done it. She heeded the admonition; for she appeared like a subdued but deeply afflicted child. That walk from my house to hers, in the evening, suggested thoughts of "sad Gethsemane," and of Emmaus; and I doubt not that Jesus drew near and walked with us.

Of the remainder of the evening, it is hardly meet that I should speak. Not much was done or said; but that little was like the things of the inner sanctuary, under the mercy-seat, with the cloudy pillar above; for the pillar of fire could hardly be seen that night. My answer to, "Watchman, what of the night?" would have been, "Turn aside, and tarry till the morrow dawns." I had lost friends at home, and dear ones; but never had the fountains of feeling been so deeply moved. My only brother was taken, most faithful and affectionate. There was no one to come and fill his place. Our little church had lost its only deacon. Is this God's way of lengthening cords and strengthening stakes? Surely, it is not according to human wisdom. But it was pleasant to think that our little church so soon had a representative in heaven. And not only the best prepared was taken; but, as it appeared to us, the one we could best spare, was taken. His life had been an excellent sermon; and his death gave me a most impressive text. Many circumstances connected with his life, his sickness, and his death, afford me materials for the best of illustrations; so that, though dead, he will speak for a long time to come.

The Funeral.

But the sorrowing, weeping night at length brought in the morrow. And, happily for us, the duties were so arduous that we hardly had time for reflection. At daylight, I found myself at work upon the coffin. But I was early relieved of that service by the kindness of a carpenter, residing on the island. The place of burial was next to be considered. I had fixed upon that in the night, provided the King should be willing. It was a hill, upon a small island on the reefs, not far from our dwelling. It is a most lovely spot, "beneath the cocoa's shade."

It was exceedingly difficult to speak, and more so to sing and pray, at the funeral of an only brother. But there were such solemn interest and perfect propriety observed by all present, that we could not feel that we were bearing our griefs alone; though they could not understand the depth of our loss.

How kind that our Father should have sent us a pleasant day! It looked dark and lowering in the morning, fit emblem of the feeling within. But it brightened up; not to a burning sun, for nature kept a vail for us; and the wind hardly rippled the waters. Between four and five o'clock in the afternoon, the remains of Opunui were passed gently into a boat, accompanied by several natives and three foreigners. Then followed our bereaved sister, leaning upon our arms, as on the evening before, observing her Hawaiian custom in wearing white rather than black. And hers was the dress of her bridal eve. How unlike were the scenes! And yet again how like! We took another boat, with our little family of native children, with the King and a few natives to paddle the boat. Hardly a whisper was heard; and the paddles scarcely stirred the quiet waters with their gentle touch, as we passed along to the resting place of the dead. We climbed the hill, saw the sacred trust deposited, breathed out the burial prayer, spoke cheerfully of the beautiful place. Mrs. Snow, speaking to the King with a trembling voice and a smile, said, "I should love to have just such a spot for my last home." While returning, she remarked, in the words of

another, "The peace of the scene passed into my heart," and turned to wipe away her tears.

Spiritual Refreshment.

After my return, I found myself completely exhausted; so were we all. Our deeply bereaved sister expressed it best, when she said, "Sleep a little here, but no sleep here," placing her hand first on her head, then on her heart. And the repose of that night was not much better. But though the morrow brought with it a new round of duties, the rearranging of many of our household affairs, to suit the unexpected change that had come so suddenly upon us, a few incidents in the morning helped to give a happy turn to our thoughts through the day. One was to see our sister, almost unconscious of all that was going on about her, seated on the floor, and poring over her Hawaiian Bible, that overflowing fountain of consolation, with her little babe lying near her. Then, as I was about my work, one of my little boys was going here and there, singing very pleasantly,

"There is a happy land,
Far, far away,"

which was all he seemed to remember of the "happy land;" for he kept repeating it. One of our cooks had caught another strain, and went about singing,

"There we shall happy be,
When from sin and sorrow free."

This was a "God-send," surely, of the happiest sort, to have our minds turned to the "saints' rest" by these "heathen children." If we forgot our "song in the night," God gave us one in the morning. He would compel us to believe and rejoice; as Christ compelled Thomas. One view after another was opened to us, till we were permitted to see a great deal of the infinite wisdom of God in dealing with us, as he has, in this deeply trying providence.

I find that it takes stronger faith to trust God here, so widely separated from the world, than it did where friends were many, and helps were abundant. If either of us is slightly ill, it is easy to have fears (yea, it is not easy to be without them) that it may be more than a slight illness. Should the sickness be protracted and severe, there are no Christian neighbors to come in and watch, while the other sleeps. There is no white woman for the wife to look upon, and open her heart unto; and should the husband be taken, how slowly and sadly would the long months pass away, before any ship might visit the island. But where the faith is needed, there the grace is given; and the more faith, the more joy, and the nearer Christ is. If Christ be near, heaven is not far off. So a life of strong faith is like dwelling in the land of Beulah. But do not allow yourself to suppose that we have found that place, and are residing there. Would that it were so. As for myself, all that I can say is, that I am allowed an occcasional drink at some such cooling spring as Christian found at the foot of "hill difficulty," and then I plod on, taking as much from the fountain as I can carry conveniently. I have usually found a hill not far from the spring; so that I needed all the refreshment I had found, to go well over it. But the view from these hills is always pleasant; and the higher and more rugged they are, the wider and grander the range of vision from their summits. My past life has had several instructive chapters upon this "hill difficulty"; and I am by no means certain that I have had the largest of them yet; though I am feeling more and more certain, that my Guide will never leave nor forsake me. And this is a precious thought; and I am quite sure that flesh and blood never revealed it unto me. That promise, "Lo I am with you," still dwells in our cottage; and it is worth all the world besides.

ANNUAL REPORT.

In the month of October, Mr. Snow wrote again, reviewing the history of his labors during the first year of his missionary life. "It has been a year of mercies," he says, "with fewer trials than we feared, the severest of which has been the death of Opunui. The health of those of us who survive, has been almost uniformly good."

Sabbath Services—The King.

The following extract will throw some light upon the work in which Mr. Snow is engaged; and Christians in the United States will learn how to sympathize with him in his trials.

There has been no Sabbath since I commenced preaching to the natives, whatever the circumstances may have been, when we have not had our regular service. At the end of some two months, the place of meeting was changed from my house to a large cook-house; since which time the congregation has num-

bered from seventy-five to one hundred and fifty. At one time the number seemed to be quite small; and the King required all the delinquents to go and clear up a piece of land. The next Sabbath saw the largest congregation which I have had; and it has at no time been so reduced as it was before; though there is not that promptness in the attendance that I could wish.

The King sets the example for his people by always being present, with his wife and all his family, unless something very special prevents. And these special occasions have happened but a very few times, during the year. None listen with such apparently deep interest as he does. Not unfrequently do I see him brushing away the tears. When I first spoke to the people of what Christ had done to save them, he came to me after the service, and asked several questions about the Savior, indicating the greatest wonder and surprise at what he heard. At another time I was urging the duty of prayer; and the King, sitting near Mrs. Snow, told her that he and the Queen had prayers in their house every night. But I found upon examination that it was little better than a revival of their old religion, perhaps a little christianized; though I think he felt that he was doing about right. How much improvement he may have made from subsequent instructions, both public and private, I cannot say. I cannot but hope that one who seems so desirous of adopting the right, when the untoward influences from without do not press too hard upon him, may soon be led in the true way, and take a noble stand for truth and for righteousness.

But fidelity requires that you should know the dark side as well as the bright. About the middle of March, a small English schooner put in here, from the Sandwich Islands, with an abundance of brandy and other liquors. It was a most sorry visit for us; and it might have been much worse, but for the timely presence and valuable assistance of Capt. Thomas Nelson, of the unfortunate bark Paragon, Nantucket. The details of the affair would be quite too long, and not appropriate in a general letter.

The Sabbath morning after they had had a very serious row on shore, they tried to get out of the harbor, but failed because of head winds. When we went to public service, the King came in, being rather late, emitting an odor like a brandy cask, with a face and general appearance showing too plainly where and what the trouble was, though all the time using the utmost of the skill and wit he had left to conceal his condition. The climax of his efforts, in this direction, was his interrupting me in the midst of my discourse with a speech to his people on temperance. The gist of it all was, that rum and tobacco were bad things, but that water and cocoa-nuts were good; that men made the former, but God made the latter. I do not know how he would have come out, if the Queen had not checked him.

You see that in all this his conscience and better nature were on the right side; but that the temptation had been too strong for him. From all that I can learn, his earlier life has been a dissipated one; and he is only the wreck of what he otherwise would have been. I hardly know of blacker wickedness than that which would drag him down again to his former habits. The power of God is his only safeguard; and I bespeak for him an earnest remembrance in the prayers of God's people. So far as our temporal wants are concerned, there is nothing in his power which he has not shown himself ready to do. And he has seemed the happiest when he could do us the greatest favors.

The King has exerted his influence, from the first, in favor of an outward observance of the Sabbath. "It has now become so far an established custom with the people to regard the day," Mr. Snow writes, "that externally it is kept with as much propriety as in many of our religious communities at home."

The School.

Some account of Mr. Snow's earliest educational efforts was published in the Herald for February. In continuing his history of this department of labor he writes as follows:

I now have a school of about thirty boys and girls, who attend very regularly, and are making commendable progress in reading English and in singing. Indeed, I have never met with children so interested in learning to read and spell everything they can get hold of. How long this may continue, I cannot say; and whether they will, as a people, ever be able to understand and adopt the English as their written language, it is equally hard to predict. But if my life is spared, the experiment shall not fail for want of the fairest trial which I am capable of making. To give this people a written literature in their own language, is altogether out of the question. My

fourth term of school begins the 24th instant.

I was greatly troubled the first two terms by the irregular attendance. This, in fact, almost entirely defeated all my efforts to teach them anything. During the last term I adopted an entirely new plan. I thought it hazardous at first; but it proved to be safe and judicious. I made it a rule, that if any of them should be absent three days during the term, without a good reason, they should leave the school; and if I caught any of them deceiving me about their excuses, they were also to leave the school. No excuse was valid except sickness, the requirement of parents, the King and high chiefs. The step caused a very thorough reformation in the school, and most marked improvement in its progress. Only two were obliged to leave the school; and one of those I was very glad to be rid of. During one of the visits of the King, he made some remarks to the children that would have done credit to the head or heart of any man, I care not what may have been his advantages. He most thoroughly sustains me in the matter of discipline; and he is more severe with the improprieties of his own children than with any others. Their progress is slow but thorough; and I regard this as the truest economy.

Discouragements.

The readers of the Herald will have read, with special interest, Mr. Snow's account of his sermon on the Decalogue, published in the February Herald. Just before the present communication was written, however, he was greatly tried by an unexpected outbreak of licentiousness, arising from the presence of several ships at Strong's Island. On the morning of the Sabbath prior to the dispatch of this letter, he learned that the King was implicated in the affair. In continuing his narrative he says:

You will suppose that I found this rather a poor preparation for my service. But it opened the door for some very pointed and severe remarks at the close of my discourse, which I did not fail to make use of, placing it all upon mere hearsay, and principally blaming the King and chiefs. The King, for a great rarity, was not present; but one of the chiefs showed most unmistakable signs of guilt. I should hardly have dared to speak so plainly, had they not from the first expressed such an earnest interest in having the change effected. I also wished to have them understand that their duplicity could not long escape detection.

Early on Monday morning, I sent for the King to come and see me. He excused himself, on the ground of having work to do on board ship. During the day I got at many other facts, through the natives that happened in my way, which sent cold iron to our hearts, and drove us to our knees. At no time have we had such feelings of perfect loneliness, as during this week. Yet we have been happy in the consciousness of doing right, and in the feeling that we were prepared for the worst.

I sent again for the King early Tuesday morning. He said he would come at sunset; but he did not do so. Wednesday morning I sent again. He said that he would come; but the report of two ships outside, and boats coming in from each of them, might have prevented. These were days of anxious suspense. Thursday morning I sent again, saying that he must come and see me; that I had heard some stories which I wanted to know the truth of; and that I should have no more meetings on the Sabbath, till I had seen him. Soon after, I saw a boat coming with the King. We greeted him at the door as usual, though we saw that his face was clouded with anxiety. I took him into my bed-room, the only private room which we have. Then came plain talk; King though he was, I did not spare him in anything. I raked open the whole affair, without exposing one of my witnesses. I think he felt that it was the work of a friend, and not of an enemy. For the most part, he denied having anything to do in the business; but I was satisfied in the course of the conversation that he was privy to most of it. He confirmed the report about the captains, but he said that the white resident aided them. He laid most of the blame upon his two sons, high chiefs. I can easily understand how that is. They are ambitiously anxious to please white men, especially captains and officers of ships. I reminded him of what had been done or promised before, and of the reports which I had sent to the Sandwich Islands and to America, concerning the good stand his people had taken; but now I must send another report. I also spoke of the perfect uselessness of trying to do anything for them in such circumstances; and I said that if he had had enough Sabbaths we could leave the first opportunity. He would not entertain the thought for a moment. He said that kanakas were not

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like white men; as they did not know how to say "No;" that the white men were most importunate in their demands, &c. You see by this the tide they have to stem. I proposed an interview with him and all his chiefs, at their earliest convenience; and he fixed upon Saturday. He then took breakfast with us, during which Mrs. Snow expressed with tears her feelings of loneliness during the week. This also had its softening influence upon him.

This morning two of the high chiefs called on us; and I learned frome one of them that the King called all his chiefs together yesterday, and had a long talk with them about my interview with him in the morning, entirely approving all that I had said, and seconding all my advice. He also issued his edict for them to put an entire stop to the business. He said that the worst one spoke first, and said, "All right." This chief also, of his own accord, spoke very strongly of the King's love for me.

This missionary brother and his wife are affectionately commended to the prayers of Christians in this country, that their consolations may abound amid all their trials, and that they may be found faithful even unto the end.

A Contrast.

But Mr. Snow has incidents of a different character to record; as the following extract will show.

Of the ships which have been here, I must make favorable mention of the Narragansett. The captain's wife was on board, and spent most of her time with Mrs. Snow, being the first white woman the latter had seen for nearly a year. It was truly an angel's visit; and we enjoyed every moment of it. This woman loves the Savior, and is doing what she can to advance his cause. I wish there were ten thousand such in the Pacific. It was a most kind providence which brought the ship here at this time. For it gave the good lady the privilege of sitting with our little band of three at the table of Christ, on the evening of the last day of the meeting of the American Board at Cincinnati, a privilege she had not enjoyed for years before. You can hardly know how sweet it was to mingle our tears and our sympathies around the sacred board. "The same day at evening," "when the doors were shut where the disciples were assembled," "came Jesus, and stood in the midst, and saith unto them, Peace be unto you." "Then were the disciples glad when they saw the Lord."

We also had a most cheering visit, the evening before, from some natives from the ships, mostly from Mr. Pitman's station at Rarotonga. I invited them to sing. It was a real treat, in more ways than one, to see those hale-looking, well dressed natives seated in our cottage, and to hear their deep and strong voices blending finely in songs of praise to our and their Lord and Savior. After they had sung awhile, one of them asked if they might pray; when we all bowed together, and an old Hawaiian led our devotions in Rarotonga. After they had sung a little longer, one of the Rarotongans pulled out his native Testament, read the first chapter in Hebrews, and then led in prayer. I expressed to them through the old Hawaiian, who spoke a little English, the great pleasure their visit had given us, counseled them to Christian steadfastness and fidelity, and craved an interest in their prayers for us and our people. I read Isaiah xlii. 1–12, which one of the natives read after me in his Rarotonga Bible. We then sung our evening hymn; and I led in prayer. Thus closed an interview, which was the happiest mount of vision we had stood upon since we left the Sandwich Islands. Think of the contrast between a visit from those natives and one from wicked white men!

Mr. Snow acknowledges with thankfulness the many acts of kindness which have been done for him by persons visiting the scene of his labors.

Zulus.

REPORT FROM INANDA.

THE December Herald contained a letter from the Zulu mission, dated June 13, 1852, with a notice of some of the station reports submitted to the annual meeting held at Umlazi. It was said at the same time that only a part of these reports had been received at the Missionary House. Two others have now reached the United States, one from Inanda, and one from Umtwalumi. Why they have been so long on the way, does not appear.

Infirmities of Church Members.

Mr. Lindley makes some remarks in regard to the infirmities of the professed disciples of Christ at his station, which might perhaps be echoed by the other missionaries in South Africa.

Some of our church members appear to run well all the time; but we cannot

say this of the whole number. It is characteristic of the natives of this country, and, for aught we know, it may be characteristic of all the heathen, to talk very much and very loud, to scold and wrangle and brawl about trifles. With their tongues, as also with their hands, armed not unfrequently with sticks of various sizes, they make a great ado about a little matter. No effort is made by them to restrain their anger.

And some of our church members have been quite faulty in this respect. A little child that could crawl about with some facility, unobserved by its mother, pulled its father's best coat down into the dust to play with it. For this act of the child, the mother received a severe scolding, with a few heavy blows from the father. Sometimes the chickens of one person have found their way into the garden of another; and this trespass of the poor fowls, that have literally to scratch for a living among the heathen, has been the occasion for a war of words hot enough to roast them, feathers and all. Thoughtless little children, cows, calves, dogs, &c., have all furnished cause or opportunity for these perverse disputings. One poor woman received a hard slap on the mouth from her husband, because a well-meaning person told him that he ought not to scold his wife, as he was then doing, for not having his food prepared just when he was ready to eat. His excuse for this barbarous act was, that he wished to let others see that she was *his* wife. The feeling of his heart was probably: "I paid cattle for you, to serve my pleasure; and you shall serve it." Widows, living with their married sons, feel at liberty to scold their daughters-in-law as much as they please, with or without cause. Anger has, with one exception, caused all the difficulty that we have had since my last report. We have frequently preached against it in public; and in private we have talked against it to the individuals most concerned; and once the members of the church were assembled, that we might hear from all what they had to say on the subject, and that I might be heard by them all in general, and by some of them in particular. Apparently there is some improvement. I should be sorry, however, to have it supposed that all our church members are prone to indulge their angry passions. We live much more amicably than our brawling neighbors, the heathen. Five of our church members have, in our opinion, deserved and have received reproof, with exhortations to keep their tongues and tempers with greater diligence. In regard to one of these five, I have but faint hopes of improvement.

The subjoined extract should be read in this connection.

With several of my church members, I continue, as I ever have been, well pleased. With most I see no cause to find serious fault; yet my observation and experience, during the past year, have tended to weaken my confidence in the religious professions of this people. They do not give such evidence as I could wish of a thorough change of heart. And this question, always a difficult one, has now become painful: "How much allowance ought to be made for imperfection in the Christian character of those who have barely, and but lately, emerged from the depths of a truly degrading heathenism?"

Education of the People.

Mr. Lindley describes the efforts which are made at his station for the instruction of his people as follows:

We have a Bible class, consisting of twenty persons, and embracing most of those who are considered the best readers; but several of them are not professors of religion. They commit to memory a verse a day; and on the Sabbath morning these verses are repeated by the class. I then question them on what they have learned, and on subjects more or less connected with the passage under consideration. I invite questions from the learners and from spectators, of whom we generally have a number. Here again I have frequently thought that I could discover, from the kind of inquiries made, what was working, not only in the minds, but in the hearts of those who made them. This has been especially plain in the case of a person now suspended, who has frequently shown some ingenuity in framing such questions as, he thought, might lead to the discovery that the law of God was, after all, not quite so broad and strict as it had been represented. I am, however, happy to say that some of my people love the law of God, simply because it is holy and just and good; and they are not afraid, as some others are, to know it in its application to the conduct of life and the feelings of the heart.

On Sabbath mornings, Mrs. Lindley and several of my children, with a young married woman who lived in our family

eight years, are engaged in teaching what we call a Sabbath school, but which is not furnished with an abundance of such books as shed light on the minds of so many happy children in the land we love.

With some falling off on the part of the old and middle aged women, our day school has been kept up as usual. The number of attendants is twenty. Beside these there are eleven persons who have been taught principally by Mrs. Lindley and myself. These were all either connected with our family, or persons that needed a kind of instruction which they could not well obtain from the teacher of the day school. Belonging to the station there are thirty-five readers, some of whom, indeed, read but poorly, and eighteen spellers, in various stages of advancement. The age of these last is such as to allow the hope that they will, in time, come to know more than their fathers, and much more than their mothers.

Religious Services—Baptisms.

Information is given in this report upon other topics of interest.

The congregation which assembles on the Sabbath to hear preaching is about what it was reported to be last year. All ages included, our congregations will average seventy-five. The attendance from the kraals around the station has, as a general thing, been rather less than in any preceding year. On some Sabbaths we have seen a number from these kraals; but on others there have not been more than five, and that too in good weather. Away from the station the people, as a body, seem to have made up their minds to reject the gospel. I am not sure that one person has, during the last year, left the ranks of heathenism. Only one has professed to do it; and we are much afraid that he thinks he has done all that is required of him by coming to the station to live, putting on a shirt, and asking for a book.

Since my last report four married females have been received as members of our church. All of them were on trial more than a year, and some of them more than two years. Two of them were members of our family more than a year before their marriage. Seven others have asked for admission; but they have been kept back now more than a year, and are still kept back, that I may have, if possible, satisfactory evidence of a thorough change in them. Sin bewailed, sin repented of, sin hated, may mean a great deal more than is understood and felt by many, who say that they have forsaken their sins.

REPORT FROM UMTWALUMI.

Messrs. Wilder and Mellen are fellow-laborers at this station. The latter of these brethren writes as follows:

The number who have attended our Sabbath services, has varied very much. The first part of the year, there was a very good attendance; but when harvest time came, the time for making and drinking beer, a number fell off; so that for a few weeks there were hardly any but our own boys who were present. The people went from kraal to kraal; and for weeks there was beer-drinking in some place almost every day. They spent their time in slaughtering, feasting, drinking and dancing. Of course, while such a state of things existed, little or nothing could be done for the spiritual good of those implicated therein. Some were taken sick, and some died, in consequence of their revelry; but the cause of their illness was not ascribed to the true source; and it is difficult to convince them that all their sicknesses and deaths do not arise from witchcraft.

We have had one preaching service on the Sabbath regularly at the station; and there has been preaching occasionally at the kraals on week-days, in addition to visiting the people at their homes. Our evening school, and our catechetical exercises on the Sabbath, have been kept up, at which the boys in our employ have been present; but we have not been able to induce any others to attend. We have also had singing twice in the week, in which the natives have been much interested, and have made considerable improvement.

We have not, as we have wished, seen the fruit of our labors in the conversion of souls, or even in a sincere, anxious inquiry after the truth. But we know that the people are becoming enlightened; and we believe that the seed sown will not be altogether lost. Many of them already know enough of the gospel to come to Christ, whenever the Spirit of God shall bring home his word with power to their hearts. We have no reason to be discouraged. Though clouds and darkness may sometimes be round about us, righteousness and judgment are the habitation of God's throne. Of this we are sure.

Tripoli.

ANNUAL REPORT.

MESSRS. Wilson and Foot are still at Tripoli, laboring in hope; and the former of these brethren has sent to the Missionary House a report for 1853. He has abundant reason to speak of the goodness of the Lord to him; for he was prostrated by a fever in September last, which was regarded at one time as threatening his life. But the disease was rebuked; and he is still spared to continue his work.

Preaching—Schools—Tours.

It would give us great pleasure to tell our Christian friends in America of large congregations, assembled to hear the words of life and salvation; but this we cannot do. The average number attending our preaching exercise has been less than five, including two native girls, who have been for more than two years members of my family. The Sabbath morning Bible class has been attended by about the same number; while the monthly concert, which has been observed whenever practicable, has had a somewhat larger attendance. Mr. Foot spent a part of the summer at Duma, where he had considerable intercourse with the people of that and other mountain villages; but he could do but little with that orderly instruction of the people, which may be called preaching.

Near the close of last year our school in Tripoli was broken up by the Greeks; who have succeeded, contrary to our expectations, in sustaining a large school of their own to the present time. We have had applications from villages in the country for schools; but none of them have been such as to justify us in complying with the request.

In the month of April, I visited the inland city of Homs, with my family, and spent several days, having much intercourse with the people. On the whole I regard it as an inviting field for a missionary; at least as much so as most of the places now occupied by the Syria mission. Should not the brethren at Damascus redeem their promise of commencing operations there, our mission, as it seems to me, ought by all means to occupy the place. During the spring and early summer, Mr. Foot made two journeys into the mountains, spending several days each trip. He found encouragement for that sort of labor; and these journeys would have been succeeded by others, had not rumors of war filled the whole country with desperadoes, ready at any moment for robbery and murder.

Books—Intercourse with the People.

In distributing books, as heretofore, we have been more successful than any other of our stations. During the present year our sales have reached the sum of seventy-five dollars. Of the books sold most were the Psalters designed for schools; but we have disposed of more Bibles than during the whole of our previous residence in Tripoli. In former reports we have stated that this is not a reading people. The same testimony we might again bear; yet there are some indications that the evil complained of is diminishing; and though religious books are not the ones most sought after, we will still hope that those we have published will do great good at Tripoli, as well as in other parts of this land.

The number of those who visit us at our dwellings, is about the same as in former years. These, of course, we are at liberty to visit in return; and though at such times it is not always easy to give the conversation a religious turn, we trust that some good is done in this way. As a general thing, we find our Greek friends averse to religious conversation. They have learned that the Bible is so utterly opposed to their whole system of superstition, that they prefer to say as little as possible on the subject. We have, to some extent, visited our acquaintances in their shops and at their work; and perhaps this species of labor promises as much good as any which we perform. We may here state that since last spring the Christians have lived in constant fear of their Moslem neighbors. Indeed, a large part of the Christian population fled in midsummer to the mountains; where many of them still remain.

We are grieved that we must give such an account of what has been to us all a year of mercy. It is more than possible that had we, as the messengers of the churches and the stewards of God's manifold grace, been more faithful in our work, we might have been permitted to publish more cheering tidings. May we, by the grace of God, be more loyal to our divine Master in time to come, and more successful in doing his work! If asked whether there are signs of a brighter dawn, our answer would be very unsatisfactory. God may have souls in a city, and not even a Paul

be aware of the fact. The kingdom of God cometh not with observation. When we cannot have sight to encourage us, faith alone must be our guide. And faith we have, that the gospel feast is to have some guests from among this people. Though we cannot now point with confidence to any converts, the time may be near for God to display his converting power.

Armenians.

THE NEW FIRMAN OF THE SULTAN.

THE firman issued by the Sultan of Turkey last summer has been repeatedly mentioned in the Herald. As translated from the Armenian into English by Mr. Dwight, it is now published.

Let attention be given to the unchangeable, constant and perpetual execution of the provisions contained in this my high firman; and let care be taken not to contravene it.

To Sdepan, the chosen and honorable Vakeel of the Protestant Christian community. May your honor be increased! When my high firman reaches you, know that the all-just and sovereign God, the gracious giver of good, according to his divine, excellent and boundless goodness, having caused my imperial and august person to reign in regal glory; and having elevated me to the lofty and imperial rank of Caliph, I give thanks and glory that so many cities, and diverse classes and subjects, nations and servants, are committed to the hand of my most just caliphate, as a special divine trust. Wherefore, in accordance with the benevolence due from my civil and spiritual power, and also in conformity with the excellent custom of my Sultanship and my sovereignty, being favored by the divine goodness and aided from above, since my succeeding to the happy imperial throne, I have used all my care to secure perfect protection to each class of all the subjects of my government, and especially, as in all former times, that they may enjoy perfect quiet in the performance of religious rites and services, without distinction, in accordance with my true and honest imperial purpose and my benevolent will; and my imperial government, continually and without ceasing, watches for the same.

And since the good and useful effects of these measures are at all times plainly manifest, it is my imperial desire that no improper or disorderly thing, of whatever kind, be thoughtlessly occasioned to the faithful subjects of my kingdom of the Protestant faith, and that the special privileges granted by my imperial government, concerning religion and matters pertaining to it, be in all respects perpetually preserved from all detriment. And as it is my imperial will that no injury, of whatever kind or in whatever manner, come upon them, therefore this most righteous imperial edict has been written, that those who act against it, may know that, exposing themselves to my royal indignation, they shall be punished. Notice has been given to the proper authorities, so that there may not be the least ground of excuse, if there should happen in any way a neglect of this ordinance.

And this my firm decree has been issued from my royal divan, to make known and establish it as my imperial purpose that this thing shall be carried into full and complete execution. Wherefore you who are the above mentioned Vakeel, on learning this, will always move and act in accordance with the demands of this my high firman, and carefully abstain from anything at variance with these things; and if anything shall occur contrary to this my decisive order, you will forthwith make it known to the Sublime Porte. Know this to be so, and give credence to my imperial cypher.

Written in the last of the month Shaban, 1269.

Aintab.

LETTER FROM MR. NUTTING, DECEMBER 14, 1853.

Events at Aintab.

IN the present letter, Mr. Nutting describes the course of events at Aintab, for the two months prior to the foregoing date.

You have been informed of the marriage of Manook to a second wife, the first having left him because he became a Protestant, and the suspension from the church of several members for the part they had in it. These persons have all since made a confession of their disorderly and unchristian conduct; and they will be received to the communion again in March, if no reason appears to the contrary.

The matter of the taxes has been investigated; and the dishonesty of the Armenian priests and leaders has become apparent to all. They have made

the number of their tax-payers less by several hundreds, for two years past, than it actually was. It has been decided that they shall pay old taxes, till they shall have made up the amount which, for two or three years past, they have withheld from the government, and that in future when a man leaves the Armenians, and joins the Protestants, he shall pay the same tax as he did before. This seems just; and it will be for the advantage of the Protestants.

We have still to wait another year for permission to build a large and convenient place of worship. This war will, I have no doubt, in some way be the means of bringing it about next year. Meanwhile the old building has just received some alterations, which make it more comfortable, easier for the speaker, and capable of seating some fifty more people. Though much better than before, it is not a very comfortable edifice; and it is no better now in rainy weather, than it used to be last summer in hot weather.

The congregation, however, is as large as can be received, and as attentive as could be desired. Our chief want is the Holy Spirit. I think his influences are not entirely withheld; for there always seem to be some in the congregation affected to tears by the Word; and only last night I heard of an interesting case of powerful awakening. The man is one of the first persons whom I saw, and became acquainted with, on coming to Aintab. He had accompanied Mr. and Mrs. Crane to Alexandretta, and returned with Mrs. N. and myself. He seemed to be a very diffident but amiable young man, and faithful to his business. I used to notice him in the summer as frequently weeping during the preaching; and I learned that he was interested in the truth. Lately I have seen that he was more affected; and within a week past he has been so much awakened, that he could not sleep in the night. A day or two ago, he went to one of the deacons of the church, and made a confession of a long list of articles which he had at various times, during the last few years, pilfered from the missionaries and others; though no one had ever suspected him of doing it. It shows that he is much awakened; but yet his conviction may not be such as to lead him to Christ.

A few weeks ago, a plan was announced from the pulpit for teaching all the males in the congregation to read, who have not yet learned to do so, persons having been appointed in all the different sections of the city for that purpose. There are now sixty-seven men, out of two hundred, who cannot read the Bible; and many of these are taking hold in earnest. One woman, seventy years of age, has heard so many precious things from the Bible that she has asked to be taught.

The number of scholars in the day-schools is increasing; and the teachers seem to be zealous. Baron Zenope, the excellent teacher of the high school, is in poor health, with the appearance of consumption. We feel very anxious for him; for he is a most valuable and interesting man.

Mr. Nutting says but little of places at a distance from Aintab. A native brother, however, who has recently returned from Diarbekir, reports "much interest at Birecjik." From Oorfa and Kessab the accounts are favorable.

Constantinople.

LETTER FROM MR. DWIGHT, JANUARY 3, 1854.

THE following communication will undoubtedly be read with very great satisfaction by the friends of evangelical religion in this country. Such statements, at any time, would animate and encourage the disciples of Christ; but they derive a special value and interest from the peculiar and most critical condition of the Turkish empire at the opening of the present year.

Meetings for Prayer.

I take my pen at this time to record for your encouragement some interesting events, which took place yesterday, in this place, in connection with our observance of the first Monday in the year. In our station meeting a week ago last Saturday, we decided to observe the day by fasting and special prayer, having public meetings both in the native and the English languages. On the same day, after our meeting had closed, the Rev. Mr. Blackiston, the British chaplain, brought to my house a letter just received from England, and addressed to all the clergymen and missionaries here, proposing that we should unite in special prayer, on the first of the year, for the outpouring of the Holy Spirit on all parts of the earth. This seemed providential; and we immediately arranged with Mr. Blackiston and our Scotch brethren to hold a union prayer meeting, in our chapel in Pera,

on the first Monday of the year, notice of which was to be given in each of our congregations on the Sabbath. Consequently, we had two union meetings during the day, the first at ten o'clock in the morning, of all our native congregations in the city of Constantinople and its suburbs, and the second at half past twelve o'clock, of all the English-speaking Protestant congregations in this capital, with their ministers.

The day was very unpropitious; for we were in the midst of a January gale, having in the morning both rain and snow, and the streets being very muddy. Of course, we could not expect the attendance of many of our native brethren, who reside at a distance from Pera; and yet some came from Samatia, which is at least six miles off. Great was our surprise to see that, notwithstanding the discouragements of the weather, our chapel was crowded, almost to overflowing. We had prayers and addresses in Armenian and Turkish, and hymns sung in Greek, Turkish and Armenian at the same time and to the same tune. Nine different prayers were offered during the meeting, which continued just two hours; and the interest was kept up to the very end.

We had then an interval of half an hour before the English services commenced; which continued for an hour and a half longer; and the only complaint that I heard made of them was, that they were too short. Rev. Mr. Blackiston led in one of the prayers, and Rev. Mr. Stern in another, both of them clergymen of the Church of England, who were present with many of their people. Rev. Mr. Thompson, of the Free Church of Scotland, also took an active part in the meeting, besides several of our own missionaries. Mr. Goodell presided in his usual happy manner.

The most striking characteristic of this meeting was the oneness of faith and desire that pervaded all the prayers and all the addresses. Denominational distinctions were entirely lost sight of; and as believers and ministers of one and the same gospel, having a firm hold of the same everlasting promises, all seemed to come as one man, and throw themselves upon God, looking earnestly for the descent of the Holy Spirit. The present circumstances of this country added new interest to the occasion; and it had operated as a strong additional motive for the united observance of the day. I can now, less than ever, believe that God is about to leave his people and his cause in this land to be overrun by the destroyer. Surely, he would not excite such desires in the hearts of his servants to unite in solemn and fervent prayer for the coming of his kingdom here, if he were going to permit the enemy to come in like a flood and prevail!

Last evening I attended the usual monthly concert with our Armenian brethren in Pera; and, with the Journal of Missions for November open before me, I gave them a pretty full account of the last meeting of the Board in Cincinnati. I entered into details as to the manner in which the Board is composed, the mode of doing business at the annual meetings, and the particular subjects that came before the last meeting; and, as it was the first time the subject had been so fully explained to them, they were deeply interested.

I cannot but feel encouraged by the present appearances of increased religious feeling among our native brethren. Of their own accord, they proposed a morning meeting for the special purpose of united prayer for the outpouring of the Holy Spirit; which will hereafter be held. I hope we are about to witness a special work of grace in the hearts of God's people and of many of the impenitent around us.

The friends of missions will doubtless perceive the importance of united and fervent intercession in behalf of the missionary work in the Turkish empire at the present hour. That it is endangered by the great conflict which is so near at hand, there can be no question; but it is equally clear that there is much reason to hope for the speedy and wonderful enlargement of Christ's kingdom, as the consequence of this fierce and terrific struggle.

LETTER FROM MR. EVERETT, JANUARY 11, 1854.

It will be remembered that Messrs. Goodell and Everett are stationed at Hass-keuy. But a few months ago, the opposition to the labors of the mission were such in that place, that it was impossible to obtain suitable buildings for the female boarding school. Now, it will be seen, the state things is very different.

Boarding School.

We are having a vacation in the boarding school, after four months of study. Never since the foundation of this institution has there been a more

interesting term. It was commenced with trembling and sorrow, for the defection of our head Armenian teacher; but we trust that this fact has been sanctified to us. It led us to examine ourselves, and drove us to the fountain of help. God did not leave us to sink under our increased responsibilities. The term has been characterized by sobriety and studiousness, and, above all, by seriousness and prayerfulness. God has been here with his Spirit; and some have been born again. The praying closets have echoed with the voice of penitents, pleading for mercy at all times of the day, when the school has not been in session; and some have often, during study hours, sought permission to go and weep and pray in secret places.

We have had as many as thirty-two boarders. Three scholars have been added to our number from highly respectable families in this village. This is a great step in advance; and we expect to open the next term with thirty-five boarders, the highest number contemplated by our allowance. The priests do not wish our influence to increase in this village, and many falsehoods are put in circulation to check it; but the people are very desirous to see the work go on.

Religious Interest in the Village.

Of the same encouraging character are the statements of Mr. Everett in regard to the people in the village of Hass-keuy.

Many things might be written to you of the Lord's work in this village. Every week, indeed, a long letter might be filled. I will only give you a few facts, out of many that might be related. Our congregation on the Sabbath is very good; sometimes we have seventy-five or eighty; and at the Thursday evening lecture there are sixty-five eager listeners, some from those who have not before attended the preaching of the gospel. From this class there has been lately a very interesting case of awakening.

A young man happened to hear a Thursday evening lecture, and was interested; and the following Sabbath he came with his mother, and was more interested. In a week or two he was so distressed that he went to a brother, and told him his state. Soon he called on me; and we had an interesting interview, which lasted till towards midnight. He now attends our Monday morning prayer meeting for the descent of the Holy Spirit. His mother also seems to be not far from the kingdom of heaven; and three other members of the family have attended on the Sabbath. I spent an evening with them not long since; and during some part of the time there were eight persons present.

Our intercourse with the people is only limited by our strength; and it continues deeply interesting. Mrs. Everett and myself have frequent opportunities to converse on the most vital spiritual truths. It is not for us to know the results; God's promise is sure. We find strong attachment to old forms and ceremonies, with zeal for the church, on the part of those who are apparently seeking the truth from God's word. We aim to declare, clearly and pointedly, what God has said, and what he demands, and to show that these demands must be met, or there is no salvation.

Signs of Progress.

In further proof of the change which has begun in Hass-keuy, Mr. Everett mentions two additional facts.

To show you that there is a change going on here in public sentiment, of which we have but a slight idea, I will relate two incidents that have occurred within a week. A child in a family not professedly Protestant died last week. We were interested to know who would bury it, as the family attend the chapel quite regularly, and have neglected the forms of the old church for some time. The parents called the priests to bury the child; who complied without hesitation, and left out all the objectionable parts of the burial service. When they had finished their reading, the oldest son in the family, a young man who had been educated at Bebek, and a member of the church, by permission of the father arose and addressed the multitude, priests and all, for the space of twenty minutes, on the text, "And it is appointed unto men once to die; but after this the judgment." All listened with great attention. The body was put in the coffin; the cross and the consecrated wafer were removed from the child; and the procession was without candles. Such a fact can be fully appreciated by those only who know the customs and the prejudices of this people.

But we have another still more encouraging incident. The child of the brother of Sarkis Minasian died the other day. The family is Protestant; and all Protestants have been hitherto compelled to carry their dead to Pera for burial, being forbidden the privilege of burying in the

sepulchres of their fathers; but in this instance Mr. Minasian went to the church authorities, and repeated the request to bury in their family burying ground in the Armenian cemetery; and, to our great encouragement, it was granted without dispute. They said, "The place is yours; bury your dead in your own way." The services at the house and at the grave passed off with order and quiet. At the grave there were many spectators; and there were prayer and singing.

This is very different from what took place at the same house, five years before. At that time the grandmother of this child died; and a mob of many hundreds assembled to prevent her being buried anywhere, if possible. When by the aid of the authorities the friends succeeded in removing the corpse, the multitude assailed the house with stones and brickbats, and destroyed every pane of glass in the building. This change of sentiment and feeling will not stop here. There seems to be a spirit of conciliation, which we may take advantage of, without yielding in the least the great principles of the reformation.

Erzroom.

STATION REPORT.

Mr. Peabody, in submitting his report for 1853, alludes to the severe trial which he has been called to pass through, by reason of the defection of some who had seemed to be truly born of the Spirit. "To see those for whose eternal welfare we had felt great anxiety, and who had, to use their own language, received us as 'an angel of God,' become our bitterest enemies, because we told them the truth, and remove to another gospel, could not but produce the deepest anguish of spirit. We could not but exclaim, 'We have labored in vain, and spent our strength for nought.' And yet we know that our labors, so far as they have been faithful, have not been in vain."

The Work at Erzroom.

In speaking of the state of things in Erzroom, Mr. Peabody uses the following language.

We continue our three services on the Sabbath; and until war was declared, the attendance was better than we anticipated, quite a number of new hearers having been frequently present; but since that event, our audience is chiefly confined to those who remain Protestants.

Our prayer meetings, though small, are interesting. It was to be expected that the deleterious influence of the war would be more felt here than at any other station. Ever since hostilities commenced, the Russians have been constantly looked for by our citizens; and that portion which is hostile to our work, long for their appearance, being confident that they will put a speedy termination to our labors. Such persons treat the Protestants at present with more than usual violence. They threaten them with massacre and utter extermination upon the arrival of their "northern brothers;" and so apprehensive are our native helpers even that such threats will be carried into execution, that I have had difficulty in persuading them to remain at their posts. The Armenians, however, who are friendly to the truth, would deeply regret it, should this region fall into the hands of the Russians. Still such, in our present circumstances, do not venture to have intercourse with us, lest, should the enemy arrive, they might be severely dealt with.

Our Vartabed has a small school; he also preaches once every Sabbath. He has stood firm amid all the apostasies that have occurred; and throughout he has manifested an excellent spirit. He is an indefatigable student, and makes good progress in the acquisition of knowledge. With much satisfaction I devote a good deal of time to instructing him; and I cannot but think that his progress in the divine life has been marked the past year. He is a very respectable preacher, and, were it not for his extreme modesty and diffidence in regard to his acquisitions and abilities, he would soon be ordained as an evangelist. His sermons are characterized by a correct and perspicuous style, sound doctrine, spirituality, faithful admonitions, reproofs and exhortations adapted to the necessities of his hearers. Though some of the habits of the old school of preachers still adhere to him, he is rapidly obtaining the victory over them. He is quite an energetic speaker; and, on the whole, he would perhaps compare favorably with any Armenian preacher now in the field. One of his former pupils has been in the seminary at Bebek for more than a year, and has become decidedly pious. He promises to make a useful preacher of the gospel. Another, now under his care, is expecting soon to go to that school.

Trials at Khanoos.

Passing to Khanoos, an out-station under Mr. Peabody's care, we have a sorrowful tale. And yet there is not a little, even in such a history, to encourage the friends of Christ.

Since my report in April, the Protestants have had much difficulty with their enemies. The death of the teacher whom we sent them, gave rise to it. He was an old man, Mardiros by name, one of the first Protestants of this place, having been more or less connected with us for years. He had been in the service of Mr. Jackson; and he was for a short time employed by him as a book distributor. Of late he had acted in the capacity of a colporter for us, and school teacher here and at Khanoos. He was a man of respectable mind, and had made more than ordinary acquirements in the branches of a common education. Last spring, when about leaving for Khanoos, Mrs. Peabody and myself had two very solemn interviews with him; and it appeared as if he had made a consecration of himself to the service of God, and had determined to devote the remainder of his days, which he seemed to realize must be few, to doing what he could for Christ. His labors as a teacher and conductor of religious services were very acceptable in Khanoos; and the Protestants had determined to retain him as the teacher of their children, as long as his life should be spared; but this was but a short time. He was called very suddenly to leave his work and all earthly scenes. Late one evening, after the usual labors of the day, and after he had retired to rest, he called to him one of the Protestants, who occupied the same room with himself, and soon told him that the hand of death was upon him. He had only time to utter language to the following effect: "Lord Jesus! Thou art my only Savior. To thee alone do I look. Receive me unto thyself." He then expired in the arms of his friends. His lot had been a hard one. He had been persecuted by his relatives, forsaken by his wife, reproached by his former acquaintances for his evangelical sentiments, extremely poor, and for many years a sufferer from ill health. We cannot but hope, however, that he has reached that better country, where the wicked cease from troubling, and the weary are at rest; where there shall be no more sorrow, or poverty, or pain.

Much opposition and hostility were manifested to his burial. After the Moodir had given orders for his grave to be dug in the place that had been selected, and the work had been commenced; at the instigation of the bitterest enemy of the Protestants in the village, the young man engaged in it was attacked, thrown into the half-prepared grave, and covered with earth. His father and another Protestant, hastening to his rescue, were knocked down and severely beaten. The youth was finally rescued; but the mortal remains of the poor man were refused a resting-place there, and were removed to a remote place for a sepulchre. The conduct of the enemy had been so outrageous towards the Protestants, they felt that they ought to receive redress; and, not being able to obtain it in their province, they came here, and met me in Pasin, as I had left home with the purpose of making a missionary tour in Khanoos. At their request, I returned to Erzroom, where we labored nearly a month before anything like justice could be obtained. Their Moodir, who had engaged to abide by the decision of the Pasha of the city, if the Protestants appealed to him, proving treacherous, our Pasha referred the case to the Armenian Bishop of this place. And a large number of their enemies from Khanoos coming on here, not only to deny the statement made by the Protestants, but also to bring sundry false charges against them, for the purpose of getting them banished from their province, the matter became so greatly involved and mystified, that to all human appearance the decision would be made against the Protestants; and if they should not be ordered to remove from the province, they would be greatly restricted in their rights. But to the English Consul's persevering and faithful efforts, under God, we are indebted for the favorable turn the case took. The Protestants returned rejoicing; and their enemies were clothed with shame. Since that time, now more than seven months, there has been but little persecution in Khanoos.

A Pastor obtained.

It may be hoped, however, that a brighter day has dawned on Khanoos. Mr. Peabody closes this chapter of its history by saying:

Last summer the pastor of their own choice, Baron Simon, reached them; and we have furnished them with another teacher. A comfortable building has been erected, a part of which is occu-

pied by the pastor and his family; and the other part is for a school room, which will also, for the present, answer for a chapel. The good work made progress there till the middle of autumn. The teacher of Khanoos Kalesi, adopting evangelical sentiments, began to exert an influence so powerful in their promulgation as to alarm the ever vigilant foe; and he was threatened that if he did not give up his modern Bible, and cease to advocate Protestantism, he should be turned out of his school, and defrauded of a considerable sum of money due for his past services. Such cramping-irons were sufficient, of course, to disable in a great measure a person of so little strength, as one must possess who had scarcely been allowed to taste of those spiritual provisions which are adapted to strengthen us with all might in the inner man. Still he is not entirely inactive; but in a private way he improves opportunities to commend the pure bread and water of life to hungry and thirsty souls. The influence of the war is, however, as pernicious at Khanoos as it is here. Those inclined to Protestantism say that they fear openly to embrace it now, lest, if the Russians should come, they should be cut in pieces.

Madras.

LETTER FROM MR. WINSLOW, DECEMBER 9, 1853.

FROM the statements contained in the following letter, it would seem that there is a strong tendency in Hindostan to such changes as improve the condition of the people. In this way, missions are exerting an indirect influence of very great value.

Change in the Punjaub.

You may have seen some account of the interesting meeting, lately held in the Punjaub, of great numbers of the principal chiefs in all that part of India with the Commissioner of the English government, to adopt measures for putting a stop to female infanticide. But though you may have read the notice, it is worth referring to as one of the signs of the times. The atrocious evil still exists to a great extent, especially among the Rajpoots; and it is most interesting to see among them and others a willingness to inquire what can be done to abolish it. The immense concourse of chiefs and leading men, I believe, to the number of more than two thousand, collected in an immense temporary pavilion, joined in their acclamation of the measures proposed, which had reference to the principal sources of the evil, the difficulty of meeting the large expenses attending the marriage of daughters, and the necessity from custom of procuring husbands for them of a certain rank in life. It was proposed that their habits in these respects and some others should be altered by general consent; that no one should be allowed to continue the practice of those customs which lead to female infanticide; and that the crime, when committed, should be punished in an exemplary manner. Surely, there is hope for India, when her own sons can be prevailed upon to take steps for removing such an enormous evil, in which they themselves have many of them been deeply implicated.

Other Incidents.

Mr. Winslow's letter contains other items of information, which will excite conflicting emotions.

This Presidency has sustained a great loss in the death of Mr. Thomason, late Lieutenant Governor of Agra, the news of whose appointment as Governor of Madras arrived only a day or two after that of his death. He would have been a great blessing to this part of India, in looking into the state of the poor ryots or cultivators, who are now so much oppressed in various ways, and promoting education, which has been so much neglected. I had the happiness of some acquaintance with him at Calcutta several years ago; and I knew his father, the Rev. Mr. Thomason, a friend of Henry Martyn. The son was a decided friend of missionaries, and an advocate of their labors. But the Lord has seen fit to deny us the privilege of his countenance, and we have only to remember that His cause does not depend on the smiles of the great.

The government here have lately asked for returns of our schools, among others, and whether we wish for a "grant in aid." I do not know that any grant will be made; but the conditions proposed are not such as at all to interfere with our entire control of them, or our giving any amount of Christian instruction which we may wish, in any way we may see fit.

Our schools now contain about six hundred and fifty pupils, of whom nearly two hundred are in the high school; and one hundred and twenty-five are girls.

I have lately lost my head teacher; but have supplied his place in a good degree. An assistant teacher brought up in the school, and a brahmin, remains with me, though offered twice as much elsewhere; which is very encouraging.

Our congregations are large, whether in the church or at out-posts. Dr. Scudder continues to have members resort to him, day by day, while he makes known to them the gospel, and distributes the Scriptures and tracts.

Mr. Anderson, of the Free Church of Scotland, baptized five youths about two months ago, one of whom was a Mohammedan of much promise, who had long been a monitor in one of the schools. He is the first fruit from that people, in connection with their mission; and not more than four or five of that religion have been baptized of late years in this part of India. Two weeks ago they baptized three other young Hindoos, one of whom had also been a monitor for some time. Some of the youths in my school, among whom are two brahmins, seem almost persuaded to take up their cross and follow Christ; but they evidently need the more powerful operations of the Holy Spirit; for which I trust you will help us to pray.

Madura.

LETTER FROM MR. NOYES, NOVEMBER 11, 1853.

It is known to the readers of the Herald, that Mr. and Mrs. Noyes have been transferred from Ceylon to the Madura district. They are stationed at Tirumungalum at the present time. In this letter, Mr. Noyes gives some account of his labors.

Pariyoor—The Future.

In proof of the kind of encouragement which our missionary brother is receiving, the following extract may be read with interest.

Since coming to this station, I have made two tours, the first in August, and the second in October; and I was much encouraged by what I saw. The members of the congregations generally seemed to be growing in Christian knowledge and in the belief of the truth. They were very attentive to the preaching of the gospel, and recited their Scripture lessons with a good degree of readiness. This was especially true of the congregation at Pariyoor, received about five years ago, and containing sixty persons. They are of the pariah caste, and have been much addicted to the use of ardent spirits. But nearly all of them have within a few months left off this habit; and there is an evident reformation among them, with more than usual attention to the truth. The last time I visited them, twelve persons came forward, and presented themselves as candidates for admission to the church. I requested the catechist to select from these any respecting whose qualification for admission he had no doubts. He selected six, whom I examined. I found that they had very clear views of the way of salvation; and some of them gave evidence that they had really received Christ as their Savior. They were told that they could not be admitted to the church immediately, but that in the course of a few months, if they should be thought worthy, they could be baptized. They appeared satisfied with this; but on the day appointed for the examination of candidates at the station, two of them presented themselves, and were admitted to Christian fellowship.

The subjoined paragraph is quite hopeful; and it is borne out by many facts.

I have taken occasion, in preaching to heathen audiences, to speak of the probability that the Christian religion would prevail over all other religions in this and in other lands; and no one seemed to doubt it. What has been done in Tinnevelly, is a great fact, which they all know; and they perceive that the Christian religion is making advances in the midst of them. The minds of men are now turned with favor to Christianity; and I sincerely believe that the time is not far distant when the number of Christians in this district will be in proportion to that in Tinnevelly. The work in this mission field has but just begun; still it is a good beginning. If reapers can be found, a great harvest will be gathered. We need a large number of missionaries. We are using means to train up a native agency; but this will not supply the want of missionaries; nor will the demand on the churches at home for funds become the less urgent. Whether the agency is native or foreign, we must have money to sustain it; and for the present, at least, this money must come to us from abroad. The converts are mostly poor, very poor. You see very little such poverty in America. I have no doubt that the time will come when much will be done by the people to sustain their own teachers and preachers; but it has not yet come.

Accessions to the Church.

After speaking of the flourishing state of the boys' boarding school, Mr. Noyes proceeds as follows:

The members of the congregation attend church regularly, and are growing in knowledge. Last Sabbath the ordinance of the Lord's supper was administered to about twenty communicants. Five men were received into the church on profession of their faith; and five children received baptism. People were present from several of our villages; and our little house of worship was full. One of those received is a native of Nadoocottah, a village two miles from Tirumungalum, where this mission has for a long time sustained a Tamil free school. The Zemindar of that village was accustomed to have frequent intercourse with Mr. Tracy, while he had charge of this station, and was so much in his favor as to invite him to the marriage of his son.

This son, who was learned in all the wisdom of the Tamulians, was accustomed to call frequently at the station, and to attend the meetings which were sometimes held in his village. He received and read the books which were given to him by the missionary and catechists, and became a believer in the doctrines of the Bible. He persuaded several other persons to join him in the study of the Scriptures; and as long as he was with them, they met together frequently for this purpose. After the death of their leader, which occurred about four years ago, these men were scattered; but only one of them went back to heathenism; and even he has since become a nominal Christian. Two of them died about two years ago, in the firm belief of the doctrines of Christianity. Though the others still profess an adherence to Christianity, they have not taken the stand which David (whom we have just received) has been enabled by the grace of God to take. He has openly renounced his caste; and by doing it he has suffered much from his relatives. On this account they have refused to give their daughters to him in marriage, and in many ways have subjected him to great trials. But though he is poor and persecuted, he is rich in faith, and strong in the grace of God.

The account which he gave of his experience, at the time of his examination for church membership, is in substance as follows: "I consider the word of God as my best companion; I read it at home and abroad. Three years ago. I did not thus value it; but now it is my solace in the hour of sadness, my strength in seasons of temptation, and my comfort and support at all times. Though my heathen friends and relatives oppose and revile me, in my anxiety for their salvation I often read to them the Scriptures, and both in the house and in the field make known to them the truths which they contain. I feel that I am a great sinner; and a sense of my sin often fills my mind with doubt and discouragement; but the thought of what Christ has done for my salvation dispels my fears, and gives me peace of conscience. For the hope of heaven I count my earthly trials light, and the honor of the world as vanity. For a long time I was bound by the fear of men; but the Lord has enabled me to resist my great enemy. About three years ago, I partook of a feast prepared by Messrs. Herrick and Little; but I did it with great fear, and I let none of my relatives know that I had done it. On a similar occasion subsequently I refused to eat; but now I regard the distinction of caste as nothing. I wish to avail myself of all the means of grace which God has appointed; and for this reason I present myself to be received into the church. I observe a season of prayer regularly every morning and evening; and often at other times I lift up my heart to God for the pardon of my sins and for his special protection. I have often conversed with my mother on the subject of religion, and have prayed much for her; so that she has left her old heathen ways, and is pleased to hear and think about her soul's salvation. Nothing do I desire more than the conversion of all my relatives and villagers; and I am sometimes encouraged to hope that they will at some time be led to embrace the truth. I feel that there is a great change in me. The sins which I once loved, I now have an aversion to; and what I once hated, is my supreme delight. I have many doubts; and I hope with trembling; but, by the grace of God, I am that I am."

I have never known a more clear case of conversion than this. No one, even among the heathen, doubts the sincerity of this man. My own heart is greatly encouraged by it. I never loved the missionary work better than I do now; and never had I more confidence in the success of Christianity among the Tamil people. It is my prayer that I may be permitted to labor long among them.

LETTER FROM MR. MUZZY, NOVEMBER 15, 1853.

A few extracts from Mr. Muzzy's letter will show that he is encouraged by the condition of the missionary work, as it falls under his observation. It is pleasant to see these signs of progress in such a wide field.

An Onward Movement.

There are decided indications that the knowledge and influence of the gospel are pervading the mass of the natives, with increasing rapidity and power. As instances of this, we find the people, even in the distant villages, not only much better acquainted with some of the great truths of the Bible than formerly, and less opposed to them, but they appear gradually, unnoticed by themselves, to be assimilated, in their views of right and wrong, of the character of God, and of our duty to him, to the gospel standard. Persons who have been absent from the district for a few years, notice this on their return; and in many heathen villages the propriety and importance of embracing the Christian religion are becoming subjects of more frequent and friendly conversation; and many individuals in these villages are asking admission to our congregations. During the past month applications from thirty persons, residing in nearly as many villages, were received from one part of this field; and a number of families in five or six villages are expecting to unite with us soon in another part; and still other parts show a prevalence of the same feeling, which appears to be increasing every year. The leaven is extensively at work.

In confirmation of the same sentiment, Mr. Muzzy mentions the following facts.

There is a prospect of our receiving a small congregation in the city, near the mission premises. The movement is among the Roman Catholics; and it appears to have resulted from a blessing on the day school among them. We have held meetings there twice a week; and we frequently find the house nearly full of attentive listeners. As a proof of the nature of the movement, I may state that the Catholics are beginning to oppose it. Our prayer to our heavenly Father is, that he will not forsake the work which, we trust, he has begun. Many of these persons have been instructed in schools, or in missionary families; and they have a much better knowledge of the Scriptures than others who have not had their privileges. In the school there are some boys of promise, who seem to have profited by the truths which they have learned. One of them a short time since, when his father was quarreling with another man, begged him not to do so, as the Bible forbade it; and so earnest was he that the father listened to him, and the quarrel ceased. Another case occurred, in which a father was induced to leave off drinking, in consequence of the Scripture appeals of his son, a member of this school.

Indian Gypsies.

In speaking of the village congregations under his care, Mr. Muzzy writes as follows:

A few families of Indian gypsies consider themselves as our people. But although they learn some of the lessons, their condition and conduct are such as to give us but little hope regarding them. They are looked upon here, as the same class are in Europe, as the lowest of the low. They practice polygamy; and their restless, roving habits prevent their improvement, even when they desire to learn. They live in small huts, not unlike the half of a wagon-top turned down upon the ground; and here, amidst the fowls, the pigs, the dogs and the donkeys, their children grow up. Their occupation is that of keeping hogs, making baskets, hunting, thieving, &c. When sustenance fails in one place, they put their huts and smaller children upon donkeys, and migrate to another village. They often decamp, as it is called, very suddenly. At night you will see their settlement in its usual state; but in the morning you will see scarcely anything to remind you that it had ever been there. Some of these companies are large, and form quite a village. These go to the seacoast, load their donkeys with salt, which they carry into the interior, and sell; and thus they protract a miserable existence. As would be expected, in such circumstances, their domestic habits and their lives are degraded and depraved in the extreme. They do not seem to know the meaning of the words, "neatness," "order."

The marriage relation is either disregarded altogether, or made a source of worldly gain. For wives are bought and sold, exchanged and pawned, just like a horse, or any other article of traffic. Instances have occurred in which wives, pawned to one man, have by him been pawned to a second, and by him to a

third, and even to a fourth. The rule in the case is, that when the husband can raise the money, for which he pawned the woman, he goes to the man with whom the transaction took place, and produces the sum. He then goes to the person to whom he pawned her; and he to the third; and so on. The money is paid, and the wife returns to her husband; but the children, if any, remain with their fathers.

LETTER FROM MR. HERRICK, DECEMBER 7, 1853.

MR. HERRICK's duties are twofold. He has charge of the seminary at Pasumalie; and he devotes a part of his time to itinerant labors. In the present communication, he speaks of both these departments of effort.

The Seminary.

Having given a brief notice of the studies pursued by the pupils under his care, he says:

I have been much pleased with the general conduct of the students during the last term, and with their attention to their studies. A good degree of religious interest has also been apparent. The two deaths, mentioned in my last, seem to have produced considerable effect upon the minds of several. Most of those out of the church have been in the habit of coming to me frequently for religious inquiry and instruction, and of going to the teachers for the same purpose. Several of the oldest boys have also been accustomed to labor for the spiritual good of the younger. I have not seen such indications of a deep sorrow for sin, as are generally discovered in seasons of religious interest in America. But I have seen much sobriety, with an apparently earnest desire to know and do the will of God. Three young men were received into the church at our last communion season; and others are desirous of the same privilege. How many have become the true children of God, and are thus fitted to unite with his people, it is impossible to say with certainty. There are several whose general conduct, so far as I have observed, or learned from others, is correct; and they say that they believe in Christ, and wish to profess him before the world. How long this privilege should be denied them, is a question not easy to decide.

You will have heard that our oldest teacher was to leave at the close of the last term. His influence has been only good; and I trust that he will be enabled in another sphere of labor to do much for the glory of God. A new teacher will probably be appointed at the next meeting of the mission.

Village Congregations.

For some time past, Mr. Herrick has had charge of Tirumungalum, with all its out-posts. But it has been already stated, that Mr. Noyes is now at this place; and he has a number of the village congregations connected therewith under his care. Still it has been thought advisable that Mr. Herrick should retain a portion of them. It is for this reason that he makes the following announcement.

I spent nearly a week very pleasantly among the congregation under my care, during the short recess that followed the examination of the seminary. At the village of the converted bazaar man, mentioned in my last, I received four to the church. All are able to read, and have obtained much knowledge of the Bible and its doctrines. One is a brother of the bazaar man; and two at least are well off in respect to property. They did not hesitate to give the usual test of a renunciation of caste. They told me, indeed, that the heathen gooroo, mentioned to you by Mr. Rendall, taught them that it was wrong to observe the distinctions of caste. The congregation now embraces twenty-five families. Nearly all the men are good readers; and many of them are zealously engaged in the study of the Bible. Others, both in this and the adjacent villages, are favorably inclined. This is just the class of people among whom I have long earnestly desired to see the gospel take effect. Most of them are holders and cultivators of land. A few have bazaars; but they also own land. May the work here be greatly extended to the glory of God!

Mr. Winfrid is at present laboring in this village; though he has not yet been permanently located. He finds it a most interesting field. The intelligence of the people enables them to appreciate the superior instruction he is qualified to give, and renders the task of teaching them peculiarly pleasant. He is by birth of the same caste as are most of the members of the congregation, and a large number of others both in that and the surrounding villages. There is, on this account, a feeling of mutual interest which would not otherwise exist. Though he has probably very little (if any) of the peculiar caste feeling, so

strong among the heathen, he cannot be supposed to feel the same interest in others as in his own people.

I have never seen so much encouragement to missionary labor in the Tirumungalum field, as during the year now closing. There are people in fifteen or twenty villages, studying the truths of the Bible, and calling themselves by the name of Christ. The great want is faithful, prayerful labor. The catechists and teachers, at present employed, are not adequate either in number or qualifications to reap the fields.

Miscellanies.

THOUGHTS OF DR. DUFF ON MISSIONS.

At a meeting of the Evangelical Alliance held at London a few months since, Dr. Duff made a very stirring and effective address; from which the following extracts are taken.

This enterprise has about it all the characteristics of a divine amplitude and grandeur, compared with which all the mightiest enterprises of earthly monarchs and earthly associations are as nothing. It is, in reality, not only the most venerable of enterprises, but it is the most ancient in its conception and design. It is not only as old as the globe which we inhabit, but it is as old as eternity. God is unchanging. We cannot doubt, with his word in our hands, that in creation he contemplated our first parents and their descendants wrecked and ruined in a miserable fall, and the raising up of a new world of life and light and beauty, out of this wreck and ruin of that fall. In time, this divine purpose came to be gradually unfolded. It was announced in Paradise, ere our first parents were banished as outcasts from its consecrated plains; it was onwardly developed, through successive ages, along a line of patriarchs and prophets, till the fullness of time came—slowly, as we would think, according to our poor human reckoning, very slowly and very strangely—but still working on and developing according to the all-gracious purpose and design of the eternal God.

An intense worldliness has crept into the Christian church, a secularity and carnality that is most overwhelming. Here are tens of thousands, as it were, in the visions of faith, representing themselves as at the foot of the cross, and saying, "O Lord, we were hell-deserving sinners. We are suspended half over the bottomless abyss, ready to plunge into it in a moment. But thou, O Father, in Christ didst manifest thy glory by sending him into the world. And thou, O blessed Savior, didst lay down thy life and shed thy precious blood to snatch me from the yawning gulf of perdition. Lord, I praise and thank thee. I see the gates of heaven open to me through thee. I see crowns of glory and palaces of light in Immanuel's land awaiting me. Praised be thy name, O blessed Savior." Now, what would you say, if such individuals were to sit calmly still, and gaze at the spectacle of their fellow creatures, in millions, millions, not of dead bodies, but of dead souls? Yes, here is one awful, tremendous procession of immortal souls, with the arch-fiend at their head carrying them away, exulting in his triumph, and plunging them down into the depths of woe, there to rejoice over them for evermore, another and another, in one long, endless procession, moving on day after day, year after year, through successive centuries! What would you think of the professing disciple that could realize that, and yet turn round and say, "Lord, I thank thee for having saved my soul; but as for these millions of lost souls that are going down to the pit of destruction, let them perish, if they will"? Yet this, practically, is the spectacle presented by myriads in the bosom of the Christian church at this moment; and is it not cruel selfishness, beyond the power of language to express? Is there not something absolutely fiendish in it? And if this be the spirit which is greatly prevalent in the church of Christ, how can we expect the blessing of God upon us and upon our instrumentality? No, brethren, we ought to be up and doing. We ought to be keeping in view everlastingly these perishing myriads, and the shame and dishonor done to the great God by the reflected image of Satan in them. We ought to realize what our position is, and what our calling is, as his agents and instruments in accomplishing, through the aids of the heavenly grace, this mighty work, and raising up that which would be a spectacle of glory through eternal ages. We ought to act in such a manner that no man or woman within our reach could perish without treading, as it were, upon the very body of Christ, trampling his blood under foot, and crossing over him in order to reach the frontiers of the burning lake.

The aspect of the world is, indeed, dark in many respects. No one feels the pressure of the darkness of it more than I do. Often have I smarted in spirit under it; and if it were not for that pole-star of prophecy that points so steadily to the bright and glorious future, often would my heart sink within me, and my spirit fail utterly. But whatever may be the intermediate processes by which we shall be ushered into scenes surpassing fable, we ought never to relax in the strength of our assurance that the most glowing visions of the prophetic muse shall

one day be gloriously realized. The way in which the whole will be accomplished may be humbling to us. We may have to make endless confessions of error and shortcomings and prejudices; and we may all have bitterly to mourn, on our knees, over the many ways in which we wronged our brethren by our uncharitableness and misjudgments. It may be that all our existing organizations, so doatingly idolized, will have to go down into actual dissolution, so that out of the dissolved chaotic mass there may rise up a reconstituted church, bright and pure, and worthy of him who is its divine Head and King. All this may be, and much more; but let us be sure that the end will be glorious. At present, indeed, it may look almost like the very climax of unlikelihood. There may seem to be oceans of difficulties and mountains of impossibilities in the way; but faith ought to prevail, and to intensify the assurance that God's omnipotency will level these mountains, roll out these oceans into emptiness, rend the heavens, and make a way for the effusions of the Spirit of grace over a ransomed and gladdened world. Everything now may look ominous. The shadows of evening may seem to be closing fast on the hoary heights of old Christendom; the sun may seem to be setting in a red and angry sky; and all around the horizon clouds may be rising, black and lurid, and in their bosom lies sleeping the tempest that shall one day burst over the apostate and unbelieving nations; with only the occasional twinkling of a star, darkly shining, as it were, through the thickening gloom. All this, and much more, may be true; but shall we not rise in the spirit of faith, and say, "Come, O Almighty Savior! Come thou, in the infinite sympathies of thy boundless compassion! Come, thou Almighty Spirit of Grace, in the plenitude and overflow of thy soul-surviving and comforting influences! Let the blighting, it may be, of once fondly-cherished hopes, and the failure or retardation of once fondly-cherished prospects, and the consequent bringing down of every high thought and lofty imagination to the foot of the cross; let all these be unto us and unto other believers throughout the world but the discipline and preparation for that night of storms which is now so ominously brooding over the nations!" And when the gloom is thickest, and the tempest of human passion loudest, and the rage of Satan, who cometh down in great wrath, fiercest, may ours be the faith to discern, even in all this, but the signs and presages of that hallowed morn that shall chase away the long dark night of ages, the heralds and precursors of the coming of Him in the glory of his kingdom, whether visible or invisible, of Him

> "Whose coming like the morn shall be,
> Like morning songs his voice."

And then, amid the dawnings of millenial glory, and the jubilee of our once groaning but now renovated universe, then, oh! then, in ways which eye hath not seen, nor ear heard, nor imagination conceived, will be realized, in a bright and glorious consummation, the longings, and the aspirations, and the designs of this holy Evangelical Alliance of Christendom!

The friends of missions in the United States will have heard, with great satisfaction, that this honored servant of Christ is to spend a few weeks in this country; and they will doubtless extend to him, so far as they may have the opportunity, that cordial greeting which his character and labors entitle him to receive.

Proceedings of other Societies.

Foreign.

MORAVIAN MISSIONS.

AN article in the last number of the Periodical Accounts shows that, from 1822 to 1852, the missionary stations of the United Brethren advanced from thirty-three to seventy; that the laborers increased from 168 to 293; and that the converts and persons under instruction rose from 33,000 to 70,070. It also appears that 971 men and 675 women have been sent forth since the commencement of the Brethren's missions; of whom 151 persons have been employed from twenty to thirty years, 63 from thirty to forty years, 18 from forty to fifty years, two for fifty-two years, and one (David Zeisberger) for sixty-three years.

The following survey of the different fields at present occupied by the missionaries of the United Brethren, is taken from the Periodical Accounts.

South Africa.

When our last survey was taken, Cape Colony and the adjoining district of British Caffraria were exposed to all the sufferings, distresses and desolation, arising from foreign invasion and intestine strife, accompanied by the rebellion of a portion of the Hottentot population. The destruction of Shiloh, occasioned principally by the instability and unfaithfulness of the Hottentots residing there, the fidelity of the missionaries both to the government and to their scattered and fugitive flocks, the loyal obedience of the Hottentots at Genadendal and the other western stations to the call of their rulers, summoning them to assist in

the defence of the country and thus prove their gratitude for the spiritual and temporal privileges enjoyed by themselves and their children, their general good conduct both in the field and in the camp, and the testimony which many of them bore, both by word and deed, to the goodness and delivering grace of the Lord which they had experienced, and the useful lessons they had learned in the hour of trial,—all these circumstances occupy a page in the history of our South African mission, which will often be resorted to for the sake of the instruction and the encouragement which it affords. If the facts which it records have a tendency to produce sorrow and humiliation, they are not less calculated to excite thankfulness, with a firmer trust in the sure promises and the unchanging faithfulness of our God. That the peace which has been recently concluded with the Caffres will prove stable and enduring, there appears, alas, too much reason to doubt. Meanwhile, it is clearly the duty of our church, and of every other laboring in the eastern portion of the South African field, to make increased efforts for the conversion and civilization of the race, between which and the inhabitants of Cape Colony there has hitherto, unhappily, been so much hostility. The restoration of Shiloh, already in progress, will be followed by the renewal of Goshen, it may be hoped, and by the withdrawal ere long of the condition, which would deprive the Caffres and Tambookies of the benefits of the instruction there to be afforded. The re-occupation of Mamre is more than doubtful. As to Enon, it seems destined to be the abode of "a poor and afflicted people;" if but their "trust is in the name of the Lord," their experience and example will not be unfruitful.

What effect may be produced on our South African congregations by the constitutional rights lately conferred on the Hottentots, remains to be seen. That the result may be some modification of the existing regulations of our older settlements, is not improbable. To the increase of a village like Genadendal there must be some limit, if the place is to retain its original character, and the due exercise of moral discipline, one of its leading features, is to be maintained. Meanwhile, it is satisfactory to know that the labors of our brethren, as evangelists of their respective neighborhoods, are on the increase. Hereof the establishment of the outposts of Twistwyk and Hout-kloof, of two preaching-stations in the Bosjesveld and of Goedverwacht in the Cedar-mountains, with schools in several instances attached to them, constitute sufficient evidence.

West Indies.

The West Indies, the earliest field occupied by our church in heathen lands, continues to be the most extensive, and, so far as regards the number of congregations and individuals under instruction, the most fertile. The venerable mission in the Danish Islands appears to have revived since the abolition of negro slavery, and to have assumed more of the character of those in the British colonies. In Jamaica, Antigua, St. Kitts, Barbadoes and Tobago, the work of education is making sensible progress, and affording the best hopes that the next generation will be wiser than the present, and better qualified to take a share in the religious instruction of their own race. Among the more important institutions in these islands, may be particularly noticed the training-schools for black and colored youths in Antigua and Jamaica, and the female training-school at St. John's in the former island, which has been carried on for several years with evident success, though with little observation, and is now to be placed on a more efficient footing. The country schools in Jamaica have increased in number from twenty to thirty, and have already borne abundant fruit. The success of this experiment has encouraged a similar attempt in the populous island of Barbadoes, where an over-crowded population, and the prevalence of great ignorance and depravity among the lower classes of society, call for increased efforts on the part of Christ's servants.

South America.

The wonderful enlargement of the sphere of usefulness assigned to the missionaries in Surinam calls for fervent gratitude to the Lord. Within the last few years, the number of estates thrown open to them for the preaching of the gospel and the instruction of the children, has increased to nearly two hundred. The eagerness displayed by the negroes of all ages to hear the message of salvation, is something unprecedented in the modern history of our West Indian missions, and seems to carry us back to the days of Frederic Martin, in St. Thomas, and "Massa Brown," in Antigua; while the overthrow of a debasing superstition, and the destruction of idols and idol-temples, bear a resemblance to the triumphs of Christianity in the earliest ages. That the work of the Lord in this extensive field, experienced no serious interruption, even at the trying period which witnessed the removal by death of no fewer than thirteen missionary laborers within the short space of six months, is a circumstance which may doubtless call forth a feeling of surprise as well as gratitude.

North American Indians.

Many difficulties and discouragements continue to attend the progress of the mission among the North American Indians, which stands in strong contrast to that in South America. The degraded and oppressed negro would seem to be more easily won for Christ, than the free and uncontrolled Indian; yet, though but little occurs in the present day to recall the achievements and sufferings of a former age, our brethren are not without cheering proofs

that their labors, both among adults and children, are accepted by their gracious Master. Among the native assistants, whose services continue to be indispensable to the carrying forward of the work, some appear to be distinguished for gifts as well as grace.

Greenland.

In Greenland, the enemy has been very busy; and his assaults, both from within and from without, have of late been only too successful. The partial dispersion of our native congregations, and the restrictions to which those at Lichtenau and Fredericksthal have been subjected, have sensibly interfered with the efforts of the missionaries for the edification of their several flocks, and for the bringing of the heathen into the fold. Whether the obstacles thus thrown in their way by commercial cupidity, high-church jealousy and national prejudice, will be effectually overcome by patient continuance in well-doing on their part, is a question which the progress of events can alone determine.

Labrador.

To the serious calamity which has been permitted to befall our mission in Labrador, it is hardly necessary to make more than a passing allusion. This mission from its very commencement has been invested with something of an extraordinary character. To say nothing of the comparative isolation of its servants, or of the peculiar means by which their wants are annually supplied, its history exhibits a remarkable alternation of striking occurrences and stationary periods. To these we cannot refer in detail; but we may remark that the celebration of the centenary of the first inroad upon Satan's kingdom in Labrador, made by Erhardt and his fellow-servants in 1752, and which issued in the fall of the devoted leader of the band, found the mission again in need of a time of refreshing from the presence of the Lord. May our prayers ascend unitedly and with fervor to the throne of grace, that such a season may be the result instrumentally of the heavy trial which has befallen it, through the failure of the Harmony to reach three out of the four missionary stations; and may our gracious Lord condescend to teach his servants laboring on that coast the things which they know not, and cause them to understand wherein they have erred. May he give them grace to testify of his love with warm hearts, and to show due diligence and faithfulness in ministering to the flocks committed to their charge! And may the hearts of the Esquimaux be prepared, by the operation of his Holy Spirit, to receive the instruction which is given them, and to turn to profitable account the means of grace which they enjoy, that so they may be enabled to adorn the doctrine of God our Savior in all things!

As closely connected with the subject of Arctic missions, we proceed to notice the enterprises in which the brethren Miertsching and Warmow are engaged. That it was found practicable to comply with the wishes of the Board of Admiralty in December, 1849, and to provide a missionary as Esquimaux interpreter to the "searching expedition" under Captain Collinson, was at the time a subject of real satisfaction; and that feeling is sensibly increased by the very kind and favorable testimony borne by Captain M'Clure, to whose vessel brother Miertsching was attached, to the value of the services of various kinds which he was willing and able to render.

Of the issue of the attempt to reach the poor Esquimaux of Northumberland Inlet, to be made by brother Warmow of Lichtenfels as interpreter to the commercial expedition under Captain Penny, we cannot expect to hear till the autumn of the ensuing year. In the meantime, the discovery by Captain M'Clure of considerable bodies of Esquimaux, speaking a dialect easily understood by brother Miertsching, and occupying various localities on the shores of the polar basin, cannot but increase our desire that our missions in Greenland and Labrador may, ere long, produce a number of faithful and qualified assistants, willing to be sent forth into these districts as evangelists to their benighted countrymen.

GOSSNER'S MISSIONARY SOCIETY.

FROM the January number of the "Biene auf dem Missionsfeld," it appears that the receipts of this society during 1853 were 5,308 Thl.; and that the disbursements amounted to 4,871 Thl. Four missionaries were sent forth for the first time, two to the stations on the Ganges, and two to the Celebes.

Domestic.

MISSIONS OF THE METHODIST CHURCH NORTH.

THE Missionary Society of the Methodist Episcopal Church held its thirty-fifth anniversary at Cincinnati in December. The Annual Report shows that the receipts of this society for the twenty months ending December 31, 1853, including a balance of $1,003 67, were $339,072 06, and the disbursements, including the payment of a balance of $4.177 01 due to the Assistant Treasurer, $288,506 88. The amount left in the treasury was $50,565 18.

The missionary operations of the society are in China, Liberia, South America, New Mexico, among the Germans, French, Swedes, Norwegians and Danes in the United States, the French, Germans, and Norwegians in Europe, and the North American Indians. The mission to Fuh-chau consists of three missionaries, with their wives; one of whom, with his wife, is in this country. Rev. James Colder, formerly at Fuh-chau, has withdrawn from the Methodist

Episcopal Church. But our brethren of this society are not discouraged. "Let us hold fast our faith in the China mission," they say, "and trust in God."

From Liberia the intelligence is said to be very encouraging. The following table will exhibit the statistics of the churches.

Stations.	Members.	Native Members.	Probationers.	Native Prob'rs.	Local Preachers.
Monrovia,	201	19	16		
Lower Caldwell Circuit,	135	15	17	1	3
Upper Caldwell Circuit,	156	6			2
Millsburgh and White Plains,	93	7			2
Heddington and Robertsville,	60	58			
Marshall Circuit,	19	5	8	3	1
Bassa and Edina Circuit,	139		48		5
Sinou and Reedsville Circuit,	185	6	8		2
Cape Palmas,	197		18		4
Total,	1,185	116	115	4	19

The report on the Indian missions is imperfect. A new mission has been commenced among the Cherokees, Rev. Isaac F. Collins having been designated to that field. The Methodist missionaries previously among these Indians were in connection with the Methodist Church South.

PRESBYTERIAN MISSIONS.

The Assembly's Board of Foreign Missions, it is well known, has a mission on the island of Corisco, about twenty miles from the western coast of Africa, and about seventy north of the equator. Mr. Mackey, one of the brethern composing this mission, made a tour into the interior a few months ago; and he supposes himself to have traveled at least one hundred and forty-five miles in a due east course. From his account of the tour, published in the Home and Foreign Record for March, the following extracts are taken.

The Mountains.

We entered on the first rising ground of the mountains about sixty-five miles in a direct line from the sea-shore. I expected, from what the people had told me before, that in a little over one day's walk we should pass the monntains and enter an open country; but this expectation was not realized. The first hills we passed were quite precipitous, and composed almost entirely of granite. They are but a few hundred feet high; but we soon reached a second range, much higher, perhaps two thousand feet. These are visible from the Corisco bay in clear weather. We then passed through a broken, hilly country, continually ascending, but crossing no mountains of any great height for nearly one day's journey. We then struck a higher range of mountains than the first, three or four thousand feet above the sea. What was most surprising to me, was the great descent or fall in the streams which we passed. We crossed among the mountains at least three of the head branches of the Muni. In these we saw a number of falls of from ten to twenty feet perpendicular, and in one case a perpendicular fall of fifty feet. But what is most worthy of notice, is the continual succession of these falls, and of rapids extending to a great distance. The Noyé, where it flows along on ground nearly level, is seventy or eighty yards wide. A large part of this stream rises, I suppose, two thousand feet above tide-water, perhaps much more. At one place, for a distance of half a mile, it roars over its granite bed, descending at an angle of about thirty degrees. This great fall in the streams running towards the coast indicates a high country where they rise. I regretted much that I had not a barometer to indicate the height of the mountains which we crossed. After we passed the first mountains, we found the weather cool at night, and not oppressively hot during the day; and I thought the atmosphere more exhilarating than on the sea-coast. The thermometer indicated at night 66°, and from that to 75° in the day time. And, it should be remembered, we were but a few miles north of the equator, early in September, when the sun was nearly vertical.

Pangwe Towns.

When we reached the Pangwe towns, which was the extent of our journey, we had still not passed all the mountains, and had found no open level country. I could still see, at a distance northeast, mountains which appeared higher than any we had passed; but I could get no satisfactory account of the country beyond. The Pangwes told me of one great mountain which was higher than all the others, to the top of which no one had ever ventured; and, they added, if any one should go to the top of it, the sun would burn his head so that he would die.

Notices of the People.

The Mbiko are very much scattered; they occupy a belt of country from the Muni southward to the Gaboon. Some of their towns are on the sea-shore; but they are, for the most part, in the bush, and hence are generally called Bushmen. They are much behind the Mpongwes and Bengas in civilization. They are said to have been formerly a very numerous tribe, but are now much reduced, principally, it is supposed, through the slave trade. Their language is quite different from the Benga; but there is so much intercourse between the tribes in the way of trade and by intermarriage, that many of each tribe speak both languages. It is very difficult to make any correct estimate of the number of people in a tribe so scattered; but it is probable that the whole number of persons in

this tribe does not exceed eight or ten thousand.

The tribe next behind the Mbiko is the Bondemos. They speak the same language as the Mbiko, and in point of civilization are about on an equality with them. My experience among them did not lead me to think that they are quite such adepts in lying and thieving. Before the present season, I had never seen an individual of this tribe. They are not on the sea-coast, nor on any branch of the Muni which I had visited before. I found a large settlement of them on the Noyé, in a beautiful location, and at a place which could be reached from Corisco by boat in a day and a half's sail. It would be impossible at present to make any correct estimate of the number of the Bondemo people. I saw perhaps twenty towns on our route through their country; but I suppose they are not much more numerous than the Mbiko. I saw also one town of the Bakĕlĕ tribe, very near the Pangwe. This tribe is more divided and scattered than any other of which I have any knowledge. The missionaries of the American Board in Gaboon have a station among them, and have reduced their language to writing. The Bakĕlĕs are pretty numerous on the branches of the Gaboon river. I have also seen some of them who live thirty or forty miles north of Cape St John, and but a little distance from the sea-coast. I could hear of no other town besides the one we visited in the country through which we passed; so that there appears to be quite a separation between the north and south parts of the tribe.

In regard to dress, the tribes mentioned above are about on an equality. The men and women dress very much alike. Their principal garment is a cotton cloth, about two yards square, made generally from English or American printed goods. The men who can procure it wear a shirt, and some of them hats of their own manufacture; but many of the men and all the women go without any head-dress at all.

The Pangwes are more savage than any other tribe I have seen; but they received me very kindly when I visited them. They made a great deal of noise when we entered the town; and all the time I stayed, I was an object of great curiosity. At night they offered to exhibit themselves in their country dance for my entertainment; but I declined seeing or hearing it, and told them I would much prefer quietness. They seemed to have a superstitious dread of white men; and they told me they formerly thought if a white man should come into their town, all who saw him would die. Their dread of me, which was quite apparent at first, soon vanished; and I was entertained very well during the day and night that I remained. The head-man of the town wished me to remain longer, at least four days, until he could send out into the country round to inform the people of the other towns; for he said they would never believe it, if he told them a white man had visited his town. They would tell him to his face that he lied; but if they could come and see me themselves, then they would be convinced. I could not accede to his request; at which he and his people expressed some dissatisfaction.

Very little of the trade goods sold on the coast reach the Pangwes. They use no cotton cloth, but are very scantily clothed in bark and skins. I saw a few plates in their houses, and some articles of brass which had come from England or America; but nearly all the implements they use, are of their own manufacture. I saw no guns among them. They use in hunting the bow and poisoned arrows. They greatly excel the other tribes which are coastward of them, in the neatness of their houses, and in the skillfulness with which they work both wood and iron. They manufacture iron from the ore, and work it into a variety of instruments.

An open Door.

This tribe is supposed to be very numerous, much more so than any other in this part of Africa. There is no doubt but missionaries would be well received among them. Indeed, all the native tribes in this part of Africa with whom I have had any intercourse, are desirous to have missionaries live among them. There is, perhaps, no other part of the heathen world where there is so little external opposition to the preaching of the gospel. The people, however, expect temporal advantages from having white men live among them; and though there are but few of them who have any knowledge of the importance of Christianity, still they are willing, and in some cases anxious to hear it preached; for they expect the white man's religion to be better than their own.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Sandwich Islands.—A letter has been received from Mr. Parker, dated December 26, in which he gives some account of the island visited by him last August, in company with the Hawaiian missionaries; and he also mentions other facts of interest to those who have turned their attention to this hopeful enterprise.

Fatuhiva is the most southern and eastern of the Marquesas group. On the charts

it is usually called Magdalena. It is about the size of Lanai, in the Hawaiian group; but the highest parts probably reach an elevation of two thousand feet. Its appearance, when approached from the sea, is broken and rough. The valleys are narrow and long, extending far up into the interior of the island. These valleys are the only habitable portions of the island, and are thickly shaded by the rich foliage of the cocoa-nut and breadfruit trees. The only place of anchorage at the island is at the bay of Omoa, where the mission is located, on the north-west part of the island. It is little more than a roadstead; but it is well protected from the south-east trades. And the only wind that exposes vessels at anchor to any danger, is a westerly one; which, I was told, blows but seldom.

Wood and water are easily obtained at this bay; the breadfruit and cocoa-nuts are abundant. Very few foreign vegetables are cultivated on the island. Hogs are abundant, and can be purchased of the natives with such things as they desire. Red flannel and flannel shirts are the articles of clothing most desired. Tobacco is always a ready article of trade; but muskets and powder are the most sought for by the natives of Fatuhiva, as well as in every other valley of the Marquesas group.

Fatuhiva is the smallest inhabited island in the Marquesas group; but it is the third in population, only Nukuhiva and Dominique or Hivaoa having a greater number of inhabitants. The population in the valley where the mission is located, as nearly as I could ascertain, is about four hundred. In another valley, four miles from this, I was told that there was a larger population. On the windward side of the island there are several small inhabited valleys. Probably two thousand would not be too high an estimate for the population of the whole island of Fatuhiva. The natives are a superior class of Polynesians in their physical appearance. The men are strong, athletic, healthly, free from those cutaneous diseases which are so common on many of the islands of the Pacific Ocean; but they are made exceedingly savage in their appearance, from having their faces, arms, and limbs tatooed. The females have usually small, regular features, light complexions, and are better looking than the females of the Sandwich or Society Islands.

When Matunui arrived at Fatuhiva with the Hawaiian missionaries, they were all received with much joy by the natives. This chief, with other chiefs and the common people, sat up all the first night, while he told them the "strange things" that he had heard and seen in the Hawaiian islands. Another chief of the same valley asked a captain, who was trading at Fatuhiva, to bring him some articles from the United States, when he came again to the island to trade; and among the articles he mentioned missionaries. Whatever may be the motive, it is very evident that the natives of Fatuhiva desired Protestant missionaries.

The natives were much pleased that among the missionaries who had come to their shores, there was one who could teach them the English language. Before I left the island, they began to assemble in the evening to write on slates, and to learn the English alphabet. They have occasionally a feast, the object of which is to improve their knowledge of the English language. None are invited to it but such as have acquired some words or sentences in our language; and so intent are they to make the feast promote this object, that by agreement a fine is imposed on any one, who, from forgetfulness or lack of words, has recourse to his vernacular tongue.

MOSUL.—From a letter of Mr. Marsh, dated December 29, the subjoined paragraphs are taken.

In every event of this war, it cannot be doubtful that Moslem power must be weakened. More liberty has been and must be granted to Christians. Although a Moslem in Adrianople has been beheaded for declaring his faith in Christ, Turkey must soon allow Mohammedans to become the outward followers of Christ. England and France cannot give vigor to a power engaged in the barbarous murder of Christian martyrs.

I make these remarks, because apparently a divine agency has led us here in Mosul to declare plainly and repeatedly to Moslems and Christians our faith in Jesus Christ, and that with none to molest or make us afraid. So far from hating us, the most aristocratic natives of Mosul are glad to come to our houses, and receive our calls. Indeed, Meekha told us a few days since that a Moslem, whom we are expecting to employ as teacher, has for some time felt more zeal to explain to other Moslems how we differ from other Christians, than in any defence or thought about the Koran. When I returned to Mosul, I had some doubts about the success which we might have in preaching in the presence of Moslems; although I have long regarded those of Mosul as the least bigoted of any in Turkey. But the more I think of it, and pray over it, the more does it seem plain that God has marked out for us a path of duty. We are very careful never unnecessarily to offend their prejudices; while, so long as we admit their sick to the common enjoyment of our dispensary, we cannot shun to declare the whole counsel of God. I have sometimes been astonished to notice with what earnestness they would assent to some statement of gospel truth; and I cannot but hope that this seed will not be lost. In the unseen future, we know not how soon there may be toleration for Moslems, as well as Christians; and for this we pray.

CHEROKEES.—A letter of Mr. Ranney, written from Lee's Creek, on the 1st of February, has furnished the following extract.

In this immediate neighborhood, I have seen a very great change come over the face

of society, since I have been here. And it is of such a nature as to make it evident that it is not all of man. There has been nothing that I should call a revival of religion; and I do not feel certain that there has been one conversion; though there are a few for whom I indulge a hope that they have been born again. Besides our little church, there are three other denominations who hold meetings with more or less regularity on the Sabbath. This, of itself, makes quite a change; for we were told, when we first came, that there was no preaching of any kind anywhere in the neighborhood. We were told also that there was scarcely a person who would not get drunk and steal; and there were many cabins where whiskey could be obtained. Now there is no place within several miles, where the people would be willing to have it known that whiskey could be obtained. It is very unusual to see any of our neighbors drunk, or hear of their being so; and I have not known of any theft committed within several miles. It was common, when we first came to this station, to hear the noise of frolicking all Saturday night; but I have not heard of an all-night frolic or a ball-play for a long time; and I think it would be a hard matter to get up any such thing now. This is not a picture of the whole nation; far from it. But what has taken place here, I doubt not would take place in scores of other places, if we had the men and means to establish other stations.

OJIBWAS.—From a letter of Mr. Wheeler, dated Bad River, December 23, the following extract is taken.

You have perhaps heard that our Indians have been paid again at La Pointe. H. Gilbert, Esq., agent of the Michigan Indians, was ordered by the Commissioner of Indian Affairs to come and pay the lake bands. The payment took place in October, to the great joy of our people. It was a larger one than they had ever received, in both goods and money; and it will do much to promote their comfort during the present winter. We are happy to say also that the meeting of the people together to receive their annuities was not for the worse, but for the better in all respects.

The payment itself was so conducted as to give universal satisfaction. There was less intemperance among the Indians than we have seen before for many years. This was not owing to the fact that there was no intoxicating drink to be had, but to the praiseworthy stand taken by the agent, who refused to pay the Indians, if there was any liquor about; and he employed no intemperate men to do business for him. The Indians themselves manifested much more self control in the matter than we have been accustomed to see. Some of the chiefs went about in the night; and in the midst of the encampments they could be heard exhorting their young men, at the top of their voice, to let alone the fire-water. We cannot but feel that there is real progress among the people in this respect, and that an increased number will be seen to put away from them the intoxicating cup.

The time of payment was also a season of more than ordinary religious interest. Some of our Methodist brethren were here from the Ance and the Sault, including one native preacher; and meetings were held nearly every evening in the week, which were well attended not only by professing Christians, but also by an unusual number of pagan Indians. Some of our Sabbaths were seasons of solemn interest. On the last which we were permitted to enjoy together, we sat down to the table of our Lord to commemorate his dying love. At this time also one was added to the church, an orphan girl, who had been a member of our family a number of years. As she speaks both English and Indian, she has ability to be very useful; and we trust that she has a heart to do good. Though there is much connected with our payments calculated to dissipate serious thought, we believe that on this occasion a good impression was left on many minds.

The time of making the payment was peculiarly favorable to the peace and quiet of our Sabbaths. Though importuned by many to pay out the money on Saturday, the agent wisely deferred it till after the Sabbath; and thus the day was saved from much desecration. If all the Indian agents should imitate this example, they would do much to encourage the missionaries in their work, and secure the increased confidence and respect of the people. In Mr. Smith, the agent's secretary, we found a brother beloved, a warm-hearted Christian, who did much to give interest to our meetings, and whose personal efforts were the means of bringing many within the sound of the gospel. The Lord greatly multiply the number of such men throughout the whole Indian country!

Our meetings are better attended this winter than they have been at any former time. All our families are represented on the Sabbath; and some listen with solemn attention. We have an interesting Sabbath school, embracing nearly all the children of the place. We hope that the winter will not pass away without our seeing some fruit of our labor. We have a day school of more than thirty pupils, which is a much better winter school than we have ever had. And the children are quite punctual in their attendance.

Our people are quiet and orderly. No liquor has been brought here or drunk, to our knowledge, this fall and winter. We have much to be thankful for in the improved character and condition of our people, in the health and comfort of our family, and in the privileges of the gospel, which are very precious to us, though enjoyed alone.

Mr. Wheeler wrote again on the 4th of January, taking a hopeful view of the prospects of the Indians around him.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Brunswick, Cong. ch. and so. m. c. 60 00
Gorham, do. do. 55 00
Kennebunk, Union cong. ch. and so. wh. cons. Rev. WILLIAM H WILCOX, an H. M. 90 00
Lewiston Falls, Cong. ch. (of wh. fr. Mrs. Hannah L. Pickard to cons. D. W. PICKARD, of Groveland, an H. M. 50;) 243 00
Otisfield, Indiv. 6; N. K. 3; 9 00—457 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter st. cong. so. 608,39; central ch. 4; 612 39
Wiscasset, Cong. ch. and so. 60 00—672 39
Penobscot co. Aux. So. E. F. Duren, Tr.
Kenduskeag, Ch. 4 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.
Saco, s. s. 3 88
1,137 27
Bluehill, L. T. 5; Machias, a friend, 11; Machiasport, L. J. W. 1; 17 00
1,154 27

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
Troy, Trin. cong. ch. m. c. 30; Rev. L. T. 10; A. T. 2; 42 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bedford, Pres. cong. gent. 4 75
Francestown, Gent. 85,57; la. 44,43; (of wh. to cons. JOSEPH KINGSBURY an H. M. 100;) 130 00
New Ipswich, Gent. 49; la. 44; 93 00—227 75
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. and so. 118,31; West cong. ch. and so. 22,53; 140 84
Henniker, Cong. ch. and so. (of wh. to cons. SOLOMON NEWTON an H. M. 100;) 141 93—282 77
Rockingham co. Conf. of chs. F. Grant, Tr.
Derry, 1st ch. to cons. WILLIAM COGSWELL an H. M. 100 00
Exeter, 1st and 2d cong. ch. and so. m. c. 18 63
Greenland, Cong. ch. and so. 19,27; la. 20,82; wh. and prev. dona. cons. Mrs. EDWARD ROBIE an H. M. 40 09
Portsmouth, North ch. and so. 279,79; juv. so. 30,75; wh. cons. HENRY D. MOORE, Mrs. HENRY D. MOORE and JOHN KNOWLTON H. M. 310 54
North Hampton, Cong. ch. and so. 24; m. c. 60; 84 00
South New Market, Cong. ch. and so. 11 04—564 30
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Harbor, Ch. and so. 6,75; J. C. 2,25; 9 00
North Conway, Mrs. H. D. Hersey, 50 00—59 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, m. c. 20 00
Cornish, Gent. 15,53; la. 38,11; 53 64
Croydon, m. c. 8,30; a friend, 5; 13 30
Lempster, Cong. ch. 22 00
Newport, do. m. c. 61 69—170 63
1,346 45

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Cong. s. s. 13 27
Peacham, Mrs. LYDIA C. SHEDD, wh. cons. her and EBENEZER SHEDD, H. M. 200 00
St. Johnsbury, 2d cong. ch. and so. m. c. 70,35; 3d do. m. c. 22,62; 92 97
Walden, La. asso. 12 00—318 24
Chittenden co. Aux. So. C. P. Hartt, Tr.
Essex, Cong. ch. m. c. 19; fem. miss. asso. 19; 38 00
Orange co. Aux. So. L. Bacon, Tr.
Wells River, Cong. ch. and so. 25 12
Rutland co. Aux. So. J. Barrett, Tr.
Clarendon, 21 00
Pittsford, Cong. so. 108,90; m. c. 28,29; 137 19
Rutland, Cong. so. 94,85; m. c. 7,56; 102 41
Wallingford, Cong. ch. and so. 40 00—300 60
Windham co. Aux. So. F. Tyler, Tr.
Westminster West, So. of friends of morals and missions, 38; la. so. 20; 58 00
Windsor co. Aux. So. J. Steele, Tr.
Bethel, Cong ch. and so. 13 00
Hartford, North relig. so. unclaimed shares, 76 00
Hartland, Ch. and so. 8 40
Sharon, Chester Baxter, to cons. Mrs. ELIZABETH C. DANA of Grand Detour, Ill. an H. M. 100 00
Windsor, R. W. 1 00
Woodstock, C. T. 5 00—203 40
943 36
A friend, 50; Waterville, S. H. 5; 55 00
998 36

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
E. Falmouth, Rev. A. C. Childs, 5; B. B. Hatch, 5; 10 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Stockbridge, m. c. 40; youth's miss. asso. for hea. chil. 5; Miss Foster's s. s. class, 2; 47 00
Washington, 29 00
Williamstown, Cong. ch. m. c. 20; an humble follower, 3; S. Gates, 4; 27 00—103 00
Boston, S. A. Danforth, Agent.
(Of wh. fr. Bowdoin st. miss. so. for ed. in Madras, 30;) 2,414 77
Brookfield Asso. W. Hyde, Tr.
Southbridge, Mrs. Litchfield's s. s. class, 2 25
Essex co. North, Aux. So. J. Caldwell, Tr.
Newbury, 1st par. Ceylon so. for sch. in Ceylon, 20 00
Newburyport, Whitefield cong. ch. and so. to cons. Mrs S. J. SPALDING an H. M. 100 00—120 00
Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, North ch. and so. 18 50
Franklin co. Aux. So. L. Merriam, Tr
Ashfield, Cong. ch. m. c. 23,02; gent. 20,34; la. 17,83; 61 19
Buckland, Cong. ch. and so. 40 45
Charlemont, do. la. 13 68
Conway, Rev. G. M. Adams and Mrs. Adams, wh. cons. Mrs. SARAH F. BLODGET an H. M. 100 00
Deerfield, Cong. ch. and so. 20 75
Greenfield, 2d do. m. c. 35 00
Leverett, Cong. so. 18 18
Orange, Central cong. ch. and so. 28 12
Shelburne, Gent. 26,72; la. 39,20; 65 92—383 29
Hampden co. Aux. So. C. O. Chapin, Tr.
Chester, Mr. Breed's so. 34 12
Holyoke, 2d cong. so. m. c. to cons. Rev. RICHARD KNIGHT an H. M. 50 00
Longmeadow, m. c. 12 01
Ludlow, Cong so. m. c. 71 34
Monson, 8,05; m. c. 12,09; fem. miss. so. 53,40; Dea. S. 5; 78 54
N. Wilbraham, 40; m. c. 33,07; 73 07
Southwick, 4 00
Springfield, 1st ch. m. c. 52,81; 4th ch. 100,40; Mrs. C. Merriam's inf. class for Dr. Poor's sch. Ceylon, 10; 163 21
Tolland, Cong. so. m. c. 20 00
W. Springfield, do. 65,28; m. c. 37,29; 102 57—608 86
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, A s. s. class for Testaments for China, 4 00

Harmony Conf. of chs. W. C. Capron, Tr.
Upton, Mrs. C. F. 4 00
Webster, J. Larned, 15 00—19 00
Middlesex North Aux. So. and vic. C. Lawrence, Tr.
Townsend, Ortho. cong. so. 25 20
Middlesex South Conf. of chs.
Concord, Ortho. cong. ch. and so. 18 62
Lincoln, La. sew. cir. to cons. Mrs. DORCAS FARRAR an H. M. 100; Miss Maria Fiske, 20; 120 00
Southboro', Pilgrim evan. ch. and so. 39 42
W Needham, Cong. ch. and so. 38 50—216 54
Norfolk co. Aux. So. Rev. J. J. Dana, Tr.
Brookline, Harvard ch. and so. S. I. Lovett, 50 00
Dorchester, Juv. Agricul. so. for Mr. Stoddard's sch. Persia, 15 00
Roxbury, Eliot ch. and so. gent. 799; la. 68,81; m. c. 68,08; s. s. 57,08; 992 97
Sharon, Cong. so. 20 42
W. Roxbury, South evan. ch. and so. m. c. 5,37; W. F. L. 12; 17 37
Wrentham, Cong. so. m. c. 20 00-1,115 76
Palestine Miss. So. E. Alden, Tr.
Bridgewater, Scotland ch. m. c. 11,47; Rev. J. D. F. 2; 13 47
Pilgrim Aux. So J. Robbins, Tr.
Marshfield, 1st ch. 32 87
Taunton and vic. Aux. So.
Pawtucket, Gent. 13; la. (of wh. for *Constantine* and *Hannah M. Blodgett*, Ceylon, 40;) 96; m. c. 168,40; 277 40
Raynham, 1st cong. so. to cons. ELIAL B. DEAN an H. M. 100 00
Taunton, Trin. cong. ch. and so. wh. cons. GEORGE B. ATWOOD and WILLIAM R. DAVENPORT, H. M. 282 53—659 93
Worcester co. North, Aux. So. B. Hawkes, Tr.
Ashburnham, Cong. so. 18 81

5,766 25

M. D. Smith, 25; Andover, Mrs. L. B. J. 3; North par. evan. ch. 62; Blackstone, cong. ch. and so. 78; m. c. 33,22; Chelsea, Broadway ch. and so. 23,75; Rev. J. A. Copp, 50; Winnisimmet ch. and so. 83,15; East Cambridge, evan. ch. and so. m. c. 15,45; Lawrence, Lawrence st. ch. 50; Lowell, John st. ch. and so. to cons. JOSEPH WHITE of Lowell and Rev. LEONARD H. WHEELER, of Ojibwa m. H. M. 153,01; West Chelmsford, s. s. 5; Winchester, cong. ch. and so. wh. cons. WILLIAM T. BOUTWELL of Stillwater, Min. Ter. and Rev. STEPHEN A. HOLT and Mrs. CLARA A. ROBINSON, of Winchester, H. M. 226; 807 58

6,573 83

Legacies.—Conway, William Avery, by J. Avery and M. H. Avery, Ex'rs, 144,34; Sturbridge, Mrs. Delphia Allen, by Rev. H. Beebe, Ex'r, 367,75; 512 09

7,085 92

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Danbury, Mater. asso. for a sch. in Ceylon, 12; 2d cong. ch. 5; 17 00
Sherman, Cong. ch. 36 00—53 00
Fairfield co. West, Aux. so. C. Marvin, Tr.
Greenwich, A friend, 10 00
Stamford, 1st pres. ch. 50 00
Stanwich, A friend, 5; C. B. 7; 12 00—72 00
Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, A bal. 12 37
Hartford, 2d ch. and so. 297,73; Pearl st. ch. J. L. Boswell, to cons. Rev. T. S. CHILDS and Mrs. E. R. BEADLE H. M. 150; 447 73
Simsbury, m. c. 15 00—475 10
Hartford co. South, Aux. So. H. S. Ward, Tr.
Newington, Mrs. S. 6; a bal. 3; 9 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Hartford, E. S. Brown, for *Ann Eliza Martin*, Ceylon, 12; North ch. 18; 30 00
Norfolk, A bal. 10 00—40 00
Middlesex Asso. E. Southworth, Tr.
Deep River, Gent. 49 25
Hadlyme, Gent. and la. 43; m. c. 10,30; 53 30
Lyme, Coll. 76 00
Saybrook, Gent. and la. 87 50—266 05
New Haven City, Aux. So. F. T. Jarman, Agent.
Ansonia, Cong. ch. and so. (of wh. to cons. L. H. CARTER an H. M. 100;) 165 84
New Haven, North ch. and so. (of wh. and prev. dona. cons. JAMES BREWSTER an H. M. 40;) 461,30; united m. c. 4,86; Yale college, do. 4,78; Court st. do. 7,40; South ch. do. 7,25; Chapel st. s. s. for ed. at Madura, 20; 505 59—671 43
New Haven co. East, Aux. So. F. T. Jarman, Agent.
Branford, m. c. 5 28
Cheshire, Cong. ch. and so. 3 00
Durham, do. m. c. 30 00
Madison, do. do. 76 61
North Branford, A friend, 30 00
North Haven, 3 00—147 89
New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Trs.
New London, 2d cong. ch. s. s. for *Artemas Boies*, Ceylon, 20 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Union, Cong. so. 19 66
Windham co. Aux. So. J. B. Gay, Tr.
Abington, m. c. 11 00
Brooklyn, Gent. 63,26; la. 77,79; m. c. 42,04; 183 09
Canterbury, 1st ch. and so. 38 00
Central Village, Cong. so. 1 00
Chaplain, Cong. ch. and so. gent. 24,43; la. 30,92; m. c. 12,15; 67 50
West Killingly, Gent. 12; juv. miss. sew. cir. 5,60; 17 60—318 19

2,092 32

Legacies.—Newington, Miss Anna Camp, by D. H. Willard, Adm'r, 205 61

2,297 93

RHODE ISLAND.

Little Compton, Fem. benev. so. 28; Providence, Central cong. ch. and so. 745,50; High st. cong. ch. and so. 171,35; A. C. Barstow, to cons. JAMES EAMES an H. M. 100; m. c. 35,40; s. s. 50; Benev. cong. ch. and so. la. 54; Slatersville, cong. ch. and so. wh. and prev. dona. cons. STEPHEN BAILEY, AMASA TAFT and JAMES ANDREWS H. M. 235; A. P. H. 1; 1,420 25

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, Miss Margaret Ten Eyck, dec'd, 1,000 00
Bay Ridge, s. s. 11,01; C. & S. L. C. 75c.; 11 76
Boght, R. D. ch. m. c. 15 00
Caroline, R. D. ch. 6 00
Chatham Four Corners, Miss P. T. 5 00
Claverack, R. D. ch. 10 00
Cohoes, do. 25 00
Coxsackie, do. la. miss. so. 26 55
Currytown, do. 15 12
Ellenville, do. juv. miss. so. for *Samuel B. Ayers* and *Sarah H. Ayers*, Ceylon, 40 00
Flushing, R. D. ch. m. c. 15,83; s. s. for ed. in Amoy, 11; 26 83
Greenbush, R. D. ch. m. c. 32,80; East Greenbush, ch. 14,03; s. s. 13; s. s. Van Denburghs, S. H. 6; 65 83
Ithaca, A young brother and sister, for chil. in China, 2 00
Kingston, R. D. ch. m. c. 44 23

Lishaskill, R. D. ch. 26 00
New Hurley, do. 82 00
New Lots, do. m. c. 26 68
New York, Collegiate R. D. ch. North ch. m. c. 6,29; Ninth st. ch. do. 111,87; Twenty-ninth st. ch. do. 157,46; R. D. ch. Bleecker st. a lady, 6; 281 62
Niskayuna, Abraham S. Pearse, dec'd, 400; R. D. ch. 40; 440 00
Peckskill, R. D. ch. 12 50
Tarrytown, R. D. ch. s. s. 10 00
Utrecht, R. D. ch. m. c. to cons. Rev. JOHN L. MCNAIR, Rev. ABRAHAM S. LABAGH, Rev. JOHN W. SCHENCK H. M. 160; s. s. 21; three ladies, 15; 196 00
Waryarsing, R. D. ch. 31 00
Warwick, R. D. ch. fem. miss. so. 10 00
West Troy, R. D. ch. 57 71
Wurtsboro', R. D. ch. s. s. 5; an indiv. 3; 8 00—2,474 83

Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. (of wh. fr. S. G. Austin, wh. and prev. dona. cons. LAVINIA H. AUSTIN an H. M. 50;) 527 05
Delaware co. Aux. So. Rev. D. Torry, Tr.
Walton, Cong. so. m. c. 50 00
Geneva and vic. C. A. Cook, Agent.
Centre Lisle, Cong. ch. 7 00
Geneva, W. H. S. 1 00
Lockport, 1st pres. ch. 152 00
Livonia, Pres. ch. 65 00
Newark, do. m. c. 17 65
Penn Yan, Pres. ch. 9 03
Romulusville, do. 111; for c. f. 5,16; 116 16
Rushville, Pres. ch. 43 00—410 84
Monroe co. and vic. E. Ely, Agent.
Fairport, Cong. ch. 12 00
Ogden, Pres. ch. 50 00
Pittsford, do. 44 40
Rochester, Washington st. ch. m. c. 69,11; Brick ch. s. s. for *James B. Shaw*, Ceylon, 20; 89 11—195 51
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. George Carpenter, 100; Rev. Dr. Patton, wh. and prev. dona. cons. Rev. CHARLES B. RAY an H. M. 30; Brooklyn, 2d pres. ch. 226,27; do. H. K. Corning, wh. cons. Mrs. EUNICE B. CORNING and Mrs. SARAH DORRANCE H. M. 200; Clinton avenue cong. ch. 118,90;) 1,139 82
Oneida co. Aux. So. J. Dana, Tr.
Paris Hill, Cong. ch. 44,67; E. W. 10; 54 67
Utica, 1st pres. ch. m. c. 15 95—70 62
Otsego co. Aux. So. D. H. Little, Tr.
Cooperstown, Ch. Miss MARTHA S. BOWNS, wh. cons. her an H. M. 100; indiv. 55,22; miss. so. 71,25; m. c. 58,47; s. s. to ed. a hea. child, 25; wh. cons. T. A. LEE and Miss FANNY GRAVES H. M. 309 94
Fly Creek, Ch. 21 00
Gilbertsville, T. H. Cope, 1 87
Springfield, Ch. 65,51; m. c. 26,25; 91 76—424 57
Watertown and vic. A. Ely, Agent.
Adams, Pres. ch. 26,72; ded. disc. 13c.; Mrs. P. 50c. 27 09
Watertown, 1st pres. ch. 271,67; m. c. 150,50; 2d do. 56; for c. f. 10; dis. 33c. 487 84—514 93

5,808 17

A friend, 10; Albany, J. B. Jermain, 30; a friend, wh. and prev. dona. cons. Rev. W. H. KIRK an H. M. 20; 1st cong. ch. 117,26; Amsterdam Village, m. c. 63,55; Arkport, Mr. J. 2; Barre, cong. ch. 6; Bridgehampton, pres. ch. 16; Columbus, 8; Cornwall, Rev. D. C. 5; Dryden, H. D. 5; Groton, A. B. 5; Harpersfield, indiv. 24; pres. ch. 14; Johnstown, Mrs. D. McG. 10; Kingsboro', cong. ch. 92; Kirtland, Rev. J. B. 2; Madison, cong. ch. m. c. 11,50; fem. cent. so. 25; Malden, pres. ch. m. c. 51,24; Malone, cong. ch. and so. 100; juv. miss. so. for ed. of a boy at Ahmednuggur, 20; m. c. 30; Mead's Creek, pres. ch. 5; Middleburgh, children of J. Moore, 2; Miller's Place, 50; Montgomery, pres. ch. m. c. 33; New Windsor, pres. ch. 7; Oneida Lake, J. C. S. 5; Plattekill, L. B. 1; Poughkeepsie, Rev. T. S. Wickes, 50; Pulaski, cong. ch. 15; Ridgebury, juv. miss. so. for schs. in Madras, 13; Somers, pres. ch. m. c. 3,80; Southold, pres. ch. s. s. miss. so. 20; Spencertown, J. Dean, 12; Troy, a fem. friend, (of wh. for Sandw. Isls. m. 3;) 6; 1st pres. ch. 81,10; Volatie, do. miss. so. 50; Warsaw, Mrs. F. 5; Yorktown, cong. ch. m. c. 5; Rev. J. H. T. 5; 1,036 45

6,844 62

Legacies.—Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 8,000; ded. disc. 40; (prev. rec'd, 5,000;) 7,960; Dansville, Endress Faulkner, by James Faulkner, Ex'r, 500; int. 4; Lima, G. W. Warner, by W. B. Warner, Ex'r, 10; 8,474 00

15,318 62

NEW JERSEY.

Bergen, Two sisters, 2; Bloomfield, juv. miss. so. of Montgomery sch. 15; Belvidere, 2d pres. ch. 200; Chatham Village, pres. ch. 110; Fairfield, R. D. ch. 5; Morristown, 2d pres. ch. (of wh. fr. Mr. and Mrs. B. O. Canfield, to cons. Rev. JOHN DODD of Turner, Me. an H. M. 50;) 100; Newark, South park pres. ch. a friend, 10; 442 00

PENNSYLVANIA.

Clinton, Lutheran ch. union s. s. 5; Hope s. s. 5; Darby, 1st pres. ch. 25,46; Easton, 1st Ref. D. ch. 25; Franklin, 1st pres. ch. and so. 26; Hamiltonville, pres. ch. 40; inf. sch. 5; Newville, J. L. 10; Northern Liberties, Central pres. ch. Mrs H. N. 10; Philadelphia, J. Borland, 25; 1st pres. ch. GEORGE W. TOLAND, wh. cons. him an H. M. 100; A. Fullerton, 50; W. Purvis, 25; Clinton st. pres. ch. Mrs. F. 10; Indep. pres. ch. Mrs. Chambers, 25; Calvary do. cash, 50; 3d pres. ch. T. McK. 10; W. T. 5; Mrs. S. H. 10; Shirleysville, John Brewster, 100; St. Clair, Welch cong. ch. 20; West Chester, pres. ch. 100; 681 46

DELAWARE.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Tr. 140 00
Baltimore, Fem. mite soc. for *Elizabeth E. Clemm, Harriet Wyman, William S. Plumer, John G. Morris, Thomas Atkinson, Abigail Purviance, Letitia Backus, Julia M. Rodgely* and *Jane S. Purviance*, Ceylon, 20, each, 180 00

320 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. 336 79

VIRGINIA.

Cook's Creek and Harrisonburg, pres. ch. 40; Middlebury, coll. 11; 51 00
Legacies.—Washington, John Robinson, by J. Greenway, 100 00

151 00

GEORGIA.

Decatur, L. Willard, 7,50; Macon, a friend, 25; 32 50

SOUTH CAROLINA.

Charleston, Circular ch. Misses Jones, 40; Mrs. M. Smith, 30; Mrs. J. B. Legare, 20; Mrs. T. M. Bristoll, 20; Rev. Dr. Post, 20; R. Y. 10; H. A. DeT. 10;

Miss M. L. 10; T. D. R. 10; Mrs. J. D. M. 10; Mrs. H. V. 10; Mrs. P. 5; Mrs. Y. 5; Miss M. H. 5; H. L. P. 3; a friend, 3; do. 2; Miss H. 2; Miss B. 2; ded. disc. 1,08; 215 92

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. (of wh. fr. CALVIN B. CAMP, wh. cons. him an H. M. 100; Mrs. M. P. Ewing, wh. cons. MARTIN B. EWING an H. M. 100; THOMAS G. GAYLORD, wh. cons. him an H. M. 100; CHARLES GOODMAN, wh. cons. him an H. M. 100;) 1,000,58; m. c. 11,04; 1,011 62
College Hill, Fem. college, m. c. 3 30
Columbus, 2d pres. ch. s. s. miss. so. for Koning, S. Africa, 40 00
Delaware, 2d pres. ch. s. s. 25 35
Putnam, Pres. ch. 2 50
Springfield, 1st cong. ch. 50 00
Walnut Hills, Mrs. C. B. 9; Lane sem. ch. m. c. 23,85; 32 85-1,165 62
Berlin, Pres. ch. 3; Ellsworth, united pres. and cong. ch. 40; Hudson, Wes. Res. col. 1,53; Kinsman, pres. so. 27; m. c. 26; P. A. 10; H. L. 10; T. K. 10; J. C. 10; L. P. 10; J. A. for sup. of Mr. Andrews, Molokai, S. Isl. 10; c. f. 9; Ridgeville, W. B. T. 1; Rootstown, Gad Case, 20; Sandusky, J. P. M. 6; W. Williamsfield, S. T. 2; 195 53

1,361 15

INDIANA.

By G. L. Weed, Tr.
Crawfordville, Central ch. m. c. 73; Danville, pres. ch. m. c. 28,02; a widow, for China, 1; Indianapolis, 2d pres. ch. m. c. 13; Maggie, R. W. 65c.; m. box, 2; Madison, 2d pres. ch. s. s. for Micronesian m. 14; Central s. s. for do. 20; Marion, Rev. A. Hawks, 5; 156 67
Greencastle, s. s. for Nestorian m. 10; New Washington, Pisgah, pres. ch. m. c. 10; Spencerville, A. F. 2; 22 00

178 67

ILLINOIS.

By Rev. I. M. Weed.
Chicago, 1st pres. ch. 114: Mrs. H. Wright to cons. Rev. J. W. BAILEY of Galesburgh an H. M. 50; 3d pres. ch. to cons. Rev. E. G. MOORE an H. M. 73,32; Plymouth, cong. ch. 2; Elgin, cong. ch. 4,41; pres. ch. 6,59; Elk Grove, cong. ch. 5,60; Joliet, cong. ch. 16,42; Rockford, fem. sem. (of wh. to ed. a child in Gawar, 25:) 30; St. Charles, cong. ch. 40; s. s. 10; Wethersfield, G. A. M. 10; ded. disc. 2,53; 359 81
Alton, Pres. ch. 8,58; Augusta, pres. ch. m. c. 10; D. P. 5; Beardstown, cong. ch. m. c. 2,50; s. s. for schs. at Gaboon, 17,50; Belleville, pres. ch. 32; Greenville, cong. ch. 17; Jerseyville, 12; Lowell, Vermillion cong. ch. 12; Mendon, cong. ch. m. c. 39,20; A. K. 5; Mrs. G. 1,20; s. s. for ed. two girls in Madura, 24; ded. disc. 87c.; Mt. Sterling, pres. s. s. 15; Ottowa, 1st cong. ch. s. s. for ed. of hea. chil. at Gaboon m. 19,38; Payson, cong. ch. 12; Quincy, 1st cong. ch. 75; South Ottowa, pres. ch. m. c. 4,48; Twelve Mile Creek, cong. ch. m. c. 10,50; 321 47

681 28

MICHIGAN.

By J. S. Farrand.
Detroit, m. c. 88,67; Miss Wheaton's s. s. class, for Armenian m. 20; 1st pres. ch. 250,25; Rochester, E. W. P. 4; Romeo, cong. ch. 24; St. Clair, cong. ch. 57,50; Troy, M. G. 1; ded. disc. 2,08; 443 34

Adrian, 1st cong. ch. 80; California, m. c. 5,14; Rev. D. J. 1,86; Centreville, R. D. ch. 10; Jonesville, a friend, 4; m. c. 1; 102 00

545 34

Legacies.—Genesee co. Joseph S. Fenton, by Wm. Fenton, Ex'r, 100 00

645 34

WISCONSIN.

By Rev. I. M. Weed.
Beloit, a friend and wife, 5,25; Genesee, 1st cong. ch. 3,20; Janesville, indiv. 2,84; Madison, cong. ch. 10; Milwaukie, pres. ch. 58,12; 1st cong. ch. 56,61; Racine, pres. ch. 64,16; Troy, pres. ch. 11; cong. ch. 3,25; Waukesha, E. H. 25c.; Wauwatosa, cong. ch. 15,05; Whitewater, cong. ch. 10,90; ded. disc. 2; 238 63
Appleton, 1st cong. ch. 1,37; Barton, cong. ch. 3; Hazel Green, pres. ch. 10; 14 37

253 00

IOWA.

Denmark, s. s. for chil. in Micronesian m. 21; Mrs. H. K. E. 3; Yellow Springs, miss. asso. of Collegiate Ins. 10; 34 00

MISSOURI.

St. Charles, 2d pres. ch. 25 00

TENNESSEE.

Cleveland, Pres. ch. and so. 4,65; Rev. W. E. C. 2,35; Maryville, m. c. 27; 34 00

KENTUCKY.

Covington, I. N. Preston, 15 00

LOUISIANA.

New Orleans, A friend, 20 00

IN FOREIGN LANDS, &c.

Bennington, Choc. na. Miss M. Whitcomb, for ed. of a boy in Nestorian m. 50 00
Bristol, Eng. Friends, by Rev. C. G. Young, for Armenian m. 38 40
Good Land, Choc. na. 70 00
Hunterstown, C. E. Mrs. N. 5 00
Manchester, Eng. Josiah Colby and Mrs. Colby, 50 00
Mountain Fork, Choc. na. 40 12
St. Stephen, N. B. La. sew. cir. for Male sem. Nestorian m. 26,41; Mill Town, cong. ch. and so. m. c. 113: 139 41
St. Andrews, C. E. pres. ch. m. c. 20 80
St. Catharines, Ch. 50 30
Smyrna, Asia Minor, Miss Watson, 10 00

474 03

Donations received in February, 26,180 24
Legacies, 9,441 70

$36,621 94

☞ **TOTAL from August 1st to February 28th, $155,486 10**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, $897 32

DONATIONS IN CLOTHING, &c.

Essex, Vt. A box, fr. la. miss. asso. for Mr. Gleason, Seneca m. 17 37
New Haven, Ct. 100 Mr. Hoisington's Treatise on Hindoo Philosophy, fr. Prof. E. E. Salisbury.

THE

MISSIONARY HERALD.

VOL. L. MAY, 1854. No. 5.

American Board of Commissioners for Foreign Missions.

Gaboon.

ANNUAL REPORT.

Health.

Dr. FORD has been commissioned by the brethren of the Gaboon mission to draw up their annual report for 1853. He very naturally and properly refers, in the first instance, to the health of his associates. At the commencement of the year, he says, all were in as favorable circumstances in this respect as can be expected in such a climate. "The members of the mission were able to perform their duties, and were actively employed in their various departments of labor." And this state of things continued, with but little interruption, to the close of the year. Our brethren, therefore, regard themselves as under special obligations to "the Father of Mercies" for his goodness toward them; and they desire to praise him therefor.

Preaching Labors.

Our brethren have been able to occupy but two stations during the past year, Baraka and Ikâi, their missionary force having been insufficient to carry forward their operations at Nĕngĕnĕngĕ. At two other places, Nomba and Kaluamanga, the Word has been preached on the Sabbath. The number of worshipers at Baraka is about sixty, while at the two out-stations it is rather less. "At Ikâi it is not uncommon to see the entire population of the village at church on the Sabbath." The occasional services held in other places are attended by congregations which differ in size.

In regard to the interest which the people feel in the truth, as proclaimed from Sabbath to Sabbath, the report says: "Among the Mpongwes, meetings are usually attended by the head-men of the towns and by the pupils in the schools, with many young men who have formerly been connected with our schools. There is, however, a class of middle-aged men, who are either so absorbed in business, or so indolent, that they seldom visit the house of God. These do not suppose that their character is in danger, as the old men consider theirs to be; nor yet do they feel that attachment to us which is felt by the young men who have been taught by us. They are not drawn to the house of God by any love for the truth. The gospel has no attractions for them. The general course of their lives is so much opposed to the purity of the Christian system, and is so thoroughly condemned by it when faithfully preached, that it is not strange that they absent themselves from the house of God. We have often been told that the 'preaching is too hard,' and sometimes it is openly declared to be 'false.'"

Among the reasons given by our brethren for these more decided manifestations of hatred to the gospel, they mention the fact that the expectation of worldly advantage, invariably excited when a mission is planted in that part of the world, has not been realized, as also the fact that the novelty of having white men on the coast has passed away. Still the mission are able to bear the following testimony: "It is evident, however, that the truth is making progress, and that the devotees of superstition are not at peace with themselves. Those (many of them women) who seldom attend church, seem to be acquainted with the truth taught there, and they omit no opportunity for caviling. They call the gospel a

'lie,' and, like the Athenians, ridicule 'the resurrection of the dead.' They sometimes pretend to doubt the existence of God, 'because they have never seen him;' and by so doing they unthinkingly question the existence of the spiritual influences, of which they live in constant dread, and which it is their constant aim to propitiate. But the seed is daily sown, and we live in the hope that some of it falls on good ground, and will soon bring forth fruit."

Among the Bakĕlĕs, there have been wars and various disturbances, that have distracted the attention of the people, and scattered the inhabitants of the towns in which Messrs. Preston and Best labor. But these difficulties have not generally been of long continuance. The attendance at church has not been greatly diminished.

Schools.

The schools have been more promising than they were at the date of the last report. The one at Nomba, which was discontinued last year for want of a teacher, has been resumed by the printer. The school at Ikâi is in a more encouraging condition than it has been at any former period, the scholars making "fair progress" in their own language, as well as in the Mpongwe and English.

The day school at Baraka has not been as well attended as at some former periods; but the greater punctuality of teachers and scholars, (a rare virtue among Africans,) and an increasing desire on the part of the latter to learn, have greatly encouraged the mission. There has been more attention paid to arithmetic, geography and English composition, than formerly. The school has averaged about twenty-five boys.

One of the obstacles to success, in this department of labor, is set forth in the subjoined extract: "Our schools suffer from want of perseverance in the scholars, as well as authority and good faith on the part of parents and guardians. We are often disappointed in respect to some promising boy, who, having just arrived at a period in his progress when he can study with success, is led away by the hope of gain in trading, a propensity to which is quite strong in the African mind. The temptation to leave school, in the hope of becoming rich, has greatly increased within the last two or three years. The unprecedented influx of goods, and the consequent facility of obtaining credit, have been the means of injuring many, who, in other circumstances, might have been honest and useful men. This irregularity must, however, frequently occur, so long as many care nothing for the education of their children."

The girls' school at Baraka has consisted of about ten scholars. These are all boarders. They seem to be happy; and they improve in their studies, as well as in the knowledge of various household duties. But the uncertainty of their abode in the mission is a great misfortune to them, as well as a source of discouragement to Mrs. Walker, who labors most assiduously for their good. The Mpongue rule, that no pledge is to be kept in regard to a woman, holds the brethren in constant doubt as to the designs of parents and husbands.

Those interested in this mission will be pleased to learn that Sabbath schools have been maintained in connection with all the day schools. The children are taught the catechism in their own languages; and they learn passages of Scripture, which are explained by the teachers in Mpongwe or Bakĕlĕ. The native members of the church take part in the instruction of the children.

Friendly Relations with others.

The intercourse of the mission with the natives and with the government has been most friendly throughout the year. Though there have been contentions, and open wars among the Bakĕlĕ tribes, there has been no injury done to the stations. The village near which the Ikâi station is situated, has been frequently barricaded within, and besieged without; but no violence has been offered to the premises of Mr. Preston, which are just outside of the town. The kindness of the government officers has been unremitted; not only extending protection to our brethren against trespasses of every kind, but even consulting their comfort and supplying their wants.

The following extract from the report will be read with peculiar satisfaction: "The mission was visited in October by Commodore Mayo, of the American squadron on this coast. It is no less a pleasure than a duty to acknowledge the kind offers of assistance which he made us, as well as the countenance and support he gave us in his intercourse with the natives. We shall ever remember with gratitude the interest expressed by himself and his officers in the objects of our mission, as well as in our personal welfare."

Sidon.

ANNUAL REPORT.

MR. THOMSON, the only missionary at Sidon since Dr. Van Dyck came to the United States, has drawn up an interesting report of his labors during the year 1853, and in it he shows very clearly that spiritual religion is making decided progress in that part of Syria, as will appear from the following extracts. In a future communication, he will speak of Hasbeiya and its prospects.

Sabbath Services.—Discussions.

Mr. Thomson first describes the efforts which are made to proclaim the gospel of Christ.

In Sidon the public preaching of the gospel has been kept up regularly through the year. Except when prevented by illness, I have spent a part of each week in the city during the summer months, and when thus prevented from coming from the mountains, my place has been supplied by Abu Bshorah and Bishop Elias; so that our chapel has not been closed for a single Sabbath during the year. The attendance has not varied much from that of the preceding year. Several of our decided Protestants have been obliged to seek a support for their families in other places, in consequence of having left their former churches; but they carry their faith and zeal wherever they go, and make very successful laborers amongst their countrymen. The general cause is thereby the gainer, as it was in the days of Stephen; and although we do not see them in our assemblies, others have taken their places. Our congregations are now fuller than they ever were before; and there is also a greater number of occasional hearers than formerly. The attention paid to the preached gospel has been marked and solemn; and there is reason to believe that the word of God has not been dispensed in vain.

There has been a manifest advance in religious knowledge, not only in those who regularly attend our meetings, but also in a far greater number of their friends and associates, with whom they are constantly discussing the great themes of the Bible. Indeed, this kind of missionary zeal is one of the most striking and cheering characteristics of the work in Sidon. No other topic, not even the all-absorbing question of war, can crowd out the subject of religion. Nor are these discussions, in their evening gatherings and elsewhere, without important results. A large number of people who have not yet advanced so far in faith and courage as to attend our chapel, have become much enlightened as to our fundamental doctrines, and have openly renounced the leading errors of their churches. They have also learned to assert and steadfastly maintain their right to read the word of God, with other good books from our press. This is an important victory over the priesthood. There has been a wonderful waking up of the dormant mind around us, and a general movement towards evangelical sentiments. Picture and saint worship, feasts and fasts, confession and absolution, pilgrimages, masses for the dead, &c. &c. are all at a discount, which is very alarming to their patrons. Purgatory, transubstantiation, with kindred errors, have been abandoned by large numbers; and the power of the priesthood for evil, has been greatly reduced. In all these respects there has been a rapid and wide-spread advance during the past year.

Nor has this been confined to Sidon. A number of persons, more or less enlightened, have carried these new doctrines over all the mountains above us. Several of our friends have been engaged during the summer in purchasing from the mountaineers silk, cotton, tobacco, and other things for merchants in Sidon; and they have kindled up religious discussion and inquiry wherever they have gone. Some of their employers, urged by the complaints of the priests, ordered their agents to refrain from religious discussions with the people, declaring that they sent them to trade, and not to preach. But they replied that they would resign their commissions rather than hold their peace, and some of them were actually dismissed on this account.

Study of the Bible.

The subjoined paragraph will be read with peculiar satisfaction by the lovers of sound doctrine.

Besides the regular Sabbath services, we have a meeting two evenings in the week for the study of the Scriptures. This was commenced before the close of last year, but the number who attend has largely increased; and the interest manifested in the study has constantly deepened every successive week. There are now between thirty and forty who attend this class. We have gone regularly through the gospel history of our Savior and the Acts of the Apostles, and are now finishing the Epistle to the Romans. It is somewhat remarkable that the whole class has found the study of Romans far more interesting than any other portion of the New Testament. The powerful arguments of Paul, when clearly opened up to their comprehension, have seemed to fall upon their minds with the charm of entire novelty. And having clearly understood and embraced the great fundamentals of Christian faith, there is good reason to hope that they will never abandon them to return again to the beggarly elements of this world. No part of my labor has been so pleasant as the conducting of this class. Neither rain nor mud can keep them away; nor has the alarm and excitement of war diminished their zeal in the study of this noble Epistle. And what they learn in the

class, they disperse far and wide by constant discussion with their associates, wherever they go.

The monthly concert, Mr. Thomson says, has also been exceedingly well attended; and many have been present, who do not go to the chapel on the Sabbath. "Indeed, the people seem very eager to hear of the spread of the gospel over the world; and the wish has been expressed, again and again, that there could be more than one first Monday in every month."

The Leaven working.

Another extract will introduce us to a different species of instrumentality.

This account would be quite imperfect, did I fail to notice more particularly the nightly assemblies of the Sidonians in their houses. There are certain centres where these re-unions are held every night, when there is no appointed meeting at the chapel; and there they read the Bible, or other good books, and discuss religious subjects until a late hour. Many who do not attend our public meetings, unite heartily in these private assemblies, and before they are aware of it their opinions are entirely changed. In these discussions, the victory is always with the Protestants. This is so notorious that the clergy have made the most strenuous efforts to break them up, but without success. The females and young people are reached far better in these family parties than in any other way; and this gives great additional importance to them. We ourselves freely mingle in them; nor does our presence create any embarrassment, or chill the warmth and freedom of discussion. Efforts have been made to get up opposition meetings, to play cards or read the Arabian Nights Entertainments, and even more objectionable books; but, though favored by the clergy, they have entirely failed. One of the Latin priests lately complained bitterly against these family re-unions, declaring that the foreign missionaries did not effect half so much mischief by their preaching, as the people themselves did by their discussions. Poor man! As his complaint had but little effect, he has lately tried another scheme. Having procured a quantity of gaudy pictures of saints, he bribed some boys to bring him all the copies of the Scriptures and of Protestant books which they could get hold of, and exchange them for these holy pictures. The books were generally stolen, but this made no difference. The priest gave the reward, took the books, and burnt them. But if he expected to advance his cause by this operation, he has been sadly mistaken. The day has already gone by when such things can succeed in Sidon. This burning of the Scriptures produced a great excitement. Even Moslems have upbraided the Catholics for such outrageous conduct, and in the end they were heartily ashamed of it. The priest denied the whole affair, as far as he could, but at the same time sent a request that we would no longer allow boys to get books, as they brought them to him, and bothered him very much! We had never given books to these naughty boys, and they must have procured them by some unfair means.

Schools.

Mr. Thomson describes the educational efforts which are made at Sidon, in the following language.

During the last half of the year our school in Sidon has been quite full, notwithstanding the constant opposition of the priesthood; and the teacher, a zealous Protestant, has been careful to instruct the pupils in the doctrines of the Bible. A considerable proportion of the scholars belong to families who attend our chapel; and for their benefit it is quite necessary to sustain the school. But besides these, others from nearly all the sects in the city attend; and we hear of the good effects of the school in many ways. A grammar school has also been taught a part of the year by a young man who is totally blind, but who is nevertheless the best Arabic scholar in the city. When we came here, he and his brothers, all superior to their townsmen in education, were entirely skeptical on the subject of religion. At the same time, for official and family reasons, they opposed the gospel, and zealously upheld the Catholic cause in the city. During the year, this teacher, with some of his brothers, has abandoned his infidel notions, and ceased to cavil at the doctrines of the gospel. He became extremely anxious to open a kind of high school, that he might have an opportunity, while teaching Arabic literature, to instruct his pupils in the word of God. He commenced such a school, but owing to the violent opposition aroused by its religious element it did not succeed; and the attempt in this form has been suspended. He still teaches Arabic literature to a few choice pupils, and is one of our most zealous students of the Bible. Indeed, he has set about committing the whole

Bible to memory, which he is to accomplish simply by hearing others read it. He dislikes the present translation so much, however, that he is determined to wait until our new one is printed. As he has an extraordinary facility in committing to memory, this achievement is not an impossibility.

It has seemed very desirable to open schools at Tyre, Acre, and other places; but it has been found impossible to do so, mainly for want of suitable teachers. The call for religious schools from a number of other places, Mr. Thomson says, is becoming very urgent.

Encouragement in other Villages.

The report concludes with an interesting notice of the progress made by the gospel in other places, falling more particularly under the supervision of Mr. Thomson.

In our report for last year, several villages were mentioned in which more or less inquiry on the subject of religion had been awakened. This spirit of inquiry has not become extinct in any of these places; and it is believed that good has been effected in every one of them. The same thing has also appeared in many other places before unknown to us. In June, somewhat celebrated as the residence and last resting place of Lady Hester Stanhope, there has been a regular advance in knowledge and interest in the gospel during the year. Within the last few months a fresh impulse has been given to the cause. One of our most zealous Protestants sought and obtained business in the village; and he now resides there mainly for the purpose of advancing the good cause. His house is constantly frequented by these inquirers. They have regular meetings every evening for the study of the Scriptures; and we do not doubt that there is yet to be gathered a Christian community there. We have visited it as much as our other labors would permit; and so also have Abu Bsharah, Bishop Elias, my son William and others of our zealous Protestants. Recently we have been making arrangements to open a place for regular public worship there, and also to prepare such accommodations for those who go there, as will relieve our friends from the burden of entertaining us. As this is a large village, and the people are more intelligent than their neighbors, this movement is likely to spread to several other places over which they have much influence.

A decided advance towards evangelical religion has lately been made in Birteh, a village directly east of Sidon, on the mountains. A number of families have combined together, and declared themselves Protestants. They are guided, and mainly influenced, by an elder brother of our zealous friend at June. May the Lord confirm this good work, and establish his own cause at Birteh! Like June, it is an important centre for many other villages.

Tyre has been visited several times during the year; and each time the field appears more promising, and the call for labor more urgent. Such a place ought to have a competent laborer permanently. There would be a good congregation to preach to at once, and a wide door open for the spread of the gospel on the mountains above Tyre. We are looking over our whole mission to find a good pious teacher, who shall be able to conduct religious worship on the Sabbath, when none of us can be there. But, alas! we find no such man, either for Tyre or any other place. Want of suitable native laborers is the great defect of our mission, so far as the machinery of missions is concerned. The demands for such workmen are increasing rapidly all around us. In Kanah, (given by Joshua to the tribe of Asher,) there has been a considerable religious movement amongst the most respectable part of the people. About twenty men combined to extricate themselves from the yoke of the priesthood, and organize themselves into a Protestant community. But as they were alone, without a teacher or aid of any kind, the attempt for the time being has failed. As with all similar efforts, however, it is only a suspension; and as soon as the missionary work is properly commenced in Tyre, we shall hear again from this company at Kanah. The same is true of Alma, a village higher up in the mountains, where an important individual has become a Protestant, and has sustained himself against all opposition, although he is entirely isolated, and has never yet seen an American missionary. He was led to embrace evangelical sentiments by the perusal of a single book from our press, which was sent to him by a friend. He is the head of a large family, all of whom, we understand, are ready to follow him in his religious course.

Several visits have been made to Acre and its vicinity during the year; but they have been far less frequent than the importance of the place demands. There are a number of decided Protestants in Acre and Khaifeh, who meet for worship

at the house of a young man of great promise, with whom we were formerly on intimate terms at Beirût. He is particularly urgent to have a missionary sent to Acre; and as we have no adequately prepared native preacher to station there, I should rejoice to see that region occupied by one of our own number, if there was one to spare who could endure the climate safely.

The foregoing extracts will show that Christians have much reason to take a hopeful view of the missionary cause in Syria. Great changes have been effected by the God of missions within the last few years, and still greater changes may be anticipated.

Abeih.

ANNUAL REPORT.

MESSRS. CALHOUN and BIRD, in forwarding their annual report, speak hopefully of their prospects. The health of the former is better than it has been for several years; and in other respects they take a cheerful view of their work. "We retain the conviction," they say, "that there is a people to be gathered into the garner of the Lord from the various tribes of Lebanon; and we cherish the hope that this station, with its seminary, is to have some agency in accomplishing this great object."

Preaching—The Church.

In describing their efforts to make known the gospel of Christ, our brethren write as follows: "Our chapel, as usual, has been kept open during the year. The average attendance has been full fifty, while in the summer months eighty or ninety were often present. The congregation, composed to a considerable degree of persons connected with our seminaries, gives an intelligent attention to the Word, which is very encouraging to the preacher. The Wednesday evening meeting has been attended chiefly by members of the church and students of the seminary. During a considerable portion of the summer and autumn, we have had regular preaching in English to a congregation varying from fifty to seventy, many of them natives, who are more or less acquainted with our tongue."

Of the church committed to their spiritual supervision they say: "Our church members have in general walked together in harmony, none of them having been subjected to discipline, and none having been taken away by death. During the year two have joined their number, one of them the wife of a church member, and the other the teacher of a school in the higher regions of the mountain."

The report gives a brief account of this teacher, which will doubtless be read with great interest. It is as follows:

He was formerly a deacon in the church in which his father had been the priest; and of course he had aided in conducting the public religious services. About nine years since, in the war which was raging between the Druzes and the Maronites, he was out on a hostile expedition. They attacked and plundered a large village. In one of the houses the teacher saw a Bible. This he seized as lawful booty, wrapped it carefully in his girdle, and carried it to his home. Soon he began to read it; and the more he read, the more he wondered. He became intensely interested. He read on; and, with this as his sole teacher, he became convinced that the system in which he had been educated, and which he had supposed was Christianity, was not in accordance with the word of God. He subsequently sought an acquaintance with the missionaries, and went on increasing in strength. Being a man of decided character, he could no longer conceal his opinions. A few of his relatives adopted the new views. Persecution followed. He was excommunicated; and his neighbors were forbidden to hold any intercourse with him. He was subjected to personal insults; his house was assaulted; his property destroyed; his just dues denied him; yet he remained firm. Last summer, after a long trial, he was admitted to the church. His wife is with him in heart, and is asking for the same privilege. Others of his relatives are decided Protestants. On a recent visit to his village, we baptized his youngest child. By his judicious course, at once decided and conciliatory, he has lived down the first persecution. His school is well attended, mostly by Druze pupils; though more recently several of his former co-religionists have ventured to commit their children to his instruction. He has lately opened an evening school for persons of larger growth, and this is increasing the sphere of his influence. His whole heart seems engrossed with the subject of religion. His views are clear, and we regard him as a promising agent for good.

Free Schools.

Passing to the educational department of their labors, Messrs. Calhoun and Bird say:

We have repeatedly spoken of the increasing demand for schools, especially

among the Druzes. We see no diminution but rather an increase of earnestness on this subject. Had we the requisite funds, we could at once open several new schools, with encouraging prospects of success. We see no evidence that this demand for schools is based upon merely political considerations, as was the case several years since. We think there is a more just appreciation of the benefits of education than formerly. At the same time we cannot say that religious considerations have any considerable influence in the movement. It should be regarded, no doubt, as from the gracious providence of God, awakening intellect, exciting inquiry, and thus opening the way for something better.

These louder calls for aid in the education of the young we desire to meet on a larger scale. We have on the mountain at present six schools. We should be glad to add two or three to their number the coming year. It must not be forgotten that a large amount of religious instruction is given in all our schools; and this will be increased in proportion as we are able to furnish well-trained teachers from our seminary. All the books used are from our press, and of course are decidedly religious in their character.

We ought to add, that as far at least as the Druzes are concerned, we have in our schools the most promising means of bringing the truth to bear on that sect. To this hour but little impression has been made on the adult portion of that community. But we may educate their children religiously; and thus our schools can become in reality a direct means of securing the end we have in view.

The Seminary.

The condition of the seminary at Abeih is set forth in the following extract.

The number of pupils reported last year was twenty-four. This year we report but eighteen, the decrease having been occasioned in part by greater strictness in reference to admission. It is our aim to train efficient agents for the missionary work; and we look forward to the time, when all who are taught by us, will be, in one way or another, such agents. As yet this has not been the result. We have had a considerable number in our seminary, from time to time, who, though really and substantially benefited by what they learn, do not give promise of making their influence felt to much extent for good. Had we received only such as value learning for the augmented power it gives them to be useful, or whose talents were of a superior order, we should, as we have remarked in previous reports, have had no seminary. We educate a considerable number, and among them we find a few of decided promise. The native pastor at Hasbeiya, and the teachers in the seminary, were educated by the mission. Of the class of six which graduated this autumn, three are already engaged in teaching; and two others will soon be thus employed. All are decidedly Protestant in their views; and in regard to some of them we hope that they are truly disciples of Christ. They are yet young, and their character is by no means fully developed. More years and experience will, we believe, show that our labors in their behalf have not been in vain, nor our hopes without foundation.

We have had our usual examinations in the spring and autumn. The course of study has been the same as in previous years, except that we have been able to give a more thorough course of instruction in natural philosophy than at any former period. A new world has thus emphatically been opened to our pupils, into which they have entered with a zeal and a comprehension which would be creditable to the students of an American college. The influence of this science upon the minds of the youth has been, we think, decidedly favorable to the cause of scriptural truth. The God of nature and the God of the Bible they have felt to be one.

But our great aim has been to have them well grounded in the Scriptures. And here also we pursue a systematic course. The first school hour of each day is devoted to the Bible. Beginning at Genesis, our plan is to complete the whole in four years. We look carefully at chronology, biography and history; assign, as far as possible, their proper times and places to the Prophets, endeavor to ascertain the meaning of the Jewish ritual, and show how this and the prophecies all point to the great Deliverer. We pursue an equally thorough course with the New Testament. In a word, we aim to give as complete and systematic a knowledge of the sacred volume, as a whole and in its parts, as we are able. Nor in this department do we feel that we have labored in vain. Apart even from the direct religious influence of this course, we are decidedly of opinion that more, vastly more, has been done in this way to awaken intellect, and foster a

spirit of inquiry, and give expansion and vigor to the mind, than by all our other studies combined. In this close attention to the Bible we find too the surest means of eradicating from the minds of our pupils their manifold superstitious opinions, and of awakening within them the conviction that ecclesiastical authority, in which they have been taught to repose an unlimited confidence, is a baseless fabric.

Aleppo.

ANNUAL REPORT.

Mr. and Mrs. Eddy were obliged to leave Aleppo for Mount Lebanon in September last, for the benefit of their health; they have not yet returned to their station. Mr. and Mrs. Benton have been associated with Mr. and Mrs. Ford during the winter; but it is expected that their home in future will be B'hamdûn. The health of Mr. and Mrs. Ford has been uniformly good.

Labors of the year.

The following paragraphs will convey to the reader a general idea of the labor performed at Aleppo.

The little evangelical church, organized last year, has received no accession to its numbers this year. On the contrary, it has been diminished by the excision of an unworthy member, who, after having run well for a long time, under domestic and pecuniary trials developed a disposition so selfish and worldly, with such a readiness to betray his religion for the sake of his daily bread, that there was no alternative but that of excommunication. With this exception, the state of the native church has been exceedingly pleasant. All its members have made steady progress in knowledge and in grace, while brotherly love has continued and increased. All give daily evidence that they are living branches of the true Vine, and are active in making known to all around the unsearchable riches of Christ. There is a prospect of speedy additions to the church, as six persons are now candidates for admission, most of whom give hopeful evidence of true conversion.

The number present at our Arabic preaching and at the Bible class has not increased from last year; but we notice larger numbers present at the weekly meetings and the monthly concert. Among the regular attendants at the chapel, there is a greater proportion of Arabs; but there are comparatively fewer Armenians than formerly. This is hopeful in one aspect, and not discouraging in the other; since it could hardly be expected that the Armenians would long attend on instructions which they could not understand. There is every reason to believe that a preaching service in Turkish or Armenian would draw together a goodly number of the latter class.

As in former years, little has been done for education, not because there is no need of such efforts, but because Providence has not opened the way. The state of education in Aleppo is deplorable. Though the largest, wealthiest, and most intelligent community of nominal Christians in Syria, it has not a common school that deserves the name; and there is scarcely a person to be found competent to teach, correctly and grammatically, his native tongue. Nor is there much disposition on the part of the people to remedy these evils. They have little desire to see their sons acquiring useful knowledge, and care only to have them read and write well enough to qualify them for shop-keeping. This dark picture is somewhat relieved by the manifestation of a growing interest in the instruction of females. Taking advantage of this, we have opened a small school for girls, taught by one who was formerly a pupil in our families.

The book magazine has continued to be a useful auxiliary in the diffusion of light, not only by means of the books sold, but also through personal intercourse and conversations held there by our native helper with the numerous persons who resort thither.

The Prospect.

A better idea of what has been actually accomplished at this station, may be gained from the subjoined statements.

With respect to the spread of evangelical truth among the people, we have been permitted to see a marked change during the year, and especially during the latter half of it. While it is doubtless true that the great majority are as yet unaffected to any considerable degree by the doctrines of the gospel, there is still an increasing number who are intellectually convinced of the truth, and see the folly of their vain and ungodly superstitions; and what is far more important, there is a greater readiness than we have ever before seen to hear sound, evangelical and practical instruction. That stupid insensibility to the

momentous interests of eternity, which we have long mourned over, seems to be gradually giving way to such feelings as prompt the interesting inquiry, "What shall I do to be saved?" In our visits with the people, we are no longer left to choose between cold formalities on the one hand, and religious controversy on the other; but we can speak plainly and directly to the hearts and consciences of most whom we meet. There is seldom any disposition for angry disputes, even on the part of those who are accounted the champions of the Catholic faith. Even among the females there are a few who are interested, and also anxious for the salvation of their souls. Some recent developments among the clergy have tended greatly to diminish their authority over the people; and it is no longer in their power to oppose violently the progress of the truth. They are constrained to have recourse to the arts of flattery and persuasion, and to employ worldly enticements, to retain their disciples; and if they in some cases succeed in persuading those of evangelical opinions to play the hypocrite by remaining within the old enclosure, these persons are often instrumental in secretly spreading the truth in circles where it would not otherwise gain access. When we compare the state of the public mind and of individual feeling with what we have known in former years, we cannot avoid the conviction that a great impression has been made upon the strongholds of error, and that the Lord is coming near to many among this people for their salvation. We feel also that we can now work to advantage, having a hold upon the consciences of men; and we appeal anew to our brethren and the church of Christ to aid us by their prayers and active sympathies.

Aintab.

DR. PRATT'S JOURNAL AT MARASH.

It is already known to the readers of the Herald that Dr. Pratt has made a visit to Marash, for the purpose of performing missionary labor in that place. Before his departure from Aintab, it was thought desirable that Mrs. Pratt should accompany him; but as it was doubtful whether suitable accommodations could be obtained, he concluded to proceed alone, in the hope that she might join him at an early day. The perils of her journey, at a later date, have been described in a previous number of the Herald.

Having spent nearly two months at Marash, and having returned in safety to Aintab with his wife, Dr. Pratt has sent copious extracts from the journal which he kept during his absence. These will give a better idea of the work which the Lord has been pleased to begin in that important place, than any general description can afford.

Commencement of Labors.

Dr. Pratt left Aintab on the 16th of November, and reached his destination on the 17th, after sundown.

November 18. In the evening I had a visit from about ten individuals, two of whom I afterwards found had been Protestants, but had turned back. I was led, without knowing this fact, to speak of the sin of acting contrary to knowledge. One of these men returned to us before I left; and the other was compelled to leave the old church, though he did not come to ours.

20. (Sunday.) We have had three services. The one at eight o'clock in the morning was most fully attended. Twenty-three men and eight boys in the Sabbath school, besides three or four women, were present.

25. To-day our good brethren have been much stirred up by the efforts of their adversaries to procure the baptism of the child of a Protestant who is absent. His wife, not being firm in the faith, had almost yielded to their entreaties; and one of our men was sent to strengthen her. They were wishing to send a man to take the child to the old church and have it baptized. We did not know how the case would turn out; but just then the father came, unexpectedly, and settled the question to our satisfaction.

This people have a constant struggle to maintain on this subject. Baptism and the anointing with holy oil, which is a part of the ceremony, are, in the old church, essential to salvation; and relatives and neighbors use every endeavor in their power to induce Protestants to yield on this point. And when a church is established, and some are excluded, another struggle comes; and we must not wonder if some, educated as this people are, fail under this trial. But we give thanks that they are so few.

27. (Sunday.) Our largest number today has been twenty-nine; but at each service some new face appeared. And if a man comes but once, he is pretty sure to hear some word which recurs to his mind again; and perhaps after many days it brings forth fruit.

Mrs. Pratt's Arrival.

For a full account of Mrs. Pratt's journey to Marash, the reader is referred to the letter of Mr. Schneider, published in the March Herald.

30. To-day I was building a new but rough room for my better accommodation, when I was agreeably surprised by my wife's appearing, in company with a much esteemed native brother. I had more cause for thankfulness than I knew, till I heard her account of the fearful scene through which she had passed, and how the Lord had delivered her out of the hand of violence. What renewed obligations are we under to devote these lives to his service!

December 1. We are quietly settled in our board palace, ten feet by twelve. An old woman, a Protestant of great zeal, insists that she will bring us milk every day. "Had she not served the old church these many years, and never got any good to her soul?" "Now was it a great thing to do something for those who brought the gospel to her?" She told us she had feared God all her life, and been very faithful to the rites of her church; but she never could find peace, till she found it in the pure gospel of Christ.

On the following Sabbath, Dr. Pratt had forty-five different hearers.

Priests—Toil.

I have been called to-day to see a sick priest. His case is not hopeful, as to any expectation of his recovery; but I talked with him freely on spiritual and personal religion, and the blessed privilege of going directly to Christ, rather than to saints and creatures. He did not interpose a word of objection. I was afterwards called to two other priests, and had similar conversations. There were present from five to ten persons at each place, who thus heard the truth, with a confession of it from their own teachers. I find, however, one difficulty in talking with many of the people. They have a vague superstitious religionism, which trusts alike to saints, and Mary, and Christ; and when you speak of the Savior, they astonish you by expressions of the most perfect trust and deep Christian feeling; while we must often think that all is heartless and vain. Sometimes, however, they profess that they do not know, and show by their manner that they do not care.

8. I have been left, contrary to my expectations, without help nearly two weeks, and find that I suffer from holding six services a week. But what can I do? After service this evening, I felt unable to do more; but soon I had a call from some half dozen persons to discuss a question about baptism, and I could not refuse them. So it is. A missionary is placed where there seems to be no way but to over-work; and then the churches wonder that he breaks down. If they would only man every post, they would not see their men thus cut down so often.

The Pasha—Head-man.

What Dr. Pratt says of the head-man of the Protestants at Marash, should be read with special attention. Hereafter he may become a highly useful fellow laborer.

14. I went to-day to visit the Pasha, with one of our brethren. He received us kindly, and told me to stay in quiet, as long as I pleased. He knows the difference between us and the old church, and has more than once openly rebuked the latter in full council. What a change! About three years ago, Dr. Smith was compelled to leave; and one year and a half ago Mr. Schneider was almost driven away by the Pasha, from the fear that his presence would create a disturbance.

I have had a talk to-day with Hohannes, the head-man of the community. He seems to be a person of excellent spirit. He was a Protestant for a time, and went back. He had always intended to be a Vartabed, and had studied for that purpose old Armenian, with which he is very familiar. He had become a deacon; and they used every means to lead him to the Cathalicos, but he resisted. God sent a sickness on him, from which he came forth a Protestant; and now his chief desire is to preach the gospel. He says God was very merciful to him in keeping him from becoming a Vartabed.

A Marriage.

15. To-day a new thing has happened in Marash. The vows of marriage have been pronounced in an intelligible tongue. Of course this was in our congregation; but the persons married were attached to the old church. From some canonical objection to their union, the priest demanded three hundred piastres, many times the usual fee, and they applied to me. We had several new hearers at the service; and all seemed to listen gladly, as I most joyously delivered my message (after the marriage ceremony) from the 4th chapter of Romans. After service, my helper and many others went to the house of the

bridegroom for religious conversation and prayer.

17. The marriage ceremony has proved to be of great advantage. Every one inquires how it was done. The bridegroom declares to all the conduct of the priest, and most condemn him, and say that the bridegroom did right. "Quiet," "letting the subject alone," are what the priests wish; but now there is a matter which the people will talk about. Among other benefits, the friends of the parties, who have been bitter persecutors, now suffer our brethren to rest in peace.

The War—Female Labor.

The extracts which follow, will indicate one of the ways in which God will bring good out of the present commotions in the Orient.

19. I have heard to-day of a new argument of the priests. They say, "The Russians are our friends. The Protestants are English, but the Russians will come and destroy them all." Thus they strive to hinder us. But, on the other hand, it is well known to the Turks that the Armenians are expecting much from Russia, while the Protestants are on their side; and so the device will recoil on the heads of its authors.

29. A new firman having arrived for our brethren, it was taken to the Pasha to-day, and he professed himself ready to do anything under it which they wished. This is very opportune; for now our friends have a good prospect of being placed on a firm and very eligible basis, having almost all that they can desire.

31. I went to-day with Mrs. Pratt to the last of seventeen families, which she has visited since her arrival. They have received her kindly, and listened to her reading and remarks. Though she is not able to say much, that little evidently has an effect; for the number of female hearers has increased. Two or three have been incited to learn to read; and they have a chance to learn from her, as they cannot from any other. The women do not know how to deal with one another, or to influence one another. This makes the presence of a missionary's wife of so much importance.

The New Year—Departure.

The closing paragraphs of Dr. Pratt's journal are as follows:

January 1, 1854. Our year has begun with the largest audience we have yet seen, numbering in all sixty-six, of whom fifteen were married women.

2. Our school is daily increasing, having now twenty-five in all. We have had a visit from our chief men, who urge us most earnestly to stay longer; but we feel compelled to say that we cannot; and we are consequently ready to leave on the morrow. We have had a monthly concert with forty-one attendants, as our last service among them. At our first service, nineteen were present. Seven weeks only have elapsed, and we have seen the work prospering in our hands. It is hard for us to part.

3. When we parted with some who followed us out of the city, their last cry was, "Do not forget to send us a missionary;" and I went on my way musing sadly in my heart, for I did not know who would go. I will take up the cry, and send it over the waters to you. I cannot send them a missionary. Cannot you?

LETTER FROM DR. PRATT, JANUARY 16, 1854.

Reasons for occupying Marash.

After Dr. Pratt's return to Aintab, he wrote the following letter in regard to the occupancy of Marash as a regular station of the Board.

I desire to express my gratitude for the privilege of going to Marash. If I should not be permitted to do any thing more, I should forever rejoice in this. There are a few faithful souls there, whom we hope in the course of two months to form into a church; and there are at least one hundred convinced of the truth of Protestantism. There is great inquiry after the truth, with almost no let or hinderance. Many are asking for Testaments; and all things are ready for a good work. They talk in the house and by the way of our views. They come with texts of Scripture to be explained; and they search to see if these things are so. They want a leader; and he should be a missionary. If one can go there to remain, it seems to me that a work to gladden the hearts of Christians would ensue. I had heard Mr. Schneider speak of his hope that a great work would go on there, if adequate instrumentality could be used. During the first three weeks, it did not so appear to me; but the last four most fully bear out his opinion. The prospect seems a very encouraging one. Shall the place be left without a laborer?

And here I suppose your great question will be, "Is it a sufficiently healthy place for a station?" I have only to say that this subject was before my mind during

my visit. I suppose that much will depend on my statement; and I feel the responsibility of making it; but after all I feel compelled to advise and to urge the occupancy of the place. Against this, on the score of health, are mainly three objections. 1. Marash is supplied with water from fountains half an hour distant, the water running covered or uncovered to the houses. I think the free use of this water by strangers may tend to induce diarrhea, at least in one constitutionally predisposed to it. This I consider the strongest objection; and I have stated it in the strongest form; for so far as I can judge from the formation and soil, I should regard the Aintab waters as far the worst. 2. In consequence of the waters, and the cultivated plain stretching out at the foot of the mountain, there is at some seasons dampness, (and so there is everywhere here,) with more or less intermittent. 3. As Marash lies on the south side of a mountain, it is said to be hot in summer, and I suppose it is; and, the streets being filthy, it may give rise to more or less disease. This is the worst side of the picture. I found no prevalent diseases at Marash, which are not here. The danger from dampness and malaria, I think, may very well be obviated by living on one of the high hills. Places for building may be found. It cannot be hotter than Aleppo, nor so unhealthy as some other places.

I conceive, on the whole, that no reason appears why, on account of the climate or unhealthiness, it should not be immediately occupied. Surely, a more promising field cannot be found. Why should not some one enter and take the place of a harvestman. And now, if it should be said to me, "You must go," I should have but two objections to make, one personal, growing out of my constitutional tendencies; the other that Aintab from this day forth must not, in our opinion, be left without three Turkish-speaking missionaries. These aside, I should rejoice to cast in my lot there, and labor for the Lord.

Messrs. Schneider and Nutting have added their testimony to Dr. Pratt's, on the importance of making Marash a missionary station. It is as follows: "We are acquainted with the promising nature of the field which Marash presents; the one from personal observation, and the other from reliable reports. We both agree with Dr Pratt in the opinion that it should be occupied at once by a missionary or missionaries. The only source of doubt to us has been from its supposed unhealthiness. But as Dr. Pratt gives his opinion, as a medical man, that its climate is no objection, we feel that there can be no more question on that point. In Marash itself there may be ten thousand Armenians, and in the vicinity, including Zeitoon, with its large Armenian population, there must be as many more, making in all twenty thousand. Is this not then a centre of influence? That influence, in fact, is destined to be felt in the whole diocese of Sis, in whose vicinity it lies. And in view of the very encouraging progress which the work has already made, is there not a loud call to go and occupy it? To us it seems to be a very serious one; and we would, therefore, earnestly join in the proposition to have missionaries located there with the least possible delay."

Constantinople.

LETTER FROM MR. DWIGHT, FEBRUARY 23, 1854.

MR. DWIGHT has recently visited Nicomedia and Baghchejùk; and the present communication describes very briefly what he saw and heard during his absence. It will be remembered that Mr. Van Lennep went to both places in August last, as did Mr. Dwight some two months later; and that a full account of these excursions was published in the February Herald.

Nicomedia—Baghchejùk.

I spent the Sabbath, February 15, in Nicomedia, the pastor being absent at Aintab. The rain was almost literally "pouring down" the whole day; and yet at the morning service there were at least seventy people, twenty-five of whom were females. On Monday evening we had another public meeting in the chapel, for the purpose of praying for the whole world; as this meeting had been omitted in its regular time, because of the absence of the pastor.

On Tuesday morning I went to Baghchejùk. First I crossed the Gulf of Nicomedia in a row-boat; and then I mounted a miserably small and poor horse, with nothing under me but a pack-saddle, such as is used for carrying loads, and a rope halter for a bridle; and I rode about three miles on a constantly ascending road, when I reached my destination.

How changed is the whole aspect of the place from what it was a short time since! Not a breath of opposition is heard! A coffee-shop, kept by an Armenian in a most public place, is constantly frequented by the Protestants, and has become an important centre for

the public preaching of the gospel. The Armenians listen there daily to the reading of God's word, and ask questions about its meaning; and if any one attempts to interrupt them in any way, the owner of the shop, although an Armenian, immediately orders him out.

Recently fourteen men, all of them heads of families, have made application to the Pasha to be set off as a distinct Protestant community; and this will immediately be effected. When I was there, seven of the fourteen were absent from the place on business; and yet at an evening meeting twenty-seven persons were present, five of whom were females; and they were most attentive listeners. Our brethren assure me that nearly or quite half of the Armenians of the place are persuaded, in their own minds, that Protestantism is true, and are only waiting to see a separate community formed to come out and openly avow themselves. Probably too much is expected from this class; but from all that I saw I am led to anticipate very important changes there.

Mr. Dwight concludes his letter by an item of intelligence, which should be seriously pondered by the American churches. It is as follows: "An Armenian of Constantinople, well acquainted with public affairs, has given it as his opinion to a friend of ours that now is the time for the American missionaries to work. He says that the government will place no obstacles in our way, and that we should immediately bring a large additional reinforcement of missionaries, and at once take possession of the whole land. The whole Armenian people, he thinks, may easily be made Protestants. Although his views are doubtless more political than spiritual, there is much solemn truth in the warning to us and to the churches in America, that now is emphatically the time to work. But where are the men?"

Marsóvan.

LETTER FROM DR. JEWETT, JANUARY 12, 1854.

When Dr. and Mrs. Jewett left Constantinople, they hoped to arrive at Marsovan in June last; but in consequence of unexpected detentions they did not reach that place till October. They are expecting to proceed to Tocat the present year; and preparations for their removal may have been already made.

Medical Practice.

In this communication, Dr. Jewett speaks of his professional labors at Marsovan in the following language.

Since I have been in Marsovan, my time has been chiefly divided between the study of the language and attention to those who seek medical aid. The number of those who daily call upon me, is quite large. Though I have a stated and well known part of the day for attending to patients, scarcely an hour passes, in which persons do not seek admission at my door; and I am obliged to keep it bolted, to prevent the interruption of my studies. The greater proportion of my patients are Armenians. When it was first known that "a Protestant hekim" had come to the city, the Armenian primates of the old church also procured a doctor; and a strong but unsuccessful effort was made to induce the Armenians to patronize him exclusively.

At my first coming, few Turks called upon me, their fatalistic notions, and their hereditary prejudice against "infidels," preventing. But now not a day passes without their calling upon me, both men and women. The Moodir, the Treasurer, the chief of the medjlis, the Mufti, &c., are among the number of influential Turks, who have sought medical aid for themselves or for some member of their harem. We are on the most friendly terms with the Moodir (Mayor) of the city; and in several instances he has exhibited great readiness to redress any wrongs suffered by the Protestants.

Missionary Labor.

Dr. Jewett describes the routine of missionary labor at Marsovan, with some of the results, in the subjoined extract.

Our Sabbath services are attended by between forty and fifty individuals. The congregation has increased in number since the arrival of Mr. Powers, and is both serious and attentive. On the Sabbath, beside a preaching service in the morning, and an expository service in the afternoon, a Bible class for adults is conducted by Mr. Farnsworth, and a Sabbath school for the children by Baron Harootun. Meetings are also held on Tuesday and Saturday evenings for the men; and Mrs. Powers has a meeting for the women on the Sabbath, with one on a week day. Besides those who come openly to our Sabbath exercises, there are Nicodemuses, who come only in the evening for conversation. One of these, an intelligent man, teacher of the Arme-

nian schoool, remarked to Mr. Powers last week that he did "not intend always to be a Nicodemus."

The monthly concert is regularly observed, and well attended. A contribution is taken up to defray the expense of supplying occasional preaching at Hadji-keuy, a village of one thousand houses, about four hours distant, where, through the blessing of God upon the labors of Mr. Bliss and the much lamented Mr. Sutphen, a work of divine grace has, we trust, been commenced. Mr. Powers was there a few weeks ago, and assisted in the formation of a Protestant community. The head-man of the community was, a few months since, the chief Armenian priest in that place. He is a man of middle age and well educated, having formerly for several years been teacher of the Armenian school there. The ground which he has taken as a Protestant, after having so long been an Armenian primate, has caused no small stir among his former associates. May God make him a great blessing to those whom he formerly led in the path of error!

Tocat—Need of Prayer.

Tocat is expected to be the home of Dr. Jewett in future years. In respect to this interesting field he writes as follows:

From Tocat our last intelligence was as full of encouragement as at any preceding time, and much more so than it was one year ago. The haughty and persecuting spirit of the Armenians there has been much subdued by the ample redress granted last summer by the authorities to our native helper, for having been maliciously beaten and wounded by the Armenians through the instigation of the priests. A Protestant community was subsequently formed there, with but little opposition. Mr. Van Lennep and myself are expecting to go to Tocat as early in the spring as the traveling will permit.

For the cause of Christ in this land, especially at this critical period, we earnestly request the prayers of our Christian friends. You cannot realize how much their prayers are prized by the missionary; how much his hands are strengthened, his faith and hope confirmed, his labor made light, and his heart comforted and cheered, as he knows that day by day, in the secret chamber, at the family altar, and in the assembly of God's people, the divine blessing is implored upon him and upon his work. Had I but one request to make of my Christian friends, it would most assuredly be, "Brethren, cease not to pray for us."

LETTER FROM MR. POWERS, JANUARY 19, 1854.

MR. POWERS has taken the place of Mr. E. E. Bliss at Marsovan for a few months; and the following letter gives an account of the labors of the former in his temporary home.

The Protestants of Marsovan.

It is nearly three months since I came to this city with my family, to take Mr. Bliss's place for the winter. During this time few events of particular importance have occurred. In the present unsettled state of the country, when we are constantly hearing "of wars and rumors of wars," we have much reason to be grateful that our whole party have passed the winter thus far in quietness and safety. Among the people around us, some disturbances have occurred, but nothing of a serious nature.

The Protestants of this city now enjoy more quietness, and greater freedom from every kind of annoyance, than they have had at any time before. The local civil authorities seem disposed to afford them full protection, so that they have no ground of complaint on this score. Rumors, however, are constantly kept afloat by the Armenians that the Russians are hostile to the Protestants; that if they once get possession of this country, they will drive them from the land, and break up their operations. These things have more or less influence in preventing men from joining the ranks of the Protestants. Still our audiences on the Sabbath are often increased to forty-five or fifty by those from "without;" while the regular members of the community attend all stated services with great punctuality and serious attention. Although we cannot speak of enlargement, still we may speak of an improvement in a moral and religious point of view. The regular preaching of the gospel and administration of its ordinances, of which they had been deprived during the summer, have been attended with marked benefit to all. This is manifested by a growing attachment to the word of God, increasing conscientiousness in the discharge of duty and avoidance of sin, and more of harmony and brotherly love among themselves.

Mr. Powers incidentally mentions the following fact. "Mr. Krug, the silk merchant in Amasia, agent of an extensive mercantile house in Switzerland, has been directed by Mr. Metz, the head of the house, to pay one hundred piasters a month for the benefit of the Marsovan station. I have already received one thousand piasters, and have expended the sum in fitting up a chapel for the accommodation of our congregation, which was greatly needed."

Hadji-keuy—The Future.

In Hadji-keuy, five heads of families have separated from the old church, and have been formally recognized by the local authorities as Protestants. Among them is the principal priest of the village. So far as we can see, he can have had no sinister motive in taking this step. He is a man of good mind, considerable intelligence and familiarity with the word of God; and he enjoys in a high degree the respect and confidence of all classes, Christians and Mussulmans, including the civil authorities. And yet there are things in his conduct which lead us to stand in doubt of him. We wait for further developments of his character. To meet the spiritual wants of that little community, comprising about twenty souls, men, women and children, one or the other of our two teachers spends the Sabbath there, and conducts public services. And the expense incurred in the fulfillment of this arrangement is met chiefly by a contribution taken up here at our monthly concert.

We are probably on the eve of great changes in the political and moral world. No finite mind can foresee what God is about to do among the nations. In our solicitude, weakness, dependence, and ignorance of the future, we can only commend ourselves and our work to Him who is higher than the highest, who rules over all, and who, we are assured, "will overturn, overturn, overturn" "until He come, whose right it is." Our daily prayer is that whatever overturnings there may be in the earth, all may subserve the setting up of God's everlasting kingdom of righteousness and peace.

Trebizond.

LETTER FROM MR. E. E. BLISS, JANUARY 18, 1854.

In consequence of the severe and protracted illness of Mrs. Bliss, this brother has not found it practicable to resume his labors at Marsovan, as he had intended. He remains at Trebizond for the present, therefore, in the hope of going to his station at an early day. A severe attack of the Samsoun fever has prevented his performing as much missionary labor at Trebizond as he could have wished; but he has had some encouragement, nevertheless, as the following extract will show.

General Progress.

Early in the autumn, there seemed to be quite a waking up in Trebizond to the consideration of religious truth. Discussion of the doctrines of the gospel abounded to an unwonted degree; and our hopes of a general movement were much raised. But the all-absorbing war excitement supervened; the minds of men were distracted; and the good work was checked. The fruit of it, however, may hereafter appear. In connection with this partial revival of God's work, two individuals who formerly were reckoned in the number of "gospel readers," but have for six or eight years kept themselves aloof from the Protestant movement, came out again on the Lord's side. They continue to attend all our meetings, and seem resolved that their lot shall henceforth be with the friends of the gospel. Other new hearers, from time to time, appear in our congregation; and though the tramp of armies and the roar of battle are all around us, and "men's hearts are failing them for fear, and for looking after the things which are coming on the earth," we believe that God's work is advancing, and that even these commotions are destined to prepare the way for its more general and rapid progress.

A few weeks since, a new firman in favor of the Protestants of this province arrived from Constantinople. It establishes their rights on the basis of the fullest equality with other Christian communities; and the local authorities are in every way disposed to execute its provisions. Indeed, our rulers seem to regard with special favor the Protestants; with so much respect are they treated, and so promptly is attention given to their requests. How different is all this from the contempt and insult so continually heaped upon them eight years ago! Has God established his church here, given his people rest from their enemies, prepared agencies for publishing truth and salvation through the land, to overwhelm all in disaster and defeat? I cannot think it.

Mr. and Mrs. Ball are at Trebizond for the winter, and both are in the enjoyment of good health.

Arabkir.

LETTER FROM MR. CLARK, FEBRUARY 3, 1854.

MR. CLARK had been laboring at Arabkir, at the date of this letter, some three or four months. As no missionary had been stationed there previously, his going thither was in some sort an experiment. It will be seen, however, that our brother has been called to a most important and interesting post; and the Lord has already smiled upon his efforts in a remarkable manner. May the divine presence be granted unto him in all his labors!

Favor of the Pasha.

The following extract will be read with very great satisfaction, and perhaps with some degree of surprise.

The old Armenians were greatly exasperated that a Protestant missionary had come to reside in their city. They said, "In other places missionaries may reside, if they choose; but we will not have our city thus disgraced. This missionary we will drive out, even if blood must be shed." Every means possible was devised to excite the population to violence. Numerous plots and nefarious schemes were planned against us. Our friends even feared some outburst of hostility that would put our lives in peril. The Moodir (Governor of the city) exerted all his power and influence to injure us, circulating the basest falsehoods and grossest misrepresentations respecting us.

In these circumstances we addressed a letter to the Pasha of Kharpoot, two days from this city, stating to him our grievances, and asking his protection. A most noble and generous part this Pasha has acted in our behalf. He immediately turned the Governor out of office, for his shameful treatment of the American, who, he said, was an honored guest of the Sultan. He appointed a new Governor, sent me an order requiring all the inhabitants of the city to treat me with special honor, as also the new Governor and city officers to grant all my requests. Very soon, so great was the change produced by this order of the Pasha, and the summary justice administered to the former Moodir, that it was notoriously reported throughout the city that the Protestants had the power; and this conviction remains to the present. Numerous have been the instances in illustration of this fact. One only I will give.

The other evening, returning home, a Protestant was struck by a Turk. The father and uncle of this Turk are the two richest men in all this region. We made the matter known to the uncle, on whom I had previously called. He sent for the young man, and told him to go to the Protestant, and ask his forgiveness. The young man said he could not go, and would not. He would rather pay the Protestant a thousand piasters than ask his forgiveness. "I tell you to go," said his uncle. "Do you not know that the Protestants have the power? They would have put you in prison, had it not been for me; and this would have been a far greater disgrace." The young man obeyed, and asked forgiveness of the Protestant.

In passing from this topic, Mr. Clark says: "The bitter hatred of the old Armenians has been wonderfully restrained of late; not a disrespectful word has been heard against the Protestants. All is peace and quiet."

Progress of the Truth.

Not long since we obtained a room, and fitted it up for a place of worship; and though I cannot yet use the language with facility, we have our regular service. At our first Sabbath meeting in the chapel about thirty were present. The number has increased until now; indeed, it has more than doubled. On the last two Sabbaths our room has been crowded; and many have left, not being able to find a place. We have, therefore, secured a larger room, and are putting it in readiness for use. The friends of Protestantism are numerous in this place; but as yet the openly declared Protestants are few. Many, like Nicodemus, come secretly to inquire about the way of salvation. The calls which I have, are almost innumerable. Some days more than fifty came in to converse with me. There is little prospect of my being idle at present. It is said there are five hundred men in the city inclined to Protestantism. They fear not persecution; but they fear the loss of their trade. They love the world better than the truth. They seek the favor of men, rather than the favor of God.

Yet there is at present a vast amount of discussion among the Protestants and

Armenians. "Discussion, discussion, discussion," said a brother to me to-day. "We hear nothing in the city but discussion upon the gospel and the principles of the Protestants." We learn on good authority that the richest men, the men of the greatest influence in the Armenian church, frequently meet together, and consult how they can reform their church, and make it as pure as the Protestant. They like Protestantism, they say, but not the name.

In Arabkir there is much natural intelligence, with great independence and freedom of thought, a strong desire to study, discuss, examine, and a marked decision as well as pride of character. They are a kind of aristocracy in this region. This has resulted from their contact with the world. No city in the interior of Asia Minor is like Arabkir in this respect. They marry very young; and the men soon leave their families, go to Constantinople, Smyrna, Beyroot or Aleppo. They remain from five to ten years, acquire a little fortune, and then return. This custom prevails not only in the city, but in the villages around. In these different cities they come in contact more or less with Protestants, and Protestant missionaries, and the influences of the Christian religion. In returning, therefore, they bring something of the gospel and something of Frank enterprise. This custom of temporary emigration has given a peculiar character to the people. Though there is not a Frank in the city, the people have many Frank ideas and customs, and are somewhat elevated above others in this part of the empire. Many also whose families reside in the city in the summer, go into the numerous villages around, buy, and sell, and get gain, spending only the winter months at home. In this way light has spread into all the villages around; and many in almost every place are found, who are thirsting after the truth. In the village of Mashkir, eight hours distant, it is said that all the Armenians are persuaded, and the priest with the rest. Repeatedly have they sent and pleaded with me for a teacher and a preacher.

Case of Persecution.

Mr. Clark describes a very striking instance of persecution, which has recently fallen under his notice. The friends of missions will rejoice in the issue.

A priest belonging to a village two hours distant, for some time past, has been suspected of being a Protestant. Omitting many of the vain ceremonies of his church, and presuming to preach the gospel to his people, he was a few weeks since called before the Bishop or Vartabed in this city, reproved for thus doing, and threatened, in case he persisted in this way. The priest returned, took with him some of our tracts and the New Testament, became more enlightened as to the truth, and preached it to his people. A few days since he came into the city to call upon me; and, in passing through one of the streets, he was seized and carried before the Bishop. Again the latter demanded of the priest why he omitted the ceremonies of the church, why he compelled not his people to confess, &c. The priest said, "I find not these things required in the gospel. I must preach to my people what the gospel contains." "You shall not preach the gospel," said the Bishop. "I forbid you." "I must preach it," answered the priest. The Bishop, full of wrath, struck him on one side of the face. The priest turned the other side to the Bishop. He struck that also. He then beat him with a stick, and caused him to be put in chains. In this condition he remained during the night. In the morning he was brought again before the Bishop, and again forbidden to preach the gospel. At this time he drew from his bosom his Testament, in order to prove to the Bishop that he was acting in accordance with its spirit. The Bishop in anger seized the Testament; and with it he beat him as far as he was able, saying, "Will you dare thus to teach me!" He then took a large stick or club, and beat him severely.

At this time a Protestant happened to be near; and the priest sent word to me that he wished my protection, wished me to interpose and save him. I immediately sent the brother back to ascertain if he was ready to declare himself a Protestant. He said he was. I then sent immediately for an officer, who went and brought him to my house. He was found confined in a dwelling of one of the richest Armenians in the city, where he had been sent for safe-keeping. The officer, in searching for him, was compelled to pass through three rooms, which were secured by locks and bolts, and which he opened with difficulty. Having found him, no efforts were made to retain him; as they knew very well, should they make resistance, the man would be taken by force. The Protestant brethren, hearing

the news, flocked together to rejoice with him, and give thanks to God for his wonderful deliverance.

The morning he was beaten, all the priests of the city, ten in number, came forward and testified that he was crazy. The reasons assigned were, 1, that he preached the gospel; 2, that he did not require his people to observe the ceremonies of the church, such as praying to the virgin, kissing the pictures of the saints, &c.; 3, that he confessed to his people that he had often deceived them, and taken their money from them wrongfully, and would do so no more. "Are you not crazy," said they, "when you will not take money?"

The priest is about forty years of age, very intelligent, a man of good abilities and excellent spirit, a great loss to the Armenians. The day after coming to my house, a native brother was sent for the Testament, which the Bishop had snatched from the priest, and with which he had beaten him. As soon as he entered the room of the Bishop, and made known his errand, the Bishop grew pale with rage, and cried out to his servants to drive the young man from his house, and give him a beating. They fell upon him like wild beasts, dragged him out, and would have beaten him, but the young man, possessing a good degree of agility and strength, escaped from their hands, leaving several pieces of his garment with them. When the Bishop ordered his servants to drag him out and beat him, the young man turned to him and said, "Those who persecute Christ or his servants, must give account to him." The Bishop cried out, "Who is Christ? Who is Christ? We have nothing to do with Christ. We know him not." The young man returned, saying that as it was with his garment, so it would be with the Armenian church. The greater and better part would come away to the Protestants; while a few rags only would remain behind, and those would be the Bishops.

Temptation Resisted.

The subsequent history of this persecuted priest is given in the following language.

Yesterday, after the priest returned to his village, the Bishop sent another priest and a rich Armenian to persuade him to return to the old church. The command of the Bishop was, "As much money as is necessary, give." They offered him two thousand piasters, if he would return to their church. He said to them, "If you will believe and embrace the gospel with all the heart, I will beg two thousand piasters for you." When they found he was firm and not to be persuaded, they read to his people the letter, provided by the Bishop in case he remained obstinate. This pronounced a curse upon him, and forbade his people to receive him any more as their priest, or speak with him, or have anything to do with him. Some were afraid of the Bishop's curse; but the greater part treated the letter with indifference or ridicule. The Bishop has been terribly enraged at the loss of this priest; and yesterday he said in a fit of anger, "If any man will kill that priest, I will pardon his sin."

The Armenians have not approved the course of the Bishop respecting the priest and the native brother. They are greatly afraid that we shall bring the matter before the Moodir, which we purpose to do. Many of the principal Armenians of the old church to-day visited the Bishop, and reproved him so severely that he is said to have wept. They said to him, moreover, that if he uttered anything publicly in church against the Protestants, they would drive him from the city. Many interesting cases of persecution in the villages around I might give you; but not now.

Mr. Clark concludes his letter with the subjoined appeal: "Here is a great and promising field, containing a population of more than two hundred thousand Armenians. What can one man do for all these souls? Are there not those who will come and help us? The Lord is now working in all this region. The almighty Spirit is here." This appeal is earnestly commended to our schools of sacred learning.

Mosul.

ANNUAL REPORT.

THE brethren at Mosul have sent to the Missionary House their station report for 1853. It will be seen that the general tenor of this document is hopeful and satisfactory.

Health and Climate.

The remarks of the missionaries in regard to the health of the station, and their prospects in this regard, are given without abridgment.

The fact that no member of the Assyrian mission, adult or child, has died since its formation three years since, is to us a matter of most agreeable sur-

prise; and it gives us occasion for devout thanksgiving. We have doubtless profited by the experience of the mission to the Mountain Nestorians. We have had, with many others, serious apprehensions for our lives; but it is believed that, with the exception of an apparently growing debility, there has been no more disease among us the past year than at Beirût, and many other stations of the Board in Western Asia. In our last annual report it was remarked that "we believe, with due prudence, this city can be occupied, and missionary labors moderately prosecuted, even during the hottest months of the year." This remark was based on an experience of a single summer's residence, and, as the thermometer has demonstrated, a summer of less than usual severity. The duration of the extreme heat last summer was much greater, and the mercury ranged much higher, as is indicated by the fact that it reached 110° on more than thirty days; while the year previous it rose as high as this but eight days.

Mosul is free from miasma; and, with the exception of exposure to plague and cholera, there seems to be no evidence of its special unhealthiness. Still the system of a foreigner becomes completely exhausted by the heats of summer, the night offering little or no relief to the fatigue and prostration of the day; and it is reasonable to believe that it can endure but few summers without relief. Occasional retirement from the city, with proper recreation, will no doubt enable one to continue his labors here for a series of years; and we are not disposed to magnify the difficulties and trials of our situation, since it would give us great joy to be permitted to lay down our lives even for our Mosul brethren.

Labor Performed.

The following extract will present to the reader a general view of what has been done at Mosul during the year under review.

It was not till near mid-winter that our work began to press heavily upon us. From that time forward, for several months, all classes of the people, Jacobites, Chaldeans, Syrians, Jews and Moslems, crowded our houses and dispensary daily; so that the whole city was stirred by our proclamation of Protestant doctrines. The priests tried in vain to keep their people away from us; and spiritual religion, as opposed to outward ceremonies, was almost the only topic introduced into our discussions. It seemed as if a new day had dawned upon this modern Nineveh; and we began to hope that numbers were turning "from their evil way," as in the days of Jonah.

Preaching services were established in Tel Keif, and efforts were made to organize a Protestant community in that village. This called forth the opposition of the Chaldean Patriarch and all the papal hierarchy; but their successful rage against us served to enlist the sympathies of many of the Jacobites, their enemies, in our behalf. The French Consul succeeded in getting a firman from Constantinople, prohibiting Kos Mekhiel from going to that village, although it is his native place, and the abode of his relatives. He owns a house there, and furthermore is a British subject! His only crime was that of opposing the wiles of the papacy. Jeremiah was prohibited from going there by the Pasha of Mosul.

These struggles with the Chaldeans were earnest, and the enemy was thoroughly roused. The Kadi was bought, as well as the Pasha, to do the business of the papists. Dr. Lobdell was brought before the Judge, and ordered not to preach the gospel to Moslems. Mr. Williams publicly defended the practice; but owing to the severe labor of daily attending to scores and even hundreds of patients, we were glad of an excuse to refuse to see Mohammedans. Spring came; men were called off to their daily toil; and when Mr. Marsh reached Mosul on the 9th of May, our labors were much reduced; and yet enough was found for us all to do.

In June, Dr. Lobdell started on a tour to Oroomiah, chiefly for his health. Mr. Williams became the doctor, and the dispensary was kept open, as usual. By this means, visiting from house to house, and the ordinary Sabbath services, the Protestant cause maintained its ground, and steadily advanced, even during the oppressive heat of summer. It is a question, however, whether enough was gained to compensate for the great physical debility resulting from a stay in the hot houses and hotter courts of the city. No invigorating exercise was possible for three months.

The change of temperature from Oroomiah and the high Koordish mountains brought Dr. Lobdell to a sick bed, on his arrival at Mosul near the close of September, from which he had scarcely risen on the return of Messrs. Marsh and Williams from a tour to Bootan and Ashetha, in company with Mr. Coan and

Mr. Rhea, of whose visit to Mosul we would make grateful mention. The dispensary was soon after re-opened; and two days were assigned to each member of the station for conducting religious services there. We have aimed to declare the whole counsel of God to Moslems and Christians alike; and we have no evidence that the course which we have pursued, has not been expedient. We have many reasons for saying that we believe great good has been accomplished by our plainness of speech; and many influential Mohammedans have publicly commended our Christianity; while they call the Christians who bow before pictures, and pray to saints, "beasts." There is no doubt that our dispensary is an important means of advancing our work. Our doctrines are learned there by many whom we should never meet elsewhere. Prejudices are smoothed away; and confidence is established in our honesty and good-will.

Opposition.

As in past years, the adversaries have been many. Their usual mode of resisting the progress of spiritual religion is oppression. The subjoined statements will illustrate this point.

Our brethren have as yet obtained no relief from the oppressive tax levied upon them two years ago. We have endeavored in vain to procure a firman from the Porte, fixing the *salian* at fifty piasters a house, the sum at which other sects are rated. Consequently, our enemies have a financial hold upon those who desire to join us. They can and do increase their tax at pleasure, as the division of the amount assessed upon the different communities is made by the influential men in them.

Every attempt of a Protestant to secure a wife from the Jacobite or papal communities is resisted, even with threats of excommunication. The papists are the most wealthy of the Christian sects; and, consequently, they have the most influence with the government. They have made, with the assistance of the French Consul, (whose appointment here is more for the interests of the Pope than of France,) most vigorous and base attempts to shut our brethren out of the neighboring towns, under the pretext that they are disturbers of the peace, doubtless forgetting the time when they rent asunder Jacobite and Nestorian families in the same villages! They have tried to wrest from us a plot of ground that we have purchased for a grave-yard, endeavoring to induce the Moslems from whom we obtained it to use their influence with the government to this end; and all this, though one of our deeds is one hundred and twenty years old, and ten years, according to Turkish law, gives legality to the possession of real estate. They would, if it were possible, give our bones no rest, any more than did the Roman Catholics of France the ashes of the Protestants two centuries ago.

The Jacobite Archbishop continues the same crafty course as formerly, deceiving, if possible, the very elect. Many members of his church are decidedly evangelical in their sentiments; though it is to be feared that few of them know what is the meaning of the religion of the heart. It is a gratifying fact that we are obliging the Jacobite and papal priesthood to turn the attention of their people to the word of God.

General Results.

Our brethren speak very briefly of the obstacles to their success, such as the rumors of war, and anticipations of personal danger on the part of the native Christians; the ignorance of the natives, their apathetic minds, and their fear of priestly anathemas; their own imperfect acquaintance with the language; the prejudices of the people against Franks; and they then pass to the results of their labors.

The attendance at our Sabbath services has increased this year twenty per cent. The male members of the church are seldom absent, even from our evening services; but the female members are unable to attend the latter, on account of the shame attached to a woman's being in the street at night. A few women receive special instruction on the Sabbath. One person has been added to the church during the year; and a second has been accepted. Four others have applied for admission. Five names have been added to the list of Protestants; although at first the Pasha insisted that a special firman from Stamboul was necessary for their transfer from the Chaldean and Jacobite communities. The English Consul enables our brethren to act more independently than can the Protestants of Diarbekr.

One child has been baptized, and one has died during the year. In consequence of the want of a good teacher, our female school, which formerly had twenty pupils, has been discontinued.

The boys' school has prospered, the average attendance for the year having been about eighteen. While the main school of the Jacobites was discontinued, in consequence of a difficulty between the priests and people, our teacher had about forty scholars. Women have to some extent been instructed in reading the Bible by the boys of our school, who have gone from house to house for this purpose. The neighboring villages have been occasionally visited. In spite of the anathemas of the Patriarch and the prohibition of the Pasha, Kos Mekhiel has been to Tel Keif several times of late on private business; and at his last visit he expounded the gospel to more than sixty hearers.

Our book depository has continued to meet our expectations. The sales the past year have advanced about fifteen per cent. It furnishes a place for the discussion of our doctrines in the business part of the city, and indicates that we intend to take possession of the land.

It will gratify the friends of missions to know that the church members at Mosul have established a reputation for "strict honesty," "temperance," and "good-will to men." The spirit of Christian benevolence is increasing in this little community of believers; and they are "evidently growing in knowledge and grace."

Gawar.

LETTER FROM MR. CRANE, DECEMBER 17, 1853.

THE prospects of this station, at the present time, are set forth by Mr. Crane in the following extracts.

The Post retained.

It is with great pleasure that I communicate to you the gratifying intelligence that we are still permitted to prosecute our work in Gawar without molestation, and with a fair prospect that our plans for the winter will not be interrupted. Though but a handful of soldiers remain at Dizza, the rest having left for the seat of war, yet as the most influential of the Koordish chiefs of Gawar and its vicinity have been intrusted with authority by the Turkish government, and receive a handsome remuneration from it, this part of Koordistan continues to be as quiet as in most previous years, since its subjection to the Turks. I would not, however, conceal from you the fact that we incur some risk by remaining here during the war between Turkey and Russia; but the advantages of continuing at our post are so many and so great, that our path of duty seems to be plainly marked out for us.

Mr. Crane reports twenty-four pupils in the school at Memikan; and five others, who were under instruction the previous winter, were expected to return. Of the twenty-four now in the school, only fifteen are residents of Memikan.

Hinderances.

But our brethren meet with serious difficulties in the prosecution of their work. This will appear from the subjoined statement.

As I wrote you two months since, the people of Gawar seem well disposed, and would soon overcome their prejudices and hear us gladly, were it not for the bitter hostility of the ecclesiastics, especially of Mar Slewa, Bishop of Gawar, which is every week becoming more apparent. Not long since the Bishop said to one of the principal Nestorians of the plain of Gawar: "Listen to the Koords, become a Koord, become a Jew; but do not hear the words of those Americans." The terrible threat by which he enforces his words, and before which the poor people naturally quail, is that of excommunication, which is considered by them as the greatest of earthly calamities. The poor creature who suffers this penalty, is at once deprived of all his civil rights. He becomes an outcast from his people, and is regarded as accursed of God and man. He and his house are cut off, not only from all sympathy, but from all social intercourse even with the neighbors of his own village; and if he dies unreconciled to his Patriarch, he is buried by his own children, no sympathizing friend being present at his funeral, and no ecclesiastic performing the customary funeral rites.

This is the frightful vision which comes before the people, when they are invited to receive us into their houses; and they reason somewhat as follows: "It is not essential to salvation that we hear the sahibs. We know what sin is, and what salvation is. The way of our fathers is a safe one. We can break off from our sins without the assistance of these men. We should be glad to receive them, but cannot disobey our priests and Bishop and Patriarch, so as to incur their anathemas." They also say to us, "You have been in Memikan these four years, (ori-

ental exaggeration;) and now some of its people are the vilest on the plain! What is the benefit of your preaching? Why, for the sake of instruction which does so little good, should we run the risk of losing almost all our earthly blessings?"

It is unfortunate for us that, because the people of our village attend our services, they are all called "English"; and all, without distinction, are considered fair exponents of our principles. Only a week or two since, when in a distant village, one of the villagers on Saturday evening (the commencement of the Nestorian Sabbath) inquired in a whisper of my native attendant, "Do the people of Memikan smoke on the Sabbath?" Being told that they did, he proceeded to light and smoke his pipe with a quiet conscience. Though all that is said about our villagers affords very poor material for excuses, it leads us to long more earnestly than ever for an outpouring of the Spirit upon our little community, that those who have so often heard the truth, may preach the gospel by their lives, as we never can by our words.

In regard to our access to the people, I should add that, while in many instances they would prefer not to see us, and while they would not dare to permit us to make our home with them, they cannot refuse to receive us as guests, when we call upon them to tarry for a night; and they can plead in justification the custom of the country, which requires them to entertain all who call upon them, whether Koords, or Jews, or infidels. Wherever we go, we are treated respectfully, see a large proportion of the villagers, and can proclaim the truth as it is in Jesus, either in conversation, or in more formal religious services.

Madura.

LETTER FROM MR. WEBB, JANUARY 2, 1854.

IN the present communication, Mr. Webb has grouped together several items of intelligence, which cannot fail to be read with interest by the friends of the Madura mission. And the progress made by the gospel in that large field, during 1853, should call forth the gratitude of Christians in the United States, and incite them to still greater efforts in this "line of things;" for it now appears that one hundred and thirty persons were admitted to the different churches within this period.

New Hymn Book.

The hymn book to which I devoted my time when at home during all the former part of the year, was issued from the press a few weeks ago. It is divided into four parts, containing hymns in English metre, hymns for children, chants, chiefly selections from the Scriptures, with the music printed at the head of each selection, and hymns in Tamil metres, the last forming the largest half of the book. It was printed and bound at our mission press in Madras, and does great credit to the skill and care of the printer. Five hundred copies were immediately taken by the missionaries of the Propagation Society in Tanjore; and we have received intimations from members of that and of the Church Societies in Tinnevelly and Palamcotta, that nearly an equal number will be needed by them.

In Bengal, hymns in national metres have been long adopted by missionaries of all societies; but in the Tamil country they have been used in public worship only by the Romanists. The consequence has been, that except at our principal stations, where children and others have been drilled from infancy to sing European tunes to syllables arranged as in English hymns, this part of divine worship has been almost entirely neglected. The good effects which will result from the introduction into our churches of national tunes and metres, are beginning even now to appear. The members of our village congregations already take greater interest in the religious services, where they are used; and many of the young men who were unable to read, are making efforts to acquire the art; so that they may sing more correctly and fluently. On my recent tour among the congregations in the Periacolum valley, I was surprised to hear several of the new hymns sung, where I had never heard singing of any kind before. The members had learned them from manuscript copies obtained through the catechist. May God in mercy tune their hearts to sing his praise! Then will this effort to promote his glory not be in vain.

Periacolum Valley.

Having referred to several tours made by him among the people living in the Periacolum valley, Mr. Webb proceeds as follows:

As there were to be eight or ten marriages in Periacolum on my return, and the church, just then completed, was to be opened for divine worship, I determined

to try the experiment of a great gathering of the members of all the congregations in the valley. But, as very few of them were church members, it could not be supposed that they would lose four days' work, and travel a distance of from forty to seventy miles, simply for the religious services of the occasion. They were, therefore, permitted to bring whatever musical instruments they had; and they were promised an indulgence in such amusements as seemed innocent, and not contrary to the spirit of Protestant Christianity.

On Friday evening they reached the bungalow at Periacolum. Company after company was announced by the distant sound of horn and drum. When the sun had set, the house was nearly filled with travelers, weary and dusty, yet cheerful, men, women and children. Another horn sounded. All rushed to the verandah. Who comes now? That sounds like the Cumbum horn. True. But what is that man in front bringing in a tray? That is a little present for the missionary. They took care to come round by the town; and they bought a little sugar, and a dozen of plaintains, with three or four limes; and they are bringing them, according to the custom of their country, as a present of introduction. That man that has the tray, is the elder of the congregation. Hark! Another horn. Bodenaikanoor is announced. What a clatter of drums, horns and tomtons, to our taste by no means musical, but cheerful and stirring to them! Their little present of limes and plaintains is no sooner made, than a third horn is heard, and the last company empties itself into the crowd.

Next day the marriage parties were formed, and all went in procession to the church, accompanied by their musicians. Over the new building a large flag was waving, with the inscription, "Christ, the Lord, shall reign." The prayer of Solomon at the dedication of the temple having been read, the building was consecrated to God in prayer. The next day being Sunday, the dedication sermon and other exercises were postponed to that occasion. The eight couple were married, and we all returned to the bungalow. The afternoon and evening were spent in singing, and in amusements appropriate to the occasion.

The church will comfortably seat more than two hundred persons; but next day it was closely filled; and nearly one hundred sat outside, under a sort of temporary porch or booth. After the services, seven rupees and a half were subscribed by the congregation for the building.

In the afternoon I administered the Lord's Supper to the members of the church, on which occasion fourteen adults and eight children were baptized. In the evening, services were again held in the church. During the whole day the conduct of all was good. They expressed no wish for their instruments of music, or for a repetition of any of the amusements of the previous day. On Monday they all returned to their homes.

The progress which the gospel has made in this valley within the last twelvemonth is highly encouraging. The number in connection with the different congregations, at the close of 1852, was 567; at the close of 1853 it was 785. Mr. Webb concludes his remarks on this subject by saying: "There is great need of a missionary on the spot to direct the work. If with a distant and consequently imperfect superintendence the members have increased forty per cent., what might we not anticipate, if the whole time and strength of a missionary could be brought to bear directly and closely upon the work?"

Pulney and its Vicinity.

During the past year, I have made six tours to Pulney and the villages in that district. In June the wife of the catechist died of cholera, on which account he has resigned his situation; and no suitable person has yet been found to take his place. The wife and two children of David, the reader, have also died of the same frightful disease; he, however, continues steadily to perform his work. John, the weaver, who has been employed as a reader in a neighboring village, is growing in intelligence and usefulness. It will be gratifying to those who have taken an interest in his history, to know that his wife has at last not only become reconciled to his change of religion, but has also with her family publicly joined the congregation. How deep was her hatred to Christianity! But love and patience and forbearance have conquered even her.

The work has spread from Pulney to five of the surrounding villages, in all of which congregations have been gathered. In only two of these have I been able to place a reader. To those of us who thus look upon the fields which are white unto the harvest, the want of suitable men, with the absence of funds to support them, is a weight pressing heavily and constantly upon our spirits.

The Industrial School.

Mr. Webb speaks of the encouragement he has received in other parts of his field; but space is wanting for the details. The closing paragraph, however, should have a place in the Herald.

The industrial school has been continued during the year. The children have worked half the day, and studied the other half. They have earned about thirty rupees in money, and diminished the expenses of their board by cultivating a portion of ground around the school-room. By these means they have reduced very considerably the expenses; and for the coming year it is my intention to request the appropriation of only fourteen rupees for each child, which is to cover all the expenses of the institution. We have succeeded in inducing parents from other castes to allow their children to study here. This I regard as a great concession for persons who are as yet only catechumens in our congregations, and do not profess to be influenced by the principles of religion; especially when it is considered that the children themselves attend to their own cooking, that pariahs, vellalas, vanyahs, and shanars cook and eat together, and that they do this, not with the expectation of future employment by the mission, but either from regard to our opinion and advice, or from a personal conviction of the value of the education which they will receive.

Sandwich Islands.

LETTER FROM MR. BISHOP, JANUARY 14, 1854.

THAT part of the island of Oahu in which Mr. Bishop preaches the gospel, has been very severely afflicted by the small pox. The deaths in Ewa are said to have been more than twelve hundred, out of a population of twenty-eight hundred; and Mr. Bishop thinks that even this estimate may be too low, as the late census makes the present number of the inhabitants only fourteen hundred and eighty-two. Out of a church supposed to contain eight hundred members, three hundred and seventy-four have died, if not more. "The sickness has pervaded every hamlet and visited every house. None have escaped, save those who were protected by vaccination; and the greater portion of these have passed through a course of the varioloid."

Spread of the Small Pox.

As it may seem unaccountable to the people of the United States that such a mortality should prevail at the Islands, at this period of its history, the following picture is introduced.

Early in the month of May last, the first case occurred in a family of natives at Honolulu, brought by a foreigner from California, as is supposed. The government took immediate measures to arrest the pestilence, by placing a cordon around the place, and by removing the patients to a hospital. For a few weeks the disease seemed to be kept under; and hopes were entertained that the danger would be averted; but as some of the patients died in the hospital, and the physicians opened the throat of one for inspection after death, it became bruited abroad among the natives that the patients were being killed, and their corpses maltreated by the physicians. A general panic seized the people; and to avoid being taken to the hospital they fled, when taken with the premonitory symptoms, and lay concealed among their friends. In this way the disease was scattered over this island, more especially Ewa and Koolau. When we first heard of its presence in this district, it was with much difficulty that we could ascertain the facts, as friends would conceal them, through fear of the hospital. The consequence was that nearly every neighborhood in Ewa became infected, before we were aware that the disease had reached us.

From the first appearance of the disease at Honolulu, I took means to procure vaccine matter from the physicians, and spent many days in vaccinating all the people I could find. The matter took in most instances, and went through the suppuration; and it was not till too late for a remedy to any extent, that it was found to be spurious matter. How to get good virus was the next problem, as the Honolulu physicians were in the same predicament. It was at length ascertained that good matter could only be obtained from the arms of infants, as the blood of adults was too diseased to afford it. But this could only be obtained in small quantities, while the pestilence was spreading like wild fire. Many lives were saved nevertheless by continuing to vaccinate, as we had means, through the whole time of the sickness.

It was early in July, that the disease became general in this district; and I had not then ventured to go into its precincts. When I visited an infected house, I stood without, on the windward side, and gave my prescriptions to the inmates. About the middle of July, we obtained a physician from Honolulu; and feeling that

it was useless to refrain from exposing myself, I entered at once with him into the midst of the sickness as assistant.

It is needless to depict the horrors of the scenes presented to us. From morn to night we visited the sick and dying, lying helpless on the ground, where in most cases they were destitute of every comfort, either of nurses or of diet, except such as we carried with us, and administered with our own hands. For a while it was difficult to find persons to bury the dead. But some were found willing to undertake the task for a large consideration; and when this could not be accomplished, friends performed the duty at the imminent risk of their lives. Until a sufficient number had recovered from the sickness, no one could safely perform this duty; and whoever did it, felt that he put his own life in jeopardy by the act. Many in this way contracted the disease and died. The deaths were so numerous, and the indications of bodily decay so rapid, that immediate interment became necessary. A hasty grave was dug near the place; the body was rolled in its clothes and mats; and without ceremony it was hurried to its last resting-place. For three months we had no funerals, no mourners. A short prayer was sometimes made over the grave; but very seldom; as no one dared to approach the place, save the grave-digger. The number of sick at any one time, for more than three months, was not less than three hundred in the district, and the deaths averaged from twenty to thirty per day.

After some days spent in visiting the sick, my turn came to be attacked. But having been vaccinated in youth, I had the disease in a modified form; and after two weeks, I was again able to resume my visits without fear; which I did daily until the pestilence abated. After being initiated into the management of the disease, the doctor and myself divided our labors by taking different circuits. But many of the people preferred their own doctors; who, not understanding the nature of the sickness, only helped to forward the mortality by their absurd quackery, killing numbers, who, if left to the natural course of the disease, would have recovered.

Senecas.

LETTER FROM MR. GLEASON, APRIL 3, 1854.

THE friends of missions are already apprised that the Lord has been pleased of late to bless the labors of the brethren upon the Cattaraugus Reservation, and that a number of the Senecas have apparently passed from death unto life. In the present communication, Mr. Gleason has described at some length this interesting work of grace; and the readers of the Herald will doubtless be glad to peruse the entire narrative. It is published, therefore, without abridgment.

Means Employed.

A brighter day began to dawn among us some time before the watchman could say, "The night is past, and the day breaketh." The church had commenced a series of efforts to reclaim backsliders, and look up the wanderers; and God seemed to smile on each attempt to prepare the way for the descent of the Holy Spirit. When the delinquents saw that there was no escape from their obligations, and that it must be reformation or expulsion with them, in several instances they became at once alarmed, and returned, confessing their sins and asking to be restored.

Just as the hearts of our brethren began to grow warm, and a slight sound was heard in the tops of the trees, our church members were invited to send a delegation to meet in a religious convention of the Six Nations at Tonawanda. Four of our leading brethren were appointed to go. On their return, they brought back with them lively and stirring evidence of having been in good company; and they were so much quickened in heavenly zeal that, on reporting the state of things to the church, a decided impulse was felt, not only by the members of the church, but by several of the impenitent. But I have given you some account of this in a former letter. Suffice it to add, that quite a number expressed trembling hopes that they had given themselves to Christ, previous to a similar convention, which was called here on the 1st of January. There was such an extensive feeling on the subject of religion, that when the sixty Indian delegates from abroad came to mingle their prayers and praises and exhortations with ours, a burst of feeling broke forth from among our people, like an electric flame; and in the course of a few days more than one hundred were among the anxious.

Of the Indian preachers, however, whose labors of love will long be remembered with gratitude among our people, was the Rev. Mr. Smith, a Baptist brother on the Tonawanda Reservation. He is so well acquainted with the

hidden evils of the wicked heart, and he probes so deep into its recesses, that no pagan could gainsay or resist. A few weeks after the convention, Mr. Wright and myself united with our brethren in sending for Mr. Smith to come and labor with us a while longer. He did so; and the good Spirit seemed to bless every sermon which he preached. He appears to be a kind of Indian Whitefield. He spoke much of the importance of our being united and one people. Long will he live in our affections!

Accessions to the Church.

In speaking of the results of these special efforts, Mr. Gleason says:

At our communion in February, we received seventeen to the church on profession, as the early fruits of the work, all of whom were heads of families. At the same time fifteen of their children received baptism. Our house of worship was so crowded, that we were obliged to raise our communion table up even with the pulpit, and have the candidates for baptism come into the desk, and receive the ordinance; every alternate one being baptized by Mr. Wright in the Seneca language; so also in the case of the children. The scene was one of great solemnity. At the same time other backsliders were restored to Christian fellowship.

Since then, at our regular church meetings, persons have presented themselves for examination; and at our last meeting of the kind the number accepted stood at thirty-two, several young persons being among them, members of our schools, as also our two youngest children, one by letter.

Yesterday was our communion Sabbath, when these persons, with the exception of three who were detained by sickness, were admitted to the church on their profession, eleven of whom received baptism, every alternate one in the Seneca language, and three joined us by letter; in all there were thirty-two. Our house again was very much crowded, almost to suffocation. Among those who came forward, was an industrious, influential father, with two sons and a daughter, to make more joyful a devoted and praying wife and mother. It was a solemn and affecting sight, such a scene as was never before looked upon in this mission. One of our teachers said, "There was such evidence of a deep and thorough work of grace expressed in the happy countenances of the people to-day, that we cannot help feeling that our Heavenly Father has given us more than we dared to ask for."

A number of others are still hoping for an opportunity to state the evidence of their Christian hope, and unite with the church at another time. One of them is an aged father of ninety-seven years, a rigid pagan heretofore, who has but quite recently had his attention turned towards the great subject of salvation by Christ. At our meeting yesterday, another backslider was restored; and a few days before, one or two others were admitted again to Christian fellowship. One excommunicated chief, a week since, was amicably taken back into the fold on his confession; so that now all those chiefs, who in former days were involved in political difficulties, have become reconciled to each other and to the church, and appear to be warmly united in brotherly love, walking in fellowship, and enjoying the communion of saints! Husbands and wives, who had been separated by some family disturbance, have been united again in domestic harmony and kindness. In a word, the happy change all about us is so visible and so great; so many family altars are erected for the first time; so many poor sinners have been plucked as brands from the fire; so much drinking and gambling and Sabbath-breaking have been arrested; there are so many praying, singing, and happy families and faces to be seen, that we seem to want a newly invented organ, with an additional number of pipes, and a new swelling anthem, to pour forth one loud thanksgiving to the Lord God Almighty and the Lamb!

At any rate we feel assured, could the friends of Zion, who cheerfully give their alms, and lift their prayers for the salvation of the heathen, see the change which the gospel has produced among the Senecas, that they would feel that money and prayer and grace, when applied faithfully for the enlargement of the Redeemer's kingdom, are among the things that will last. If we should even see no more brought into the fold for some time to come, and yet be enabled to go forward with what we have got, and not turn back, till another sweet breeze from the hill of Zion fills our sails, we shall by the grace of God make the voyage, and land all safe on Canaan's happy shore! Oh, bless the Lord for the privilege of preaching free salvation to dying men! How free, how full, how ready! Beloved brethen in the ministry! Preach free salvation to your

people, and believe there is enough and to spare, for Christ's sake. Amen.

Recent Intelligence.

SANDWICH ISLANDS.—A recent letter of Mr. Lyons contains the following paragraph: "The most heart-felt pleasure was derived from attending the great missionary meeting held in the Stone Church, Honolulu. The house was crowded to overflowing, above and below. What had called this great crowd together? Eight Hawaiians were to be consecrated to the missionary work, receive their instructions, and in a few days depart for their destined home, the dark, yet waiting isle of Fatuhiva. It was a new and most thrilling scene. There, in the midst of the listening crowd, I sat, and blessed God for the privilege of beholding a spectacle that doubtless filled all heaven with joy. I contrasted the present with the past. Twenty-one years ago, I was worshiping God in a house near the present one, made of poles, strings and grass, resembling anything else rather than a church, and with a congregation clothed mostly in kapa. Now I was seated in a house built by the same congregation, that might vie with almost any house of worship in an American city. Then the people were receiving missionaries; and the time seemed far distant when it would be otherwise. Now the people are sending out missionaries from among their own race to other lands. What has God wrought!"

CHOCTAWS.—Under date of March 9, Mr. Edwards wrote from Wheelock as follows:

February 11 and 12, we had a communion at Yakni Achukma, or the Sixtown meeting-house. I was unable to attend, except on the Sabbath, on account of Mrs. Edwards's illness. We had, however, the good help of Messrs. Boing and Fisk. Two were received again, who had for some time gone astray. One person applied for admission; but on account of a very imperfect knowledge of the way of salvation, the case was deferred. The meeting was large and quite interesting. Ten made known their wish to seek the Savior, two of whom were women.

The boarding-school goes on very well, though there is nothing of very marked interest in connection with it. At our "big meeting" in February, a collection was taken up for the spread of the gospel. With what was handed to me privately, it amounted to sixty-seven dollars. In the collection was a twenty-dollar piece.

CHEROKEES.—Miss Denny is much encouraged by the interest felt in the school at Fairfield. On the 13th of March, she wrote as follows: "For some reason, I know not what, all Fairfield has taken a fancy to attend school. Whether the idea will last long or not, I cannot say. The prospect is that we shall not have much less than sixty pupils during the coming session, which commences the present week. The average attendance, I think, will not be far from forty. Mr. Teele is quite anxious that none should be refused admission, but that all should be received. During the last session we acted upon this principle; and we closed the term with an average of thirty-five. Of those most anxious to attend, and who most need instruction, is a class of boys, though men in size, wild, reckless youth."

DAKOTAS.—From a letter of Mr. Riggs, written at Lac-qui-parle on the 30th of January, the following extracts are taken.

About the first of December, when a part of our Indians had returned from Redwood, I commenced a Dakota school; which has prospered much better than in former winters, so far as numbers are concerned. Since the commencement of this year, the average attendance has been over thirty, while between sixty and seventy names are enrolled. This occupies my forenoons. Joseph Kawarke assists me. Although there seems to be at least as strong a determination, on the part of most of the village, to keep up their superstitions, make sacred feasts and dances, and conjure the sick, in regard to education the opposition seems to have almost ceased, if not entirely.

Ten days since, one of the native members of this church died. She was an old woman, and had received at her baptism, many years ago, the name of Eve. Of late years at least, although maintaining her place in the church, she has not seemed to make much progress in Christian attainments. During her sickness, which was painful and protracted, and in her last moments, she professed to have no other trust than Jesus. We hope that she has gone to be forever with the Lord.

My Sabbath meetings, with the Wednesday prayer meeting, are well attended. Several persons are desirous of joining the church. Among them I may mention Mr. A. Freunier, who now has charge of Mr. McLeod's trading establishment. He is a Dakota half-breed. His father was a French Roman Catholic, who died many years ago at St. Louis. Antoine was then a lad. He was sent to Canada to school, and there learned to read and write English, as well as talk it quite well. He has of late years been employed in the trade among the Dakotas of the Missouri. He says he has very little religious instruction of any kind; and it is but lately that his mind has been turned to this subject. He is quite a reader. His Bible is now his companion, which he peruses with interest; and, together with some young men, members of the church, he compares the English with the Dakota translations. He is present at both our English and Dakota services. Several times he has come to me to inquire more perfectly in respect to the way of salvation. I trust that the Spirit is leading him by a way that

he knew not. Prior to last fall, I had almost no acquaintance with Mr. Freunier, but supposed that, as all his relatives were Roman Catholics, he was one also. And I confess that I had fears, when I learned that he was to take charge of the establishment for the winter, that his influence here would be evil. But the Lord has rebuked my want of faith.

ZULUS.—Mr. Marsh died on the 11th of December, "after an unusually painful illness of nearly two months" In view of this melancholy occurrence, Mr. Lindley has written as follows:

During all the time he was with us, in health and in sickness, he never said, or did, or left undone, a single thing which tended, even in the least degree, to weaken the conviction, deep in the minds of all who knew him, that he was eminently a man of God. In his family he ever appeared as a beautiful model of a husband and father; and his removal from this world will cause his widow long to feel, that her hearth and her heart have both been made desolate. What a void has been made in that house, in that wife's heart, and around that station!

Our departed friend was wise to plan, and prompt to execute; courageous to undertake, and persevering till the end was accomplished. He was true and faithful and loving and generous in all the relations and duties of life. Cheerful in manner, chaste in conversation, often amusing and often instructive, his society was always agreeable, and frequently a luxury. In our business meetings, his opinions were always heard with great respect; and in our religious meetings his words of exhortation, praise and prayer were our delight. It seems to me that it was ever with an emphasis of the heart, if not of the voice, that we called him brother; so much was he loved by us all. Yes, brother!

"Thou art gone to the grave; but we will not deplore thee,
Since God was thy ransom, thy guardian and guide;
He gave thee; he took thee; and he will restore thee;
And death hath no sting, since the Savior hath died."

The "mortal shall put on immortality," and "death shall be swallowed up of victory;" therefore, we will not grieve for the departed. But you will unite with me in saying that those who were the dearest in his affections, shall have our heartiest sympathy in their bereavement. Mrs. Marsh, with her little girl, could not remain at the station alone, miles distant from any civilized habitation. Every door of every mission-house would have been opened wide to receive her; but my station could be more easily reached than any other; and this, after the fatigue and anxiety of watchings by day and by night for nearly two months, was a sufficient reason for bringing her to Inanda. I have seen many leave-takings of persons and places, but never one, with its cause and consequences in view, so touching as the one I saw yesterday morning. Oh, that leave-taking! That complement to the work of bereavement and desolation! It made my heart ache, as never before, with another's sorrow. There was that last look at a grave not yet a full day old, and which contained so much that was dear that the world beside seemed empty; that taking of her little orphan in her arms, and pressing to her widowed heart, pointing to that little mound of fresh earth, and saying, with such utterance as she could command, "Helen, look there; that is father's grave!" And then that last look at houses, in great part the work of hands that will work no more; that last farewell to a little band of weak believers and others, for whose good the now silent teacher had so cheerfully toiled and heartily prayed! Finally, as if the heart could hold more, and neither burst nor break, when she saw that we were going, little Helen must say, in the simplicity of her affection, "Want father come too." No, that father who loved you so well, will caress you no more in this world. He who so often carried you in his arms, or led you by the hand, will aid you no further along the way of life. May your father's God now take you by the hand, and ever keep you from falling! Mrs. Marsh knows and feels that God's dispensations to his children are all wise and good; and, though stricken in heart, her hope and trust are still in him. May she find consolation in his abundant love!

It may be gratifying to Mr. Marsh's friends to know that he had the medical advice of two physicians of respectable standing; that six members of the mission, one or more at a time, were with him during nearly all his illness; and that hardly anything was wanting in the way of attention or comfort, which could have been supplied even by his dearest friends in his native land. Mr. Mesham, the English magistrate for the Inanda location, was very kind and constant in his attentions to our friend; for whom he cherished a very sincere friendship; as he now will an affectionate remembrance.

No one has been able to give any satisfactory account of the disease of which Mr. Marsh died. With little exception, his mind was sane from the beginning of his illness to the end. His resignation to the divine will was perfect. He once said to me, having special reference to himself, "It would be a luxury to die."

GREECE.—Mr. King has been formally notified by the Greek government, that he is free "from the penalty of exile imposed on him by the decision of the Criminal Court of Athens."

SMYRNA.—Mr. and Mrs. Morgan arrived at Smyrna on the 9th of November, with the design of laboring among the Jews of that city. The following extract is from a recent letter.

Among the Jews of Smyrna there does

not seem to be the slightest desire to cultivate our acquaintance; on the contrary, there is rather a disposition to avoid us. But we have not yet had time to form a reliable opinion. We ask most earnestly an interest in your prayers, and in the prayers of the church. We have no interesting facts to give you, no conversions to record, nothing that would attract the attention and elicit the intercessions of Christians. But we, therefore, the more need their sympathy and their prayers. What we do present to them, if they could see it and feel it, as those do who live in contact with it day after day, we know would arouse them. This is a city wholly given to sin, in which for years many missionaries have been preaching the gospel, where probably more instruction in proportion to the population has been given than in any other city in Turkey. How terrible the infatuation which binds them! How applicable the words of our Lord to Chorazin and Bethsaida, "If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes!" But there is an encouraging view of the case, in the extent of preparation for a work of the Spirit, when it does commence. Would that these things were sufficient to call forth prayer in our behalf!

AHMEDNUGGUR.—Mr. and Mrs. Barker arrived at Bombay on their way to Ahmednuggur, on the 15th of December, "after a very pleasant passage of one hundred and forty-one days."

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Cumberland, Cong. ch. and so. 70 00
- Portland, Union, State and High st. chs. m. c. 45 77
- Topsham, Ortho. cong. ch. 40 00—155 77

Franklin co. Aux. So. Rev. I. Rogers, Tr.
- Farmington, Cong. ch. and so. 20 00

Kennebec co. Conf. of chs. B. Nason, Tr.
- Gardiner, Cong. so. m. c. 8 00
- Hallowell, Mr. Skeele's so. 118 00
- Mount Vernon, Julia Pierce, 30 00—156 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bristol, Cong. so. m. c. 10 00
- Thomaston, Cong. ch. 19; m. c. 6; 25 00—35 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, Hammond st. cong. ch. 76 81
- Brewer Village, Cong. ch. and so. 41 93
- Brownville, Cong. s. s. miss. so. 10 00
- Ellsworth, Cong. s. s. 15 00
- Kenduskeag, 2 60
- Passadumkeag, m. c. 6 00—152 34

York co. conf. of chs. Rev. G. W. Cressey, Tr.
- South Berwick, Cong. ch. 33 59

552 70

Bucksport, Cong. ch. and so. m. c. to cons. Rev. HENRY BLODGET an H. M. 50; Prospect, s. s. miss. asso. 15; South Paris, S. Morse, 10; 75 00

627 70

Legacies.—Damariscotta, Mrs. Sarah N. Nickels, by JAMES G. HUSTUN, Ex'r, wh. cons. him an H. M. 100 00

727 70

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
- Alstead, Ch. and so. 25 00
- Hinsdale, do. 50 00
- Nelson, Fem. miss. so. 11 00
- Rindge, Ch. and so. 62,36; m. c. 45; Mrs. C. H. B. 5; 112 36
- Westmoreland, United ch. and so. 29 00—227 36

Grafton co. Aux. So. W. W. Russell, Tr.
- Piermont, Ch. and so. 13 00
- Wentworth, do. 10 00—23 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Antrim, B. W. 10 00
- East Wilton, Rev. W. W. W. 2 00
- Hollis, Cong. ch. and so. 50 71
- Lyndeboro', I. Crane, 3 75
- Manchester, 1st ch. 50 00
- Mason Village, Cong. ch. 7; m. c. 18; a lady, for China m. 10; 35 00
- New Boston, Pres. ch. and so. 41 00
- Temple, Gent. 37,50; la. 16,51; m. c. 3,49; 57 50—249 96

Merrimack co. Aux. So. G. Hutchins, Tr.
- Canterbury, H. Moore, dec'd, 16
- Chichester, Cong. ch. and so. 14 33
- Merrimack, North ch. 42 00
- Salisbury, Cong. ch. and. so. 70 00
- Wilmot, Rev. J. Kimball, 3; J. C. 1; 4 00—130 49

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 1st par. 56 00
- Raymond, Cong. ch. and so. 41 00
- Windham, Pres. ch. and so. 90,11; juv. miss. so. 2,75; Mrs. B. dec'd, 5; 97 86—194 86

Strafford Conf. of chs. E. J. Lane, Tr.
- Durham, Cong. ch. and so. 65 00
- N. Wolfboro', Rev. S. Merrill, and fam. 11; T. L. W. 1; R. B. 1; Mrs. A. H. 2; 15 00
- Rochester, m. c. 14 22
- Sanbornton, Cong. so. 34,83; Rev. J. B. 5; s. s. con. 16,17; 56 00
- Tamworth, Cong. ch. and so. to cons. Rev. SAMUEL KINGSBURY an H. M. 50 00—200 22

1,025 89

A friend, 5; Jefferson Mills, a s. s. class, for ed. hea. chil. 1,30; 6 30

1,032 19

Legacies.—Windham, Rev. Samuel Harris, 30 00

1,062 19

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Cornwall, Cong. ch. 53 46
- Orwell, do. 51 00—104 46

Chittenden co. Aux. So. C. P. Hartt, Tr.
- Essex, L. C. B. 2; H. D. B. 1; 3 00
- Williston, E. S. 10; cong. ch. and so. 12,47; m. c. 2,09; 24 56—27 56

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Danville, Cong. ch. and so. 34,27; s. s. 2,50; 36 77
- Peacham, Cong. ch. and so. 60 00
- St. Johnsbury, S. cong. ch. m. c. 38 24
- Waterford, Cong. ch. and so. 40 00—175 01

Franklin co. Aux. So. C. F. Safford, Tr.
- Georgia, A friend, 2 00

Orange co. Aux. So. L. Bacon, Tr.
- Newbury, 1st cong. ch. 12 53

Orleans co. Aux. So. H. Hastings, Tr.
- Lowell, Coll. 3 00

Rutland co. Aux. So. J. Barrett, Tr.
- Castleton, Cong. ch. and so. 210 00
- Rutland, m. c. 10 34
- Sudbury, Coll. 4 60—224 94

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', m. c. 31 38
- Fayetteville, Cong. so. 12 00
- Putney, do. 16; m. c. 9,39; 25 39
- Saxton's River, Cong. ch. m. c. 5 50
- Townshend, m. c. 6 26

Windham, Cong. ch. and so. to cons. ENOCH GODDARD an H. M. 103,16; m. c. 18,65; 121 81—202 34
Windsor co. Aux. So. C. B. Drake, Tr.
Lndlow, Cong. so. m. c. 28 00
Royalton, do. do. 18,32; la. 20,68; 39 00—67 00
818 84
Alburgh, s. s. for ed. hea. chil. 8 00
826 84

MASSACHUSETTS

Barnstable co. Aux. So. W. Crocker, Tr.
Centreville, Cong. so. 31 91
Yarmouth, 1st do. (of wh. to cons. Rev. A. K. PACKARD an H. M. 50;) 120 00—154 91
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Otis, Cong. so. 4 00
Southfield, ch. and so. 25 00—29 00
Boston, S. A. Danforth, Agent. 5,751 49
Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, J. P. Trask, 20 00
Rockport, Mr. Gale's so. wh. cons. NEWELL GILES and Mrs. ELIZABETH W. GILES, H. M. 200 00—220 00
Essex co.
Beverly, Dane st. ch. and so. gent. 119,06; la. 33; m. c. 86,62; 238 68
Salem, Crombie st. ch. 15 60
W. Boxford, m. c. 12 00—265 68
Hampden co. Aux. So. C O. Chapin, Tr.
Longmeadow, Ethan Ely, to cons. ETHAN C. ELY an H. M. 100 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Buckland, Mrs. A. W. S. 10 00
Cummington, S. T. 1 00
Easthampton, Payson so. 95,18; m. c. 65,16; 160 34
Goshen, m. c. 28 60
Hadley, 1st par. gent. benev. so. 81; m. c. 44,41; 125 41
Northampton, Edwards ch. benev. so. 81,25; m. c. 22,30; 1st par. m. c. 68,91; fem. asso. 67,01; a friend, 1; 240 47
Plainfield, W. A. H. 3 00
Whately, 2d par. m. c. 42 24
Worthington, Coll. 80; m. c. 23,43; la. 30,75; 134 18—745 24
Harmony Conf. of chs. W. C. Capron, Tr.
Millbury, 1st cong. so. a bal. 10; 2d cong. so. 115,18; 125 18
Middlesex North, C. Lawrence, Tr.
Fitchburg, Cong. ch. m. c. 14 35
Groton, m. c. 46 00
Littleton, Cong. so. 15 50
Pepperell, do. 6 71—82 56
Middlesex South Conf. of chs.
Holliston, Cong. ch. and so. 76 80
Saxonville, Edwards ch. and so. (of wh. fr. Rev. B. G. Northrop, wh. and prev. dona. cons. B. G. NORTHROP, Jr. an H. M 50;) 129 00
Sudbury, Cong. ch. and so. 96,58; m. c. 42,25; 138 83—344 63
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Harvard cong. so. 378 78
Dorchester, A friend, 10 00
Dover, Cong. so. 7 00
Roxbury, Eliot ch. and so. gent. (of wh. fr. Hamilton A. Hill to cons. Miss ANNA HILL of Oberlin, Ohio, an H. M. 100; Rev. A. C. Thompson to cons. Rev. ALONZO QUINT of Jamaica Plain an H. M. 50;) 323,50; la. 310,38; m. c. 25,05; s. s. 2,92; 661 85
W. Roxbury, South evan. cong. ch. and so. m. c. 9,52; a s. s. class, 1; 10 52-1,068 15
Palestine Miss. So. E. Alden, Tr.
Braintree, Dr. Storrs's ch. m. c. 20 00
Cohasset, Cong. ch. and so. 100; Miss Stoddard's s. s. class, 2,63; 102 63—122 63
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, 2d cong. ch. and so. 11 00
North Corner, 1st par. 6 00—17 00
Taunton and vic. Aux. So.
Berkley, Cong. ch. and so. 11 90
East Taunton, Cong. ch. 3 50
Pawtucket, La. asso. to cons. Miss MARY ANN POTTER an H. M. 4 00
Taunton, Winslow ch. 31; Miss B. W. 10; 41 00—60 40
Worcester co. North, B. Hawkes, Tr.
Gardner, Cong. so. m. c. 12 00
Worcester co. Central Asso. W. R. Hooper, Tr.
An indiv. 25 00
Barre, Cong. ch. and so. (of wh. to cons. SPENCER FIELD and DAVID B. MAKEPEACE H. M. 200; 300 05
Worcester, C. G. 3 00—328 05
9,426 92
Andover, Prof. P. Barrow, Jr. 10; students in Theol. sem. wh. and prev. dona. cons. JOSEPH COLLIE an H. M. 92,50; Cambridgeport, 1st cong. ch. and so. 200; Chelsea, Winnisimmet ch. and so. m. c. 84,60; Broadway, ch. and so. m. c. 51,72; Charlestown, 1st par. 120; E. Malden, s. s. 12; Lawrence, Central cong. ch. m. c. 23,50; Malden, la. miss. so. for ed. in Nestorian m. 40; Melrose, 1st cong. ch. 41; Tewksbury, cong. so. 63,92; Waltham, Trin. cong. ch. and so. wh. and prev. dona. cons. PEREZ SMITH an H. M. 82; Miss Adams's s. s. class, 3,25; 824 49
10,251 41
Legacies.—Conway, William Avery, by J. Avery and M. H. Avery, Ex'rs, (prev. rec'd, 144,34;) 200 00
10,451 41

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Bethel, Cong. s. s. 21 00
Sherman, A friend, dec'd, 3 12—24 12
Fairfield co. West, Aux. so. C. Marvin, Tr.
Southport, Z. B. Wakeman, wh. cons. MARY F. WAKEMAN an H. M. 100 00
Stamford, 1st pres. m. c. 8,28; s. s. miss. so. 17,12; 25 40—125 40
Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, Centre ch. m. c. 16 57
Manchester, I. E. L. 5; 2d cong. so. m. c. 5; 10 00
Suffield, 69 69—96 26
Hartford co. South, Aux. So. H. S. Ward, Tr.
Newington, 16 00
Middlesex Asso. E. Southworth, Tr.
Centre Brook, Cong. ch. gent. 53,13; m. c. 24,68; 77 81
Haddam, 1st do. 37 00—114 81
New Haven City, Aux. So. F. T. Jarman, Agent.
Ansonia, Cong. ch. and so. 2,25; m. c. 14; 16 25
New Haven, A. C. Chamberlain's bible class, for chil. in Madura, 20; C. A. Judson, 50; South cong. ch. G. Hallock and fam. 150; m. c. 12,17; 1st cong. so. la. for Alleghany m. 20; united m. c. 21,57; Yale college, m. c. 6,62; Court st. ch. do. 13,25; 293 61
Seymour, Cong. ch. 13 00—322 86
New Haven co. West, A. Townsend, Jr. Tr.
Middlebury, La. benev. asso. 29; s. s. 8; 37 00
Waterbury, 1st and 2d so. m. c. 65 86—102 86
New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Trs.
Bozrah, Coll. and m. c. 19 15
Franklin, Coll. 30 26
Griswold, Jewett City, gent. 59,95; la. 18,88; m. c. 21,17; to cons. HENRY L. JOHNSON an H. M. 100 00
Lebanon, Exeter, m. c. 13,15; South so. gent. 27,36; la. 32,23; Goshen, coll. and m. c. 78,64; 151 38
Ledyard, Ch. and so. 30 00
Lisbon, Hanover so. gent. and la. 30,91; m. c. 9,76; 40 67

Norwich, 2d so. gent. 311; 2d and Main st. m. c. 17,71; 1st so. m. c. 83,30; 412 01—783 47
Windham co. Aux. So. J. B. Gay, Tr.
East Woodstock, Ch. and so. 19 50
North Woodstock, do. 105 22
Voluntown and Sterling, 23 00
Willimantic, Cong. ch. and so. m. c. 13; Miss E. P. 1; 14 00
Windham, Cong. ch. 69 00—230 72

1,816 50

Legacies.—Windham, Henry A. Post, by Richard H. Rose, Ex'r, 1,000 00

2,816 50

RHODE ISLAND.

Little Compton, T. T. Bailey, 1,25; Providence, Richmond st. cong. ch. 298,12; 299 37

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Amity, R. D. ch. 15 00
Brooklyn, 1st do. m. c. 58 00
Fishkill Village, R. D. ch. to cons. Rev. JOHN H. BOVIEU and Rev. DANIEL MCL. QUACKENBUSH H. M. 136 41
Kinderhook, R. D. ch. m. c. 29 62
Livingston, do. do. 2 32
New York, Colleg. ch. a mem. 2; fam. off'g, 10; 12 00
Rhinebeck, R. D. ch. 47 47
Tarrytown, 2d do. 61 89
Upper Red Hook, R. D. ch. 20 00
Waterloo, R. D. ch. m. c. 13 00—395 71
Auburn and vic. I. F. Terrill, Agent.
Auburn, 2d pres. ch. 36,41; 1st do. 78,01; 114 42
Sennett, Cong. ch. 7 77—122 19
Buffalo and vic. J. Crocker, Agent.
Buffalo, Westminster cong. 26 00
Lancaster, Pres. ch. 38 45—64 45
Geneva and vic. C. A. Cook, Agent.
Geneva, W. H. S. 1 00
Lockport, Cong. ch. wh. and prev. dona. cons. CURTIS LATHROP an H. M. 63 58
Mexico, 1st pres. ch. 16 25
New Haven, do. 28 74—109 57
Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. (of wh. fr. E. B. Day, 50;) 162,60; m. c. 48,35; 210 95
Hunter, Pres. ch. m. c. 7 00—217 95
Monroe co. and vic. E. Ely, Agent.
Rochester, 1st pres. ch. 312 84
Sweden, Pres. ch. 6 50—319 34
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. JAMES FRENCH for Armenian m. and wh. cons. him an H. M. 100; John K. Myers, wh. cons. ISAAC S. DAVIDSON of New York and Rev. JOSEPH H. MYERS of St. Augustine, Fla. H. M. 100; W. M. Halstead, wh. cons. Miss MARY H. MYERS an H. M. 100; Brooklyn, 3d, pres. ch. s. s. for Dr. Shelton, Madura, 100; Church of the Pilgrims, 1,190;) 4,859 03
Otsego co. Aux. So. D. H. Little, Tr.
Springfield, Pres. ch. 18 00
Plattsburgh and vic. L. Myers, Tr.
Keesville, Pres. ch. 109 00
Syracuse and vic. E. H. Babcock, Agent.
Lenox, 1st cong. ch. m. c. 52,86; N. H. 10; 62 86
Onondaga Valley, Pres. ch. m. c. 25 00—87 86

6,303 10

Albany, William H. Ross, to cons. SIDNEY ROSS and WILLIAM SPOONER of Springfield, Ms. and GALEN ROSS, DANIEL THURSTON and WILLIAM FOSTER of W. Brookfield, Ms. H. M. 500; 4th pres. ch. 100; Amsterdam, pres. ch. 48; East Avon, ch. 4; Eden, J. Peek and fam. 5; Fort Covington, pres. ch. 39; Fredonia, 1st pres. ch. 58,36; Gloversville, cong. ch. and so. 759; Greenport, pres. ch. m. c. 8; Hampden, pres. ch. m. c. 5; Jamaica, pres. ch. m. c. 5,72; Kingsboro', Miss M. E. Hosmer, dec'd, 20; a child, 25c.; W. J. Heacock, to cons. Mrs. CHARLOTTE M. HEACOCK an H. M. 100; Kortright, benev. asso. 2; Lewis, cong. ch. 10; Rev. E. H. Squier and wife, 5; Maine, cong. ch. 7,18; Millport, pres. ch. 3; New Rochelle, a friend, 50; North Pitcher, cong. ch. 22,50; Peekskill, 2d pres. ch. s. s. 4; Rushford, cong. ch. m. c. 5; Saratoga Springs, R. H. Walworth, to cons. EDWARD J. STEPTOE, U. S. A. an H. M. 150; Schaghticoke, youth's benev. so. for ed. in Ceylon, 20; S. Amenia, pres. ch. 37,50; Springville, S. Cochran, for sup. of a student in Oroomiah, 25; Troy, 1st pres. ch. coll. and m. c. wh. cons. Rev. ROBERT R. BOOTH an H. M. 82,50; West Chester, chil. of B. Clark, 3,71; 2,079 72

8,382 82

Legacies.—E. Bloomfield, Uri Beach, by George Rice, Ex'r, (prev. rec'd, 450;) 100; Leyden, Reucl Kimball, by Reuel Kimball, Ex'r, (prev. rec'd, 32;) 8; New York, S. S. Howland, by W. H. Aspinwall, J. L. Aspinwall, and C. H. Russell, Exr's, 2,500; Mrs. Hannah Curtis, by Hugh Aikman, Ex'r, 764; Troy, S. W. Dana, by R. D. Silliman, Ex'r, (prev. rec'd, 230;) 60; 3,432 00

11,814 82

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Blawenburgh, R. D. ch. 60; a boy, for ed. hea. chil. 1,13; 61 13
Freehold, R. D. ch. 19 85
Middlebush, do. 25 00
Newark, Two sisters, 1 00
Paterson, 2d R. D. ch. 15 00
Peramus, R. D. ch. 24 50
Raritan, do. s. s. for dis. the bible among s. s. chil. at Amoy, China, 20 00
Totown, s. s. 13 72—180 20
Boonton, Pres. ch. m. c. 60,58; Fairton, pres. ch. for Gaboon m. 10; Madison, pres. ch. 59,27; young la. miss. so. for ed. in Madras, 20; Newark, C. S. Haines, 20; 6th pres. ch. 63; Orange, Rev. S. F. 2; 2d pres. ch. 20; Rahway, T. M. 10; 264 85

445 05

PENNSYLVANIA.

Athens, Pres. ch. 21,39; Carbondale, Welsh cong. ch. 40; Easton, Opheleton, so. of Opheleton sem. 8; Erie, systematic benev. 3; Harrisburg, 1st pres. ch. 256,98; Northern Liberties, Central pres. ch. Mrs. Lentz, 20; J. A. 5; Philadelphia, 1st pres. ch. T. S. to cons. Mrs. CATHARINE SPARHAWK an H. M. 120; A. White, 100; C. P. Bayard, 100; W. L. Hildeburn, 20; S. Tolman, 20; J. M. Atwood, 20; Arch st. pres. ch. Mrs. C. S. 2; two indiv. for *Ann Maria Henry*, Ceylon, 20; Green Hill, pres. ch. Mrs. D. H. 10; Western do. Mrs. A. 2,50; Clinton st. do. P. 5; union fem. mite so. to cons. Mrs. CATHARINE L. WHITAKER of Darby an H. M. 111,84; disc. 13c.; Pleasant mount, pres. ch. 45; Wellsboro', pres. ch. 11; 941 58

MARYLAND.

Baltimore, 5th pres. ch. 55 24

DISTRICT OF COLUMBIA.

Washington, 2d pres. ch. 25 00

VIRGINIA.

Danville, Mrs. E. S. 2 50
Legacies.—Winchester, George Lynn, by Rev. A. H. H. Boyd, 150 00
152 50

GEORGIA.

La Fayette, Mrs. C. M. 35; Macon, Edwin Graves, wh. cons. him an H. M. 100; Savannah, Indp. pres. ch. miss. so. (of wh. fr. John Stoddard to cons. Miss CHARLOTTE M. PRESTON an H. M. 100;) 423,20; 558 20

SOUTH CAROLINA.

John's Island, Pres. ch. a mem. 5 00

OHIO.

By G. L. Weed, Tr.
Berlin, Pres. ch. 10; Cincinnati, 2d pres. ch. 11,40; 3d do. s. s. for Rev. A. Walker, Diarbekir, 50; College Hill, fem. college, m. c. 3,76; Elizabethtown, pres. ch. la. sew. cir. for Gaboon m. 23; Elizabethtown and Barea, pres. ch. 41,40; Marietta, cong. ch. 12,50; C. D. 5; McConnellsville, cong. ch. 12,50; New Plymouth, pres ch. 7,75; Oxford, W. C. M. 2; Pataskala, South Fork pres. ch. 7; Sharon, pres. ch. 2; Union, chil. 15,17; 203 48
Belpre, Cong. s. s. for Gaboon m. 2; Bloomingburg, pres. ch. 20; Defiance, 1st pres. ch. 7,52; Strongsville, Rev. T. W. 1; 30 52
234 00

INDIANA.

By G. L. Weed, Tr.
Madison, 2d pres. ch. 95,10; Miss Stevens's s. s. class, for sup. of a hea. child, 15; Rockville, 2d pres. ch. chil. 8,30; Veray, pres. ch. 8,63; 127 33
Evansville, Old pres. ch. 41 00
168 33

ILLINOIS.

By Rev. I. M. Weed.
Aurora, A. G. 1; Chicago, N. E. cong. ch. 31,50; South cong. ch. 7,05; Miss B. 1; Granville, cong. ch. and so. 7,80; R. W. 10; T. W. 10; Lacon, pres. church, (of which to cons. Rev. W. B. CHRISTOPHER an H. M. 50;) 132; W. Fenn, 50; Lisbon, cong. ch. 5,25; Lockport, do. 15,11; Morris, do. 13,21; Springfield, 2d pres. ch. 174,25; Tremont, cong. ch. 41; Waukegan, do. 28,47; m. c. 12,50; s. s. for Ahmednuggur miss. sch. 8; ded. disc. 1,43; wh. cons. Rev. WM. M. RICHARDS an H. M. 547 71
Como, Cong. ch. 11,21; Elkhorn Grove, pres. ch. m. c. 4; Griggsville, cong. ch. m. c. 22,50; Payson, a friend, 5; Springfield, Rev. R. Kelley, 5; 47 71
595 42

MICHIGAN.

By J. S. Farrand, Agent.
Detroit, David Stuart, dec'd, by Mrs. E. E. Stuart, 100; 1st pres. ch. 72; Lapeir, ch. 5,27; Milford, L. F. 10; ded. disc. 93c.; 186 34
By Rev. O. P. Hoyt.
Brooklyn, 15; Clinton, 7; Edwardsburgh, 15,48; Grass Lake, J. P. 1; Kalamazoo, pres. ch. for Sandw. Isl. m. 18; Manchester, 9,47; Sharon, 6,34; disc. 4,50; 67 79
254 13

Birmingham, pres. s. s. 13,75; Detroit, a friend, 10; 1st cong. ch. 48; m. c. 5; Jackson, cong. ch. s. s. for sch. at Oroomiah, 18; 94 75
348 88

WISCONSIN.

Beloit, S. T. M. 10; Burlington, pres. ch. 4; Delton, Z. B. 1; Racine, 1st pres. ch. mite so. of s. s. for ed. in Mosul, 6,11; 21 11

IOWA.

Colesburg, m. c. 10; Montrose, four little girls, 26c.; Muscatine, cong. ch. 49,50; disc. 62c.; s. s. 12,50; 71 64

MISSOURI.

St. Louis, Spruce st. pres. ch. m. c. 6; St. Joseph, A. S. B. 5; Sarah B. 1; 12 00

KENTUCKY.

Midway, Pres. ch. 20 00

ALABAMA.

Mobile, A friend, for China m. 4 75

OREGON TERRITORY.

Calapooga, Mrs. N. Mills's son, 25

IN FOREIGN LANDS, &c.

Berne, Switz. Miss E. Thompson, for Borneo, 10 00
Doaksville, Choc. na. m. c. 100,70; Fort Towson, m. c. 59,90; L. A. Edwards, 10,50; 171 10
Erzroom, Turkey, m. c. 20; Mosul, 2; 22 00
Holland, Friends, by C. W. Van de Velde, 151 30
Island of Barbadoes, W. J. Trowbridge, 50 00
Madras, Rs. 150; for schools, Rs. 2,165, 8; 1,158 00
Montreal, C. E. Amer. pres. so. subscrip. and m. c. 310; Jacob De Witt, to cons. Mrs. STEPHEN C. STRONG an H. M. 100; T. J. Greene, to cons. CHESTER L. GREENE an H. M. 100; M. H. Seymour, wh. and prev. dona. cons. Mrs. M. H. SEYMOUR an H. M. 50; 560 00
2,122 40

Donations received in March, 28,868 18
Legacies, 4,912 00
$33,780 18

☞ **TOTAL from August 1st to March 31st,** $189,266 28

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in March, $503 66

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A bundle fr. J. S. Seymour, for Rev. L. H. Gulick, Micronesian m.
Bath, N. Y. A box, fr. la. for Rev. J. Edwards, Choc. m.
Brooklyn, N. Y. Two boxes fr. Armstrong juv. miss. so. for Miss Thayer, Tuscarora m.; two do. fr. do. for Rev. O. P. Stark, Choc. m.; one do. fr. do. for Miss F. Fisk, Oroomiah.
Colchester, Ct. A box fr. cong. so. for schs. at Gaboon.
Conway, Ms. A box, fr. la. for Rev. S. R. Riggs, Lac-qui-parle, 56 00
Fairhaven, Ct. A box, for Oroomiah.
Newark, Ohio, A box, fr. cong. ch. for schs. at Gaboon m.
New Haven, A barrel, fr. la. of South cong. ch. for Alleghany m.
Parker River Village, Ms. A box, fr. fem. rea. so. for Dakota m. 20 00
Rome, N. Y. A box fr. la. of pres. ch. for schs. at Gaboon m.
South Norwalk, Ct. A box, fr. W. H. Benedict, for Miss Raymond, Choc. m.
Waverly, N. Y. A box.

THE

MISSIONARY HERALD.

VOL. L. JUNE, 1854. No. 6.

American Board of Commissioners for Foreign Missions.

Ascension Island.

JOURNAL OF DR. GULICK.

It will be remembered that Messrs. Sturges and Gulick commenced their labors, in behalf of the people of Ascension Island, among the Kittie tribe. As it seemed advisable that these brethren should become "two bands," in order to a more vigorous prosecution of their work, the latter has removed to the Metalanim tribe; and it will be seen that he has much to encourage him in his new position.

Preliminary Visits.

It was on the 18th of April, 1853, that Dr. Gulick set out for Metalanim harbor, for the purpose of ascertaining whether he could have adequate protection, should he change his location. On the following day, he saw one of the leading chiefs. "About six o'clock in the afternoon," he says, "the Ishipan returned from a feast on the main land. He was quite stupid with ava. I spoke a few words to him on the beach, as he left the canoe; to which he replied that he liked white men; that he wished us to stop with him last year, when the schooner was here; that he would let me have a place on Taman Island; and that he would protect my property." Next morning this individual told Dr. Gulick to look for a suitable location. He also said: "To-morrow I will look at your trade, and make a bargain for the erection of a house."

Our missionary brother selected for his residence Shalong Point, the landward extremity of Taman Island, which lies in the mouth of Metalanim harbor, and is some four miles in circumference. "The advantages of this spot," he writes, "are that, though not in the immediate vicinity of a feast-house and its perturbing influences, it has a scattered population on each side of it, and is very central for the whole population of this harbor and vicinity. It is near to the anchorage, but not inconveniently near. The soil is of the very richest; and but a small portion of it is occupied by the natives. The prospect is most delightful. We have the landscape of nearly the whole inner harbor before us; we look out upon the anchorage itself; and we have an open view to the windward, out of the mouth of the harbor. It is a very airy and healthy position."

As the Ishipan did not keep his promise of seeing Dr. Gulick on the 21st of April, the latter sought him out; and he also saw the Nanakin. Both gave every assurance of protection and friendship that could be expected; and a bargain was made with the Ishipan for the erection of a house. On the following day Dr. Gulick returned to his former home.

In continuing his narrative, Dr. Gulick says: "Next Monday I was again at Metalanim, clearing the ground where I proposed to build, and hoping to see my house commenced; but this the Ishipan's indispensable feasting prevented. I made my home at the house of a Malay, who has two native wives. In a small house, perhaps twelve feet by eight, and having a central fireplace, four feet by two, seven persons cooked and ate and slept; the style of living being very slightly superior to that of the common Bonabe natives. Yet this Malay lives as well as the greater number of the foreigners on the island, and better than many! During this week I saw the Wadjai. I made him a present of a red shirt, and had some conversation with him. He

was much more affable than when I called on him last fall. Concerning my coming into the tribe, he made much the same reply that the Nanakin did last week. He was interested, and wished to hear some Hawaiian read, and then some English to compare the two."

On the 10th of May Dr. Gulick repaired again to the new station. "I had hoped," he says, "that the roof of my house would be up and supported on temporary posts, ready for me to erect my frame under it; but, to my surprise, I found it very nearly finished, roof and sides and floor, only the doors and partitions wanting. But it was one of the most outrageously flimsy structures I have ever seen. The floor (of reeds) was laid on an elevated foundation, consisting of hibiscus and banana stumps, mingled with grass, and thinly covered with dirt. The sides (of reeds) could scarcely sustain their own weight. The roof (of the sago leaf) was most imperfectly put on, and by no means water-tight. This came of my having paid in advance! The Ishipau retained most of 'the trade,' and ordered his natives to erect the house, without overseeing them. Such a state of things was discouraging. I had purposed putting up a pretty good native house, with a solid stone foundation, after the Bonabe style. I tore every thing down, and began to rebuild, May 12. Finding it was easy to procure timber from the natives, I improved on my first plan; and by the 26th I had raised the frame of a one-story civilized house, thirty feet by twenty. I then put on a roof of Bonabe thatching. My sides and partitions were a sort of wicker-work. My floor was of poles, hewn into slabs. To accomplish this so rapidly, I hired every foreigner of the tribe who offered his services."

The Removal.

The formal commencement of the new station is described in the following extracts.

June 6. Early this morning, I set out from Rono Kittie in two whale-boats, taking half of my goods, and accompanied by my wife. Our voyage was a laborious and tedious one. I had native crews of about six to each boat, who paddled. Mr. Corgat took charge of one. We were met by a rapid succession of severe squalls, with a head-wind. At last, as night came on, rather than stop with the boats, and lodge for a few hours in a Bonabe tavern (feast-house) full of people and smoke, I hired a canoe, and with my wife went on to Shalong, leaving Mr. Corgat with the boats. He arrived with them early the next morning. The same afternoon he returned to Rono Kittie; and Thursday morning he again reached Shalong with two more boat-loads, which constituted all that I wished to remove. It will be seen how much indebted I am to Mr. Corgat. There is no other man on the island with whom I would have felt it safe to trust my property; while, in his hands, it was even more safe than in my own. To heighten my obligations, when we settled our business accounts, he would not make the least charge for personal services, or for the use of his boat.

9. I have been busily engaged in finishing off my house and premises, in preparing a garden, and in instructing natives in English. My house alone has cost about one hundred and sixty-five dollars. It will be very comfortable for several years with its present roof, and will then, I doubt not, be worth re-thatching. It will be much more healthy than any mere modification of a Bonabe house which I could have erected; and will be inconceivably less infested with troublesome and destructive vermin and insects.

The School.

The earliest educational efforts made among the Metalanim tribe are next set forth by Dr. Gulick.

July. My scholars usually sit in our hall for three or four or even six hours continuously, books in hand, as scholar-like as any New England boys. We have certain evidence that some come and sit so long for the purpose of seizing opportunities to steal. We are quite persevering, however, in thwarting their designs, and in making them subserve the cause of education. A few are middle-aged men; others are but lads. Some of my days are quite taken up in teaching them. They are quite interested, so long as the sentences consist only of nouns and adjectives; but as we advance beyond, their interest wanes; and several of them have ceased coming, or they only come after long intervals. By perseverance it is possible that the brighter ones will surmount even these difficulties. But it will be a herculean task to give this people the English language; how much more to impart it to all Micronesia!

Three of my pupils are chiefs. Their studious mien would please you. I must give you a more particular account of one. His title is "Nangro in bon taka." He is of considerable rank in this tribe, and about thirty-five. There is nothing peculiarly prepossessing in his appearance; but I think him an uncommon na-

tive. Till about a year or two since, he was a very dissipated man, and the dread of his subordinates; but he is now strictly temperate, having reformed, as he told me, because his dissipations were killing him. He is a man of unusual business promptitude and exactness, for a Bonabe native. It was principally by his efficiency that I was able to build my house so rapidly. My engagements with him for timber, &c. were always fulfilled to the very hour, and often before. His manner is very far removed from haughty assumption or self-consequence. I am often surprised at his modesty, yet uniform self-respect. Before removing from Kittie I asked him to be my protector; he feels, therefore, a special care regarding me. He has a house built on quite a foreign plan. I visited it a short time since, and saw several civilized conveniences and luxuries. While I was engaged in building, three of the foreigners went one evening to his house. While absent they were drenched with rain; and on their return they had each a shirt and trowsers from Nangro's wardrobe! A few days since he brought to me several certificates of character, received from captains and others. I do not know of another Bonabe native who takes the least pains to secure such. I was in want of chalk while building, and I bought several pounds from him, which was after all only a part of his stock! He comes frequently to see me, and always wishes to be taught to read, and to use his pencil on a slate, which belongs to him by inheritance from some sailor. He is not, however, a bright scholar. I need not tell you that I hope for much good from "Nangro in bon taka." His influence would be great and most happy, should he be brought under the transforming power of divine grace.

Dr. Gulick has an English service at mid-day each Sabbath; and he was expecting to commence a native service in the course of a few weeks.

Visits of Chiefs—A Trial.

A few extracts of a miscellaneous character will now be given.

August 6. The Wadjai paid us a visit this noon, desiring to be cupped. I had seen him in the morning, at a feast across the bay, and had asked him to call. In his intercourse with us he is abandoning his haughty manner. It is the first time he has been to my house. He was surprised at the number of my books, and wished to know how many of them were "Sandwich Islands books." Thus, you see, the Sandwich Islands are becoming to this people the beau ideal of excellence.

8. The Ishipan called upon us to-day for the second time. His principal object was probably to see a cow which I recently brought from Kittie. He was inclined to beg several articles which attracted his attention. I neither gave, nor refused; which is a hint of reluctance that this people understand better than might be expected. I promised to make him a sofa of a rich native wood, like one which Mr. Sturges has made for me. He, in common with many other chiefs, asked me whether my coming here would bring ships to this tribe. The arrival of one last month was by them supposed to be, and was in fact, owing to my residence in the tribe. Should several other ships come soon, it would augment our reputation greatly.

18. We this morning hear by a letter from Mr. Sturges that Mr. Corgat died about seven o'clock last Sabbath evening! It is a sad stroke, which we were not prepared for, though we knew the possibilities of it. Without him, it is impossible to say what the past history of our residence here might have been. With him, we have lived in the most perfect security during the most critical period of our mission. He seems to have been preserved just long enough to assist Mr. Sturges and myself in getting comfortably settled. We have some reason for hoping that his trust in Christ was a scriptural one, though his mind was still far from being fully enlightened. His uniform reverence for all holy things, and devoutness of aspect in attendance on religious services, were in strong contrast with the manners and habits of all other foreign residents, and a cordial to our souls. Till three or four years since he was among the most dissipated of the whites; but a severe illness roused him to a religious thoughtfulness and to a reform.

LETTER FROM MR. STURGES, AUGUST 21, 1853.

Plea for a Reinforcement.

THE first part of this letter consists of an appeal for an additional missionary. It is earnestly commended to all those who are in circumstances which enable them to make a favorable response.

1. Nature has divided the island into

three principal parts, furnishing three important points at proper or equal distances. Two of these points are already occupied, the one at the weather harbor, the other at the lee, separated some twenty-five miles on the west side of the island, and some sixty miles on the east. At about the centre of this latter division is an important place, and more favorable perhaps for operating upon a mass at once than any other upon the island. The missionary at this point would have under his eye, within a few minutes' row, most of the population of three tribes; and the form of the island is such, that intercourse with the three adjoining tribes would be quite easy.

2. The occupancy of this station would tend greatly to harmonize hostile tribes. One of the chief obstacles in our way is war. After some little party strife, a general engagement takes place; and thus our work is frequently interrupted. Between the weather tribe and this there have been frequent outbreaks; but since missionaries have occupied stations in each, there is but little appearance of war. The place for the third has long been used as a battle-ground for other hostile tribes. Breastworks of stone and watchtowers have been thrown up, which are truly wonderful.

3. A new station would serve to allay prejudices and jealousies. These people are exceedingly sensitive; and they do not like to see others doing what they are not doing.

4. Such an equal possession of the entire coast would doubtless tend to excite emulation between the different tribes, a motive which, I think, may be quite important in persuading these ignorant, selfish natives, to aim at and struggle after a better state of things.

Mr. Sturges concludes his appeal in the following strain. Who will heed it?

Can we not make out a strong case? And will not the favored churches at home send the man? If barter in perishable things were concerned, how soon would the place be occupied, and that too by the wealth of professors of religion! Would that I could take some of the wealthy Christians of your cities to the commanding place where I stood a few weeks ago, with the head-quarters of the tribes within sight! How would their heart-strings and purse-strings begin to loosen, as they should contemplate such a wide field, all given over to Satan, and apparently ready to be rendered back to Him who purchased it so dearly! Where are the young men of your seminaries? Where are those who are waiting for an "eligible situation?" Why stand idle? Come over to Bonabe; and we will give you one of the most desirable situations out of all New England! On a visit to the chiefs of these tribes, a short time since, I found them all friendly, and seemingly glad to see and hear the missionary. The head of the Nut tribe, with whom the third missionary would most likely be stationed, as living in a central spot, seemed particularly glad to see me, as he had heard so much about missionaries, but had never seen one before. He is a venerable looking man; and from what I could gather, I suppose him to be one of the better sort. He wanted to know, as did also the Nanakin of the neighboring tribe, if I would not come there and live. I told them I would write to America, and ask some person to come. Upon how many of my acquaintances did my mind rest, as I made this promise! Will not one of you come? Do not let us who are here labor unprofitably, because our force is so weak, and that beautiful field be given up to Satan. If it is not occupied soon by one that will labor with us, we fear it will be possessed by the common enemy of pure religion. Surely, we ought to have another family upon the ground.

A Friend lost—Protection.

The following extract contains two or three items of interest.

Our mission is suddenly called to mourn the death of its most devoted friend. Mr. Lewis Corgat died last Sabbath night. His long residence upon the island, his energy of character and devotion of heart, made him useful, as also a great comfort to us. We have had his two children in our family since a short time after our landing; and on his death-bed he solemnly bound me to take charge of them. We hope to see them prepared for usefulness upon this island, or some other in our wide sea. The place of this man cannot be readily filled.

His death was the signal for a general rush upon his property. It has been a dark week to our isolated family. Greedy drunken men have endeavored to seize the substance of Mr. Corgat, and keep me from doing as my solemn promise binds me to do. It is the custom here, when one dies or removes to a new place, for the natives, as well as some of the

foreigners, to get what they can. I hoped to put a check upon this practice; but rum, destroying the sensibilities of foreigners, and maddening the brain of the high chief, prevented. I hope and trust that the triumph of the wicked will be short.

In our appropriate work as missionaries, we can only say that we are making but little progress. We hope, however, that we do not live here in vain. We seem to have the entire confidence of the powers that be, who afford us complete protection. Our families have been remarkably blessed with health. The good Shepherd has kept us safe. We feel that our cause is of the Lord, and we know it must prevail.

Sandwich Islands.

LETTER FROM MR. COAN, JANUARY 17, 1854.

Hilo and Puna.

A BRIEF communication has been received from Mr. Coan; and the subjoined extract cannot fail to be read with gratification.

The small-pox was mercifully confined to two points in Hilo and one in Puna; and the number of deaths was about one hundred and fifty. When this fearful scourge first appeared among us, our people observed a day of fasting and prayer throughout the districts; and besides this many voluntary local fasts were kept. When the plague was stayed, and the angel of death returned his sword into its sheath, the people unanimously observed a day of thanksgiving, "and offered sacrifice to the Lord." The contributions made on this occasion amounted to four hundred dollars.

I have just closed a series of meetings in Hilo and Puna, extending through about fifty days. These meetings have included the calling of the church roll, preaching, pastoral duties, celebration of juvenile temperance anniversaries, collections for the cause of Christ, the Lord's supper, &c. &c. Perhaps these annual gatherings were never more fully attended.

The state of the church has been much as in former days. We find very little external disturbance, a good degree of activity in many, and too much indifference in many others.

On the 5th and 6th instant, we held an annual convention of delegates and teachers from every village in Hilo and Puna. About two hundred were present; and the two days passed too rapidly away in deliberations, prayer, and animated discussions. At our convention in January, 1853, it was voted to raise my support in the church; but no definite sum was pledged. The convention of 1854 unanimously voted me a salary of one thousand dollars. This sum was proposed, discussed, and carried by the delegates, without my specifying the amount. This then is my salary for 1853, commencing with the 1st of January. And it is all paid; which is more than many poor pastors in the United States can say, and more than some rich churches can boast.

At this convention I reported the amount of funds in my hands, arising from the various contributions since May 1, 1853, as being twenty-four hundred dollars, exclusive of one thousand dollars for a new church edifice. There were appropriated by the convention for the pastor's salary one thousand dollars; to the Hawaiian Missionary Society four hundred dollars; for rebuilding our boarding school-house two hundred dollars; for our meeting-house five hundred dollars; to the American Board, as a token of love, &c. one hundred dollars; to the American Peace Society one hundred dollars; to the American Tract Society one hundred dollars.

This church will support the Rev. Samuel Kauwealoha at Fatuhiva; as he is from the Hilo church, and his good old father is still one of our deacons. It is also expected that another member of this church, Hanaloa, will soon join the Micronesian mission; and we shall hope to support him. We also hope and trust in the Lord that we may be permitted to send out and support half-a-score more. Numbers of our people are willing to go wherever God may call them. I hope the time is not distant when the Kingsmill group will be supplied with Christian teachers. A door is open there; and why should we be slow to go up and possess the land?

A census of the inhabitants on the Sandwich Islands was taken on the 26th of December. The returns showed 5,031 as the population of Hilo, being an advance of 80 on the previous census, and 2,672 as the population of Puna, being a decrease of 321. Much of this decrease, Mr. Coan thinks, is owing to emigration to Oahu. "More than one thousand of the inhabitants of Hilo and Puna," he says, "are now on that island."

LETTER FROM MR. LYONS, JANUARY 24, 1854.

IN reviewing the incidents of 1853, Mr. Lyons has occasion to speak of mercy and judgment. The Lord has blessed his people in many respects; but "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," have been in the midst of them.

Encouragement.

The following paragraph presents a favorable view of the field occupied by our missionary brother.

When I closed my last report, the moral and religious aspect of Waimea was on the whole cheering. And when I made a tour through my field, a few months afterwards, the Spirit of the Lord seemed to be in every place. Though torrents of rain were almost constantly descending, and threatened to block up the way and arrest all progress, children flocked to the schoolhouse; and houses of worship presented waiting congregations. Among adults and children, but chiefly among the latter, (for most of the adults are already in the church,) there was a spirit of inquiry. Many interesting groups of professed converts came forward for examination. Accessions were made to almost every church. The pastor returned full of joy and hope. He had labored arduously, and was laden apparently with golden sheaves.

The Small-Pox.

A few months later, however, he made a tour among his people in very different circumstances.

The appearance of the small-pox had produced a great panic. Many had deserted their homes, and fled to the woods for security. In all of the parishes, protracted meetings for prayer and exhortation had been held, and in some places still continued. Schools were given up, work was abandoned, and these meetings were resorted to for protection from the ravages of the pestilence. The thing was commenced and pursued by the natives, without any directions from me. They seemed to think that they must either pray or die. Multitudes were dying in Honolulu doubtless, they thought, in consequence of their worldliness and impiety. Peradventure they might escape by renouncing the world and engaging in religious exercises. Hence, wherever I went, meetings were fully attended. Nearly the whole population came out, from the least to the greatest.

A part of my business was to vaccinate and give directions with regard to the small-pox. Many had been previously vaccinated; but multitudes still remained unprotected. The epidemic had broken out in four places. The greatest alarm existed. The people were almost frightened out of their senses. While some controlled their fears, and conducted in a manner worthy of rational beings, nobly venturing to take care of the sick, the dying and the dead, others, and these the majority, seemed divested of every particle of humanity. To preserve themselves from the attacks of the awful disease, was their chief concern. Hence the nearest relatives, when attacked, were left to suffer and starve and die, and lie unburied.

One man, however, thought he would show his fearlessness. A stranger passed through the place, broken out with the small-pox. He slept in a cave, near the residence of the Hawaiian, who entered the cave after the stranger had passed on. "Now I will see whether there is any truth in the report that the small-pox can be taken, by sleeping where one infected with it has slept." So he laid himself down, and rolled in the cave. In a few days he was called to pay dear for his temerity. He took the disease, and died, and was left unburied some days. His wife soon followed. A helpless child was left. There was no other person in the house. A pet pig was its only companion. No one dared to take it, or see that it was provided for. It had the small-pox, but was recovering. Deserted by every one, save its pig, it literally starved to death. Then the house was burned down over it and its faithful pet. It is a heart-rending story; and I think the remembrance of it does not sit very comfortably on the consciences of the beholders. I regret to say that some of my own countrymen were witnesses of the scene.

As I visited the infected districts, as well as others, the people in some places began to be afraid of me, lest I should give them the disease. Indeed, in one parish the natives had serious thoughts of driving me away, though I was their teacher, and was also a health commissioner, going about among them to vaccinate and propose measures for their safety. I finished the tour, however, and got most of the natives vaccinated, and proposed such other measures as I thought best to protect them from the pestilence.

The disease did not prevail very extensively. The four parishes above alluded to were the only ones that were infected. Waimea was one of the four; but here we had only one case. Kawaihae was the greatest sufferer. I could not refrain from weeping, when I entered the church there subsequently, to administer the Lord's supper. It was a sad and desolate scene. In April one hundred communicants were present, many of them in the bloom of life; on this occasion there were but twenty-four, and not a youth among them. Of the others, many were dead; some were recovering; some were still sick; and some had fled. But the Lord appeared in mercy, and stayed the progress of the disease. Only seventy in my whole field have fallen victims to this awful scourge. It disappeared long ago; and the Lord grant that there may be no necessity for a similar visitation, in the future history of this feeble and diminishing people.

Another Tour.

Mr. Lyons closes his account of his various excursions among the people as follows:

My third and last tour was in November and December, when I held meetings of various descriptions, anniversaries of temperance and missionary societies, and the annual convention of sub-pastors and elders. While the general aspect of things was encouraging, there were some circumstances calculated to produce grief and sadness. Intemperance and idolatry had spread desolation over one parish, broke up the school and meetings, and threatened utter destruction. But most of the offenders repented of their sins, and promised to do better. The sub-pastor stood firmly, and dared to expose the wickedness of his parish. In two other parishes Mormonism had made its appearance, and had succeeded in drawing some fifty or sixty men, women and children into its snares. None of them, however, were persons of any influence.

Mr. Lyons admitted one hundred and thirty-seven persons to Christian fellowship for the first time in 1853; and he restored ninety-eight to forfeited privileges. He reports the whole number of church members in good standing, at the present time, as being two thousand. His people have paid five hundred and twenty-five dollars for his support; and they have also given two hundred and fifty dollars for the spread of the gospel in other lands.

Fuh-chau.

LETTER FROM MR. CUMMINGS, DECEMBER 31, 1853.

Semi-annual Review.

In sketching the history of the mission at Fuh-chau for the last six months of 1853, Mr. Cummings makes a grateful reference to the fact, that the health of himself and his associates had never previously been "so uniformly good for so long a period." "No one of our number," he says, "has been sick; and all have been permitted to labor without interruption by disease. For this we desire to give all the praise to Him, in whom we live and move and have our being, and upon whom we are daily dependent for health, as well as for every other good and perfect gift." The Methodist mission, however, has been severely afflicted by the decease of Mrs. Wiley. "She died as the Christian dies," on the 3d of November, 1853.

The labors of the mission have undergone no material change since the previous report. Four chapels have been visited "pretty constantly" three or four times a week. The attendance at these places of worship is about the same as it has been heretofore; but the brethren think that there has been "some improvement" in the conduct of their hearers. The Word, moreover, has been listened to with greater apparent interest than usual.

The present number of schools is three. The girls' school formerly under the care of Mr. and Mrs. Cummings has not been resumed; but a boys' school has taken its place. During a part of the half year under review, Mr. and Mrs. Doolittle have had two schools under their supervision; when this letter was written, however, both were taught as one school. In regard to the success of the mission in this department of effort, no opinion is expressed.

Passing to a different species of labor, Mr. Cummings says: "In pursuance of a design to itinerate among the villages of Fuh-chau valley, Mr. Baldwin and myself took an excursion in a boat in October, and made the circuit of the island formed by the north and south branches of the Min. We were absent four days, and visited about twenty villages, in nearly all of which we spoke to pretty large collections of people, distributing books among them. We were every where treated civilly, and were pleased to find that in the remotest places which we visited, there were those who knew us and something of our doctrines. Such persons usually spoke well of us and of Christianity. One man asked for a book, saying that he obtained one last year at one of our chapels; that he had found it to be

good; and, therefore, he wished to get another. "If I had found the first one bad," he said, "I should not now ask for a second." Another excursion of this kind was attempted last week; but the wind proved unfavorable, and we were obliged to abandon it.

The agency of the press has been employed by the mission to some extent. The Gospel of Matthew has been published in the "colloquial language," together with a few tracts on the Commandments, the Soul, True Happiness, Opium, &c. The Gospels of Mark and Luke are nearly ready for publication; and the same may be said of a tract on Repentance and Faith, as also a treatise on Astronomy.

In the previous report, fears were expressed that the disturbed state of the country might lead to commotions in Fuh-chau, which would greatly embarrass the missionary work, if it did not endanger the lives of our brethren and sisters. But the Lord has been very gracious to them. "Although," Mr. Cummings says, "there have been frequent risings of insurgents in various parts of this province, some of which were not far from us; and although the government, in order to quell these disturbances, has been constantly taxed to the very limit of its energy and resources, no evil has been allowed to come nigh us. We have occupied our own homes, have gone out and come in before the people, and have laid down to sleep at night, as free from fear as at any former period of our residence in this city. And not only have we suffered no interruption in our labors from this source; in some respects the past half year has been unusually favorable to our work. The people have at times seemed to be more accessible than formerly, and more attentive to the truth, which we have endeavored to declare unto them." Of the future, however, the mission cannot speak with any confidence.

Amoy.

LETTER FROM MR. DOTY, JANUARY 18, 1854.

THE November Herald contained extracts from several letters of Mr. Talmage, the latest bearing date June 10, giving a deeply interesting account of the changes which were taking place at Amoy. The present communication continues the narrative to the present year.

Hearing the Word.

Contrary to what might have been expected, the insurrection at Amoy has rather increased than diminished the number of persons who have heard the gospel of Christ. The following extract will be read with special satisfaction.

With comparatively few interruptions from the state of our health, &c., it has been our high privilege, according to our strength and ability, to preach to these Gentiles the unsearchable riches of Christ. The ordinary Sabbath and week-day services, in our two places of public worship, have been sustained. The usual attendance was never greater than it has been since May last. The mass of the insurgents who captured Amoy, were from the immediately surrounding villages and towns; and, with minor local variations, they speak the same dialects as are here used. Some of these, it is highly probable, had already heard a little of the gospel in their own villages. Others had heard of the foreign teachers, and their religious services and instructions. As soon, therefore, as they had become the captors of Amoy, very many resorted to all the places of public worship, and listened to the truths there taught. Our church, not only on the Sabbath, at the public and more formal preaching of the Word, but also at the Bible classes and the less formal services for tract distribution and exhortation, was usually well filled; and sometimes it was quite crowded. The chapel connected with the dwelling of Mr. Talmage, which we had seriously thought of relinquishing for a more central location, on account of the small number attending there, was no longer left comparatively empty; and it was usual to see as many assemble as the place could conveniently accommodate. Of this increased attendance, a few were inhabitants living immediately around us; but the great mass were active insurgents.

Here it may be needful, however, to guard against a wrong impression. So much has been written and sent abroad through the press, concerning the religious and even Christian character of the Chinese rebellion, that it may be thought that the Amoy insurgents were of the same class and character. Nothing can be farther from the truth. There was no semblance of a religious movement here. Those who placed themselves in contact with the gospel, did so, not from any sympathy with Christianity and hatred of idolatry, but very much for the reason which influenced the Athenians to assemble on Mars Hill, and hear what Paul had to say. Of those from among the inhabitants who have frequented our religious services, we hope that some have been partially awakened as to the truth, and possess a sincere desire for instruction; while others have

doubtless joined our congregations in the expectation of obtaining greater security for themselves and families, from having a seeming connection with foreigners in these times of commotion and tumult.

But we have had an opportunity to scatter the good seed of the Word. Many hundreds, and probably thousands, who but for the insurrection would never have been brought into contact with the gospel, have obtained, and carried with them, some knowledge of God and of Christ and of the way of salvation. Who, if any among them, will believe to the saving of their souls, we may be obliged to wait for the day of the Lord to reveal.

The general routine of missionary labor at Amoy is already known to the readers of the Herald. Our brethren are encouraged by some features of their work, particularly that part of it which has for its object the improvement of Chinese females. The employment of "the romanized colloquial" in giving instruction has been quite serviceable. Mr. Talmage devotes a portion of his time to the preparation of books. The book of Ruth, with the first part of Bunyan's Pilgrim's Progress, has been issued from the press; and the Gospel of Matthew is to follow soon.

Notice of the Evangelist.

The November Herald announced the death of the native helper, known as the Evangelist. This event occurred at Chian-chiu in May last. In respect to it Mr. Doty writes as follows:

From all we have been able to learn, it appears that our friend fell a sacrifice to the violence of an aroused and suspicious populace, who were beyond the control of both reason and law. The Evangelist had mingled with the spectators at the examination of several mandarins, who had been taken by the insurgents at the capture of the place. A mandarin of low rank happened to be questioned by the acting insurgent chief, who could only speak the local dialect; while the officer under examination could only communicate through the court language, not understanding the local. The Evangelist was standing near, and, seeing the difficulty, voluntarily spoke out as an interpreter between the parties. Upon this the insurgent chief, in some polite manner, expressed to the Evangelist his approbation and acknowledgment. It is also reported that the Evangelist interested himself in behalf of two or three small mandarins, and prevailed with the insurgents to spare their lives.

Next day the populace suddenly rose and recaptured the city. Every stranger in and about the place became an object of popular suspicion. The part which the Evangelist had acted, was construed into evidence that he must have an intimacy with the insurgent chief, and was himself one of them. Hence he was seized and brought before the acting magistrate. This person, for aught we know, may have owed his life to the interference of the Evangelist. Be this as it may, the magistrate was convinced of his entire innocence, and wished to set him at liberty. But the mob had the ascendency. Death to the Evangelist had been determined upon; and they at once executed their purpose. This, to us, has been a dark and afflictive providence.

Prior to the death of the Evangelist, it had been decided to send forth two other native assistants, with special reference to their laboring in the villages lying north-east of Amoy, and carrying the message of life, if practicable, to Choan-chiu. But the disturbed state of the country has prevented the execution of this plan. The two Chinese brethren have been employed in Amoy, therefore, where they have had constant occupation in aiding the mission.

Results.

In speaking of the fruits of their labor, our brethren say:

We have not had any marked and cheering tokens of the Spirit's presence with power. Still we have much to encourage us. Our little church has continued to walk in love, keeping the unity of the Spirit in the bond of peace. We have great reason to praise God for his guarding and preserving grace towards these disciples during the troubles through which they have passed. They have all been enabled so to demean themselves during these perils to life and property, and to preserve so entire a neutrality, that no one of them, so far as we know, has come under suspicion by either of the contending parties. All have worthily sustained their Christian profession. You will rejoice in the continued disposition of our native brethren to embrace opportunities to make known Christ to their heathen neighbors and perishing countrymen. What impressions have been made upon the minds of the multitudes who have heard the gospel, we have not now, and may never have, the means of knowing. Those who for months were frequent listeners to our

message, are mostly scattered abroad as exiles or fugitives in their own country, if they have escaped the sword or the axe. A few seemed to be deeply impressed. There may have been many who went to their execution, in heart calling on the name of Jesus, but who have not been saved to tell us, like one to be mentioned hereafter, how they felt and what they did, as they were led forth to death.

During the year 1853, six persons were admitted to Christian fellowship at Amoy. Three church members have finished their earthly course. "There was nothing of marked character in the sick-chamber experience of either of them."

Recapture of Amoy.

The November Herald describes the taking of Amoy by the insurgents, as also certain unsuccessful efforts of the imperialists to recover the place. Mr. Doty continues the narrative in the following language:

After the first failures of the imperialists, the time was employed in assembling a numerous land and naval force, and collecting military stores, for a protracted and determined effort to recapture Amoy. By the 26th of August, the city was beleaguered on the land side by a large army, and on the water by fifty or sixty war junks and other armed vessels. A scene of continued and almost daily warfare then commenced; which continued until November 11; when the insurgents, having become so closely pressed as to be reduced to the last extremity, evacuated the place and fled. They embarked in great numbers in their junks, without much opposition; and they were suffered to leave the harbor, no attempt on the part of the imperialist fleet having been made to prevent their escape. Most of these junks passed over to the main land, a few miles in the interior; where it is probable that many of the fugitives left the vessels. A few days afterwards a fleet of about twenty of these junks passed out to sea, having, as has been ascertained, several of the most notorious leaders of the insurrection on board. Of these vessels some have gone, it is reported, to Singapore; while others are hovering along the coast to the southward, and not distant from Amoy. Some say that the latter are acting the pirate; but others affirm that they are preparing for another struggle, and waiting their opportunity for another effort against the mandarins here. Both these reports may be true.

During the contest which was thus incessantly waged for two and a half months, we were several times exposed to a good deal of danger. The dwellings of all the foreign community, being situated on the side of the water, were perforated by cannon balls; and there were several very narrow escapes. Although our dwellings, in common with others, were visited by these missiles of destruction, we were most mercifully preserved, not only from personal harm, but also from any very serious injury to houses or property. This seems wonderful in the case of my own dwelling; which, after one of the sharpest naval engagements, showed the marks of about one hundred balls of various sizes, from a few ounces to ten pounds. The roof was terribly torn up, and the walls in various places were perforated. Yet no injury was sustained, but such as has been easily repaired.

The cruelty of the imperialists seems to have been equal to their inefficiency. Mr. Doty says:

It is beyond the power of language to describe the scenes that followed. Persons in great numbers were seized; and without any form of trial, or other evidence than that of the captors, they were at once delivered up to death. One place of public execution was a wharf, in full view of all the foreign shipping in the harbor, and also of most of the foreign residences. Between three and four hundred prisoners, on the first day of the retaking of Amoy, were assembled here; and the work of cold-blooded slaughter commenced. The victims were led forward to the edge of the wharf, their hands lashed behind them; when soldiers, either with axes or heavy cutlasses, gave one or two hacks, usually on the back of the neck, inflicting deep gashes, and then pitched them into the water or mud to die. About one hundred and thirty persons had been treated in this manner, when the scene became so harrowing to the feelings, that the foreigners could endure it no longer. The seamen, witnessing all from the vessels, became almost frantic with indignation. A company of officers and their men, with several of the merchants, went to the rescue. Upon this demonstration the mandarins and their soldiers withdrew, it is said, in manifest displeasure at the interference.

About two hundred persons were thus saved, most of them unharmed, as their turn to feel the executioner's axe had not

come. A few were saved from among those already thrown into the mud and water to die. Some of these died afterwards; while others, by the sedulous care of European surgeons and of the foreign community, have been saved. Among these is a man, who says that as he was led to execution, he prayed to Jesus; and that after he had received a cut in the neck, and was thrown from the wharf, he was unconscious, until he felt that some person had hold of his arm and was dragging him into a boat.

Madura.

ANNUAL REPORT.

This large mission, it is well known, occupies one of the most hopeful districts in Hindostan. The amount of labor to which the providence of God has called our brethren, is, indeed, beyond their strength; and the interests of the field committed to their care have suffered greatly in consequence thereof. Still there has been constant progress in the right direction; and the prospects of evangelical religion in Madura were never so bright and cheering as they are now. This will appear, perhaps, from the abstract of the annual report which follows; and yet, as it is only an abstract, it can hardly convey the impression which a full knowledge of the facts would surely make.

Statistics of the Mission.

That we may have a general view of the operations of the mission, it will be well for us to examine, first of all, the subjoined series of tables, prepared from documents which have been sent to this country.

Distribution of Laborers.

The present distribution of the laborers in connection with this mission will appear from the table which follows:

Stations.	Missionaries.	Physician.	Female assist. missionaries.	Licentiates.	Catechists.	Readers.	Teachers.
Dindigul East,	1		1		5	3	7
Periacoolum,					6	3	4
Dindigul West,	1		1		6	6	
Madura East,	1	1	2		6		11
Tirupoovanum,					1		2
Madura Fort,	1		1		7	1	23
Mandahasalie,	1		1	1	8	6	2
Pasumalie,	1		1				4
Tirumungalum,	1		1	1	6	4	11
Sivagunga,	1		1		5	1	10

Some changes have been made in the location of the missionaries, since the commencement of the present year. Mr. Noyes has been transferred from Tirumungalum to Periacoolum; and Mr. Herrick is to occupy the former station, whenever Mr. Tracy shall be ready to resume the direction of the seminary at Pasumalie. Mr. Little is to take charge of Tirupoovanum.

The Churches.

The following table presents a general view of the churches established by the mission, which is altogether encouraging.

Native Churches.	Received the past year. By profession.	Received the past year. By certificate.	Excommunicated.	Suspended.	Restored.	Remain suspended.	Died.	Members in good standing.
Dindigul East,	4	4	3				1	32
Periacoolum,	14	5	1	1		1	1	47
Dindigul West,	30		3	1	1	2	2	76
Madura East,	15	1					2	43
Tirupoovanum,								
Madura Fort,	4	5		1	2			40
Mandahasalie,	31	1	1				1	112
Pasumalie,	10			1	1	2	2	37
Tirumungalum,	10	1		1		1	2	31
Sivagunga,	4	1					1	25
Total,	122	18	8	5	4	6	12	443

Our brethren report the whole number of persons admitted to their churches from the beginning as having been five hundred and sixty-two. Fourteen are set down as "absent members."

People under Instruction.

The subjoined table exhibits the present state of "the village congregations," as they stand connected with the different missionary stations.

Stations.	Men.	Women.	Children.	Church Members.	Adults able to read.	Average attendance on the Sabbath.
Dindigul East,	115	90	158	18	25	175
Periacoolum,	227	235	323	48	20	491
Dindigul West,	162	163	273	73	75	225
Madura East,	89	84	107	16	30	200
Tirupoovanum,	13	15	25		3	30
Madura Fort,	117	112	148	31	40	192
Pasumalie,						
Mandahasalie,	325	304	453	111	75	706
Tirumungalum,	152	106	139	21	51	280
Sivagunga,	127	128	135	10	38	169

The whole number of persons under instruction, it will be seen, is 4,325; and the gain within the past year has been 575.

Education.

The mission have grouped together the principal facts in regard to their schools; which are as follows:

STATIONS.	English school.	Industrial school.	Boarding schools.		Free schools for Christians.		Free schools for heathen.		Day schools.
			Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Girls.
Dindigul East,		19			36	6	21		18
Periacoolum,					42	3			
Dindigul West,				39					
Madura East,					76	4	40		17
Tirupoovanum,					33	5			
Madura Fort,	128				194	35	340		45
Mandahasalie,			28						
Tirumungalum,			26		76	7	45		* 20
Sivagunga,			18		92	9			25

The English school has only seven "Christian students," the rest being heathen or Mohammedans. Of the pupils in the boarding schools, seven only are from heathen families. The "free schools for Christians" contain 251 children from heathen families.

Station Reports.

Let us now pass to the different stations occupied by our brethren, and endeavor to gain a more distinct and lifelike view of the work which is going forward in the Madura district.

Dindigul East.

Mr. Webb has seen "more evident advance" in his field, and "more palpable fruit" from his labors within the past year, than during any previous twelvemonth of his missionary life. His congregations, he says, have improved both in number and stability; and in addition to the few who have recently joined the church, he regards six or seven others as promising candidates for the same ordinance. He is encouraged, moreover, by various indications of progress, such as the number of marriages in the village congregations, greater willingness on the part of many to give up caste, the number of young men who are learning to read and sing in the evening schools, an increasing readiness to make sacrifices for the support of Christian institutions, and the manifest improvement of the native assistants. In reference to the last item, he says: "I believe that there is not a catechist, reader or teacher under my supervision, who does not cheerfully, and without any compulsion, give at least one-sixteenth of his salary to benevolent objects." Interesting extracts are given from the report of Abraham Allen, one of the catechists; but there is not room for them in the Herald.

Periacoolum.

This station has been vacant during the past year; Mr. Webb, however, has had charge of the operations carried forward there by the mission. His testimony in regard to Dindigul East, with very little modification, might be repeated and applied to Periacoolum. He finds the same general encouragement in the field itself, as also in the character of his fellow-laborers. Seymour, a catechist, states that the heathen generally acknowledge the truth of Christianity, and admit that salvation is by the gospel. On the other hand, those who have renounced heathenism, and received the new doctrines, "try every means, according to their small ability, to persuade their relatives and neighbors to leave off their false religion, and to embrace the religion of Christ." "They long after a missionary to reside among them. When they hear that one is coming to visit them, they go out to meet him, and welcome him most gladly."

Dindigul West.

One of the native helpers, Adair by name, has given a very good description of Dindigul West. It is as follows: "The field of this station, about twenty miles east by west and eighteen north by south, is in a great measure laid under the influence of the gospel, chiefly by means of our readers and schools. The villages have most of them been visited; and tracts and portions of Scripture have been read and distributed to the people. They are in general cordially received; and they are read by many. It is gratifying to observe that in many instances a spirit of inquiry has been excited among intelligent heathen and Romanists, which frequently leads to interesting discussions of the truths of Christianity, to which they not only assent, but they often avow openly that idolatry and image-worship are absurd and untenable. The Romanists form a considerable part of the population. Some of our congregations are living in the midst of them, and are composed of converts from them. The Jesuit priest is bitterly opposed to our object, and does what he can to counteract our efforts. Many of the people are friendly; but the priest forbids them to commit their children to our care for education, or to receive our Bibles and tracts, or to hear our preaching. But they are convinced that our object is benevolent, and that we sincerely strive to do them good." It will have been seen that a large number of persons have been admitted to the church at this station. Mr. McMillan thinks that all of them give evidence of being truly born of the Spirit. Though there are fewer "people under instruction" than there were a year ago, for want of the necessary labor, "there appears to be a great willingness to listen to the truths of the gospel; and seriousness pervades most of the congregations." "Opposition has mostly ceased, except among the ever active Jesuits."

Madura East.

Messrs. Rendall and Shelton are still at this station, with manifest tokens and proofs that their "labor is not in vain in the Lord." The latter finds a wide door of usefulness open to him through his dispensary. "The silent and respectful attention given to the reading of the gospel and religious tracts," he says, "and the absence of all caviling, whether from regard to the place or any other cause, are favorable to the influence of the truth upon the heart." The only girls' boarding school sustained by the mission is at Madura East; and but one of its pupils is from a heathen family. A free school for heathen children, and a girls' day school, are supported by friends of Mr. and Mrs. Shelton in the United States; all the pupils except three being from Roman Catholic families.

The village congregations are receiving gradual and substantial accessions. This department of labor could doubtless be rendered more efficient, had the brethren more time to devote to it. An extract from the report of one of the catechists will give some idea of its promise. In speaking of a particular district committed to his care, he says: "About six or seven years ago, the people of this village were all alike utterly ignorant of the means of obtaining eternal felicity. While in this state, it pleased the Lord to incline their hearts to receive that word which they before despised. A school was established in the year 1846, and was visited twice a week by the catechist, who would then teach the people. In the year 1851, I was sent there. The people have now thrown aside their evil habits, and are anxious to attend to the means of grace. Ten of them are members of the church. Others also of this place have changed their minds, and are convinced of the existence of the only true God. This year our people are more prompt in attending the prayer meetings, and exhibit greater diligence in studying the lessons assigned to them, than in the preceding year. They are strict in leading an exemplary life, as well as fervent in prayer for their relatives." The report from other places is to the same effect. "In all parts of my field," Mr. Rendall says, "there seems to be a call to go forward. There has been a gradual but sure growth in the village congregations for the last four years; and the prospect is better than ever."

Tirupoovanum.

This field is in charge of Mr. Rendall; and its church statistics are reckoned with those of Madura East. "The prospect in this region," Mr. Rendall says, "begins to brighten a little. The catechist, I believe, is doing well." A few families have asked to be taken under the care of the mission.

Madura Fort.

This station is in the city of Madura; and the missionary force assigned to it is brought into daily contact with its busy and bigoted masses. "Although the progress of the work is slow," Mr. Muzzy says, "it appears to be real and steady, and at the same time preparatory to a much greater work." The conduct of the church members has been to a good degree exemplary. One case of discipline has occurred; but the offender has apparently been reclaimed. It is expected that six persons will be admitted to the church at an early day.

Some who were under instruction a year ago, have since left the teachings of the mission; but a greater number have been received in their place. "The prospect now is," Mr. Muzzy says, "that the increase of the congregations in this field will be limited only by the want of funds." It is understood that the schools heretofore sustained for the children of heathen families are now to close. The English school is still large; and many applicants have been rejected. The English residents defray a part of the expense.

Mandahasalie.

Mr. Taylor has been unable to bestow as much labor upon his field during the past year as he could have wished; but he is animated by the signs of the divine presence and favor which he sees on every side of him. The boys' boarding school is doing well, all the pupils being from Christian families. The girls' day school has suffered somewhat from the unavoidable absence of Mrs. Taylor. From the village congregations the report is quite favorable.

Our brethren have forwarded copious extracts from a communication of Henry Zilva, a native licensed preacher, who seems to be a faithful fellow-worker unto the kingdom of God. A part of his report is as follows: "When I came here, there were twenty village congregations connected with this field, including those on the seashore and river side to the north. I have often visited the congregations of the station; and I am happy to say that not once have I felt discouraged, or that it was unprofitable to go among them. The more I visited them, the more my heart rejoiced. They were always very glad to see us come; and when we leave them, they tell us, 'You must come here often.' The congregations within three or four miles of the mission house have especially given me encouragement, and much more satisfaction, than those which I have been unable to see except once in each month." "The word of God has touched the hearts of many. The Holy Spirit has taught this poor blind people, who formerly knew nothing, and of whom I so much doubted before. Now they call upon the name of God, sing his praise,

pray in public, and in their houses too keep the Sabbath day holy, learn to be patient, teach their children the Ten Commandments, the Lord's prayer, singing, &c. In public meetings our people get up and exhort others to love the Savior Jesus, through whose merit alone they can obtain remission of sin. This they not only do while they are with us, but when absent from us too When they go out to reap, and do early work, they are not neglectful in this. Last Sabbath afternoon I went to a village near by, to have a meeting with our people in that place. A few men and women from Valenoor also were there. I asked one of them to pray. He answered me, 'I do not know how to pray.' I then asked a man of the village where I went to pray. He prayed. After prayer, three of our men got up, and spoke about their former heathen ceremonies, and about the love of Jesus Christ to sinful men. I followed them in explaining the truths of Christianity. To conclude, I asked a church member to pray, intending myself to follow after him for God's blessing. No sooner had the man done praying than I opened my mouth; but immediately I heard one praying. This was the man who answered me, 'I do not know how to pray.' He is now satisfied, and wants to pray always. Another man, after meeting, told us, 'Yesterday I plucked some ears of grain in a field, and gave them to my daughter to carry home. She entirely refused, saying, 'It is stealing?' She would not carry it home.'" "Our people are willing to contribute to the Benevolent Society. Every Sabbath many give one or two cash, grain, &c. Last Sabbath a man brought a pumpkin, saying, 'This is from my little garden.' We sold it for one anna. Last year, forty-five were admitted to the church. They are all now in good standing, except one who has been called away to that peaceful abode. She died in the faith of her Savior. In conclusion, I have to say that the aspect of this field is inviting and very encouraging. Calls for Christian instruction from more and different villages are increasing; and there are still many places more in this field where the gospel has not been introduced as yet. If three missionaries are here in this field alone, they will find work enough to do, and more too."

Pasumalie.

Mr. Herrick has retained the charge of the seminary during the past year. It is expected, however, that Mr. Tracy will resume the direction of the institution. The conduct of the students has been good, except in a single instance. Ten have been received into Christian fellowship Mr. Herrick says: "The religious state of the seminary is encouraging. I have never been better pleased in this respect than during the past three months. Several have been accustomed to attend a weekly inquiry meeting; and they seem seriously desirous to know and do the will of God. The number of such who are not members of the church, is ten or twelve." Mr. Winfred, heretofore the principal native teacher, has received a license to preach the gospel, and assumed other responsibilities. "In taking his leave, he made an affecting and most appropriate address, selecting for his motto, 'Hitherto hath the Lord helped us.'"

The present head-teacher, Albert Barnes, makes the following statement respecting the institution: "Though we have not experienced any visible outpouring of the Spirit of God, we have had sufficient evidence that the Lord has been with the students, and fed them with the milk of his word. The church members have not only been diligent in their private devotions, but also accustomed to talk with the impenitent boys on the subject of religion, and to pray with them. The extension of the Redeemer's kingdom all over the world, particularly among their own countrymen, has been a delightful theme with them. In behalf of it they make earnest supplications to the throne of grace. They have been very willing to contribute for benevolent purposes. Their dinner every Thursday, and daily half a measure of the rice allowed for their food, they gladly part with for these purposes; and they also contribute something monthly." The good flowing from this seminary, in various ways, is abundantly evident from this report of the mission.

Tirumungalum.

Mr. Noyes has been the resident missionary at Tirumungalum during the past year; but Mr. Herrick has retained the charge of a part of the field. Both the brethren have made a favorable report. They first adduce the testimony of Vathanayagam, a catechist employed by the mission, who says: "The praise of every Christian should be given to God; for he has greatly blessed this field. No one who has not known it for the past three years, can fairly estimate its present condition. Formerly only six or seven congregations enjoyed the stated means of grace; now sixteen congregations have privileges, which neither the world nor the devil can give their followers. The fortifications and strong walls, which the prince of this world has raised, are about to be broken down on every side at the sound of the gospel; so that the soldiers of Christ may go up and take possession. Those who lately reproached the word of God as the mere counsel or work of men, now gladly hear and solemnly accept the same, as the only living word that make them wise unto salvation. People of different castes are more and more added to the congregations every month." And

the same native brother makes the following statement: "All the church members, and most of the nominal Christians, regularly attend the Sabbath meetings, without going to work. Our people at Mullankinern, spend the whole Sabbath in reading, conversing on religious subjects, singing and praying. All desire us to have prayer meetings in their own houses, considering that it will be very useful to their women. They cheerfully entertain Christ in their houses, as well as in their hearts. The love of comedies and festivals, and the lascivious songs and evil speakings and evil practices, which I observed among them when I first visited them, have now ceased. The heathen around them all see that their character has greatly changed. They seem to follow their Savior. Some people at Parioor, who were drunkards before, have for the past six months abandoned their evil practices."

Mr. Herrick thinks that the impression received from the report of Vathanayagam is "very nearly correct." And he adds, as his own independent testimony, "There has certainly been much more visible progress in that field the past year than in any one before. Nearly two hundred persons have joined the congregations; and hardly any are known to have gone back. There are persons under instruction in fifteen or twenty villages." Mr. Herrick also states that when he was last at Mullankinern, he admitted four men to the church, who not only gave the usual proof of their renunciation of caste, but said that their old gooroo had taught them not to observe caste distinctions.

The opinion of Mr. Noyes respecting Tirumungalum may be inferred from the following extract: "On the whole, I have occasion to rejoice that the Lord sent me, as soon as I joined this mission, to just this place. A better field of labor I would not ask for. I am persuaded that the work here, under faithful superintendence, and with the blessing of God, will increase more and more; and that whoever shall have the happiness of entering into it, may gather a plentiful harvest."

Mr. Winfred, a native preacher, has spent a part of the year at Mullankinern; and he has given a very interesting sketch of his labors; but it must be passed by for want of room. There are more than eighteen villages within five or six miles of this place. "In most of these," he says, "the gospel has been preached by the catechist, and especially by the members of our congregation; every one of whom feels that it is his duty to tell something about Jesus Christ to the neighboring villagers, whenever he goes among them on business. In some of these villages the people are well disposed towards the Christian religion, and listen to the word of God, whenever it is preached to them."

Sivagunga.

Mr. Chandler's report is less cheering; for it has been found very difficult, to the present hour, to make a decided impression on the population of Sivagunga. Still a brighter day seems to be approaching. "For some time past," writes this brother, "I have been accustomed to preach in and about Sivagunga more than formerly; and I am received far better. To the north of this place, in Poongoody, where there was a congregation several years ago among the higher castes, but which was afterwards suspended, there is now a movement which, I trust, will result in good." A native fellow laborer, Breckenridge by name, also says: "We have more encouragement this year, than we had the last. The Spirit of the Lord has now made an entrance for the truth of the gospel; and the power of it seems to be working gradually."

General Remarks.

Having taken a brief survey of the different stations under the care of the Madura brethren, let us listen to a few statements of a general character.

Native Agency.

The raising up of a body of active and faithful native assistants must be regarded by every well conducted mission as an object of prime importance. The Madura mission has paid special attention to this matter, and not without some degree of success, as will appear from the following extract: "We are more and more satisfied," these brethren say, "respecting many of our helpers at least, that they are true yokefellows; that they are susceptible of greater improvement; and that it is for us to consider well how we may make the best use of their talents. A native's knowledge of character is proverbial. The attainments of some are good; and their acquaintance with the field and the progress of the work must in some respects be better than ours. They have, during the year, of their own accord formed a new Native Evangelical Society; and with general interest and much zeal they have entered upon the work of supporting it. We believe that it is safe, under God, to rely on some of them more than we have done; that, properly superintended and advised, they are the laborers we need; and that, in God's providence, the time has come when it is incumbent on us to put more responsibility on them. This responsibility, if it is not too great for them, will do them good." The friends of missions will rejoice that such a testimony is uttered in behalf of these "fellow-workers unto the kingdom of God."

The Churches.

If any one will take the trouble to compare the statistics of this mission for the last five years, he will see that the additions to the churches have increased in a very gratifying ratio. And it is particularly worthy of notice, that the accessions are coming largely from the villages. Our brethren say: "Formerly those who joined our churches, with rare exceptions, were from our schools, or looked to us for employment as catechists, readers, &c. Now it is different. The supply from our schools, if we may so speak, we may hope will not be less than it has been in former years. But a new and effectual door is opening before us. Can it be supposed that among those in our congregations who call themselves Christians, most of them constantly well instructed in the word of God, there will be no true conversions? Why should we be without faith in God's word? With the ordinary blessing of God, the number of admissions to the churches from this source must regularly increase. Knowing this, our duty and that of the Board, so far as this matter is concerned, will become quite clear. We call attention to the subject, that the proper deduction may be made."

Village Congregations.

It will be seen that the missionary work in the villages has assumed very special importance. Indeed, our brethren are greatly cheered by their prospect in this direction. As grounds of encouragement, they mention the increased stability of the various communities which they have formed, and the wider prevalence of the spiritual element among them. The accessions to the churches from the village congregations are more than they have ever been before; and the mission are permitted to report a reformation in morals, larger contributions for benevolent objects, more earnest efforts for friends and others who are in a state of impenitence, and a more abundant spirit of prayer. The closing remarks of the mission on this topic are as follows: "We believe there is a work of God's promotion going on in these congregations. We would sit at his feet as children, and let him direct it. We are in so many senses foreigners, that it is not right to be too meddlesome. It is ours to increase the knowledge of God's word, and instill its unchangeable principles. These will sanctify the soul. These will root up every plant which our heavenly Father has not planted. Give us people who have faith in God, and we need not fear that our labor will be in vain."

Plea for Aid.

After presenting the various facts and suggestions which it seemed important to embody in this annual report, the mission make a brief allusion to their wants. More missionaries and larger pecuniary appropriations are needed. Our brethen say: "We believe this mission to be worthy of support. We speak not this in honor of ourselves; but we believe that God designs to honor his name by its instrumentality. He is raising up an excellent native agency; and he is infusing his own spirit of love into the churches. Abandon us not; for God has not forsaken us. Send us men; for we shall not continue always, by reason of death. Send us men to co-operate with the native helpers, both in retaining what we have already, and in lengthening the cords of our tent. We ought not to be straitened in means for continuing and enlarging our schools, and increasing the number of our catechists. Mr. Herrick says, in his report on this subject, 'We need more missionaries, but not more than we need good natives to help us. With an increase of missionaries, these would be needed; and without such an increase, they certainly are needed. If we could only have a good catechist in every village where the people would be willing to receive him and listen to his instruction, what a change should we soon see!'" Will any one affirm, after looking at this imperfect presentation of the state and prospects of the Madura mission, that the plea of these brethren ought not to meet with a prompt and generous response?

Kolapoor.

ANNUAL REPORT.

IN making his first annual report from Kolapoor, Mr. Wilder states that he met with a very determined opposition at the commencement of his labors. Indeed, a petition was addressed to the government by certain persons, praying that he might not be allowed to remain in the city. Being unsuccessful in this endeavor, they next adopted the non-intercourse policy. But it was soon discovered that some of the natives would not be bound by any injunction, having this end in view, that might be laid upon them. "In the course of two or three months," Mr. Wilder says, "we found a good number of hearers at our preaching services; and a few children began to attend our school."

Preaching—Books and Tracts—Schools.

There has been preaching at two places on the Sabbath, as also a daily service at one of them. For a part of the time, moreover, a bi-weekly meeting has been held at the military bazar. The Sabbath and daily exercises at the house of the missionary are not included in the foregoing statement. In speaking of these services, Mr. Wilder says: "They have been attended quite irregularly, sometimes by a few persons only, and

sometimes by many; but generally my hearers have listened with the curiosity of men who had never heard the gospel before. A few of them, from time to time, have manifested much interest in the truth; and no less than five, during the year, have requested baptism. Much labor was bestowed upon these, in the way of special instruction; but, wishing to give ample time to test the genuineness of their convictions, none were received; and recently some of them have found it necessary to remove to a distant part of the country, and are no longer under our influence. We are still interested in them, and hope to hear that they are gathered into the fold of the great Shepherd." In addition to the labor performed at Kolapoor, Mr. Wilder has spent five or six weeks among the villages, where he has generally found a willingness to hear his message.

The issues of the press have been employed as auxiliaries in the missionary work, more than two hundred thousand pages having been sold or given away. "No instance has come to our knowledge," the report says, "in which our publications have been destroyed or treated with contempt." A school-book has been revised for a second edition; and not a little time has been devoted to the translation of a class-book for theological students.

Regarding a good system of vernacular schools as of special importance in the early stages of a mission, Mr. Wilder has endeavored to introduce this instrumentality. His first efforts were not particularly encouraging; but he has at length established four schools for boys, and one for girls; the number of pupils in all being two hundred and twenty-five. "The catechetical and Scripture lessons required of the scholars will give them, in the course of a few years, as much knowledge of the gospel as the ordinary Sabbath schools in Christian lands communicate."

Hasbeiya.

ANNUAL REPORT.

Light and Shade.

THE Rev. John Wortabet resides at Hasbeiya, and has charge of the interests of the mission in that neighborhood, Mr. Thomson having the supervision of his labors. Our native brother "has proved himself to be entirely competent to fulfill the duties of his important post; and throughout all the dangers and trials of a very disturbed and critical year, he has maintained his position with courage, and prosecuted his work with unabated zeal." He has been greatly embarrassed and hindered by political troubles, which are sure to be found at Hasbeiya, if they exist any where. "The almost total state of anarchy in this strong-hold of outlaws," Mr. Thompson says, "has had a very injurious influence on the spread of the gospel." There have been dissensions in the church, morever, which for a time were more disastrous still.

But the storm, so far as it affected the harmony and co-operation of Christians, has passed away. "We trust," says Mr. Wortabet, "that the presence of the Lord often refreshes our meetings; and his holy word is doing its sure and silent work in the hearts of his people, fitting them more and more for the grand assembly of the saints in heaven." The entire Protestant community is becoming more compact, orderly and efficient; and it is endeavoring to erect a house of worship, having subscribed cheerfully therefor. And when it was told in Hasbeiya that English Christians were about to send a million of Testaments to China, twenty-eight dollars were collected and transmitted to London in aid of the object.

Ibel—Rashaia.

Ibel has also suffered much from the general anarchy of the country. The enemies of the truth have been emboldened; and some of its professed friends, for a time at least, have drawn back. But a few have remained faithful. Mr. Thomson speaks of one as follows: "Yacob el Hakîm, being obliged to suspend his school most of the year, has made two extended medical tours; and, in connection with another of our teachers, a warm-hearted Christian, has preached the gospel through the villages to the south as far as Nazareth. He kept an extended journal of his travels and labors, from which it is manifest that he met with surprising success in that dark region. In one village, after visiting from house to house for some time, he was invited to preach in the church on the Sabbath; and accordingly the entire community listened for two hours to the word of God, for the first time in their own church. In consequence of these labors the whole village, with the priest at their head, declared themselves Protestants, and went to Nazareth to be enrolled with the Protestant community of that place, under the care of our Episcopal brethren from Jerusalem. In his last tour, he reports fifty men in Rany, another village not far from Nazareth, who have adopted the same course; and he met with great encouragement in several other places. Indeed, he has become so much interested in this work, that he does not wish to confine himself any longer to teaching school; and I have accordingly given the school in Ibel to the son of another of our Protestants, who promises to make a good teacher. These tours are made wholly at his own expense, and he has been able to support himself by his medical practice."

A native of Rashaia, Elias Yacobe, spent the summer of 1853 at Abeih, in the study of theology; and he is found to possess "uncommon preaching talents." On leaving Abeih, he returned to his home; where he has labored since, as also at Ibel. The Protestant community of Rashaia has received several important accessions; and there is an interesting work at Khûraibeh, a village lying a short distance to the south-west. "Wherever our native brethren go," Mr. Thomson says, "they report an unusual desire among the people to hear the word of God. The door is open."

Miscellanies.

SKETCH OF LEW-CHEW.

MR. S. WELLS WILLIAMS, of the Canton mission, has had peculiar facilities for making himself acquainted with the people of Lew-chew, called by the natives Doo-choo, and by the Japanese Riu-kiu. In addition to the means of information which his long residence in China must have secured for him, he has visited the island, in connection with the squadron under the command of Commodore Perry. Presuming that any reliable statements in respect to this singular community must be interesting to the friends of missions in this country, he has transmitted to the Missionary House a valuable paper, the substance of which will now be given to the readers of the Herald.

Physical Geography.

The kingdom of Lew-chew consists of the island bearing this name, the various small islands lying around it, with the entire Madjicosimah group on the south-west, the whole number being thirty-six. The island of Lew-chew is about sixty miles long, and from twelve to fifteen wide; and it is nearly equi-distant from Japan and China. The outline, as seen from a ship's deck, offers no prominent elevation, to break the gentle undulations of the horizon-line; but the landscape, nearer the eye, is variegated and agreeable. The prevailing rock, in the southern part, is limestone, overlying friable granite; which last appears in the north, to the exclusion of others. Coral reefs line the shores; and in some places they seem to have been thrown up by volcanic agency, or to have been raised, so as to form ledges along the beach.

The climate is one of the most delightful and healthy in this region of the world. Seldom is it cold enough for fires; and its summer heat is cooled by the easterly and south-westerly winds, which alternately sweep along the coasts. The vegetation partakes more of the tropics than the adjacent coasts of China; while its grasses show its proximity to the temperate zone.

Cities and Villages.

Napa, or Nafa, lies on the river, the mouth of which is known as Napa-kiang; and it stretches inland from the beach for more than a mile, most of the houses being in view from the anchorage. Shui, or Shudi, is the residence of the court, and is prettily situated on the ridge and side of a hill, about three miles from Napa, the two being connected by a broad paved road, in some places elevated above the marsh with great labor. Shui is a well built town; and the stream which runs down the hill, adds greatly to its appearance. The waters are collected into pools and tanks for the convenience of the people; and its banks are connected by stone bridges of great durability; while the houses are scattered along the steep sides, intermixed with ledges of stone and trees in a most picturesque manner. The palace is a collection of large buildings, inclosed and defended by a stone wall of great solidity, and so situated and arranged as to give the spectator the idea that it could be used, and was intended to be used, as a fortress in case of need. The buildings themselves are of an ordinary description; but the flights of stone steps, the ornamented triune gateways, and the paved court-yards, with detached trees and arbors, exhibit some skill. The three largest buildings face one court; and though they may have once done credit to their occupants, they are sadly neglected, and now look more like fancy barns than palatial halls. The roofs are made of tiles laid in ridges, as in China, and adorned with some ornaments on the top.

The streets of Napa and Shui, are partly macadamized, with open gutters at their sides; some of them are wide enough for carriages, which have never yet rolled over them. The road between these two cities is well paved; but elsewhere the common highways are rough, stony and painful to the feet; and they seem to have had no mending since they were made. The markets are held in the squares and corners of the streets, and present only a miserable assortment of the commonest necessaries of life.

The villages are often prettily situated; but all of them exhibit proofs of the poverty and oppression of their inhabitants. One of these lying north of Napa, named Widumai, is embowered in a grove, so as to be nearly invisible to one approaching it. The streets are bordered with bamboo hedges,

whose tops meet overhead; and the yards around the houses are inclosed with the same, so that each dwelling is embosomed in a bamboo grove. In other villages, hedges of this grass are clipped and reduced to the same size as the stone walls; and the alternation of the two produces a very agreeable effect. One object of every householder, in making the inclosure around his dwelling, is to prevent the passer-by from looking into his yard, either by erecting a dead wall in front of the gateway, or placing the entrance at right angles with the street. Most of the houses in the villages are thatched huts, with a pent on the top of the roof, and panels to inclose the rooms; their whole aspect indicates poverty, uncleanliness and toil.

The People.

In stature the natives of Lew-chew rank below their neighors; but they are compactly built and well-proportioned. The average height of a boat's crew of a dozen able-bodied men was found to be five feet one inch; and the mean of a company of the gentry, which class is noticeably taller than the laborers, would not exceed five feet four inches. The women would probably not average five feet.

In general the people are healthy, though their countenances indicate the depressing effect of unremitted labor. The serious aspect of the Lew-chewans strikes a visitor as soon as he lands. Groups of women, with children around, are seen along the highways. The wrinkled, grimmed, and care-worn countenance of these poor creatures offered a melancholy proof of their toil and exposure, and the low position which they hold in society. The women do most of the marketing; and in the principle market of Napa five or six hundred are often seen at once, each attending to her basket or stall. Ladies seldom go out on foot. Those of the better sort, seen abroad, wore a long robe over the other gown, fastened only at the neck; and their sandals were like the men's.

The color of the Lew-chewans is a pleasing reddish olive tint, presenting a lighter or darker shade, according to exposure. In general, however, it is darker than that of the Chinese. The peculiar obliquity of the eyelids of the latter does not appear so marked in the former; nor are their cheek-bones so high. This, with their low stature, may be regarded as a proof of a different and southern origin. The population of the island is supposed to be more than one hundred thousand, nearly one half being in Napa and Shui, and the rest being distributed among the villages.

Products of the Soil.

The greatest part of the population is engaged in agriculture; and the fields show abundant evidence of the unceasing toil bestowed upon them, in which the women take a large share. The rice is transplanted, as in China; and when we were there, the crop was likely to prove a heavy one. Taro plants are often scattered among the rice, ready to be gathered after the harvest of the latter. Sweet potatoes, tobacco, pulse, and other vegetables are seen in small plats, forming, as one surveys the landscape from an eminence, a diversified contrast with the patches of grain. The whole scene suggests the idea of a variegated chess-board; the charms of which are much heightened by the copses of trees on the side and tops of the hills, and the plats of the green-sward.

But the productions of Lew-chew are less varied than those of China or Japan. Egg-plants, cucumbers, squashes, melons, and the water-lily, in addition to those already mentioned, are common vegetables. Wheat, two kinds of millet, maize, tobacco and sugar-cane are raised for home consumption. Fruits are not abundant. The banana, peach, orange, lime and guava are known; but they do not receive much attention; and few trees are seen.

Timber and fuel are supplied from the forests in the northern part of the island, among which the camphor and tallow-tree are found. The environs of Napa and Shui are adorned with copses of pine; and many single trees tower above the rest, their branches presenting a flat top, and thus imparting a peculiar aspect to the landscape. The bastard banian is common. Its flexible branches are often trained along the tops of walls, clipped and shorn to the same size as the wall, the two forming a pleasing contrast. Groves of large trees around the palace at Shui, with ponds and summer houses prettily located, add much to its beauty.

Dwellings.

The arrangement of a Lew-chewan dwelling is very simple, it being fitted only for a warm climate, and so open that in the latitude of 26° north it must often prove an indifferent shelter. The roof is supported by a double row of posts, on its sides, about four feet apart; and beams extend across to assist in upholding the roof in the centre. These beams and the rows of joists running across, as well as the inner of the two on the outside, are provided with grooves, in which panels slide, so as to form, when closed, the sides of the house and the division of the rooms. The floor is elevated about two feet above the ground; and it is usually covered with stuffed mats an inch thick, on which are sometimes spread felt carpets. The space between the outside posts forms a porch, sheltered from the rain. In unpleasant weather sashes, covered with oiled or thin paper, are slid along the inside groves, imperfectly supplying the place of glass, and furnishing a twilight to the inmates, who warm themselves with braziers of charcoal. The porch serves many purposes; and parts of it are partitioned off in the rear of the houses; so that the whole establishment is under one

roof, and, if occasion requires, can be thrown into one room. No chairs or tables are seen in the houses, all persons eating and sleeping upon the soft mats. Upon these visitors are received. A few low stands are used for writing-desks; and there is something like a raised divan in a few houses, for articles of curiosity, however, rather than for lounging. The mats and felted carpets harbor an abundance of fleas; and musquitoes annoy the inmates. But houses of the better sort are cleanly; and their panels are frequently ornamented with scrolls and pictures of an ordinary character.

The habitations of this people are usually placed within inclosures, the walls of which are six or seven feet high, and surmounted with plants, completely concealing the house. These walls are built of unhewn stone; and some of them are beautiful, from the manner in which the pieces have been fitted together in a cyclopean style, and the surface afterwards pecked smooth with a hammer. In a climate where no frost is known, such structures remain for ages; and some of those seen in the streets of Napa may be two centuries old. No walls of squared stone were seen.

The entrance to each yard is usually at the end of a short lane running up from the street; but no passer-by can look within. The edge of the roof is often so near the wall as to exclude both the wind and the daylight; so that the lodgers must have a dreary apartment in bad weather. To our view, a Lew-chewan house is a naked and comfortless abode; but the natives have seen nothing better; and their wants are easily satisfied.

Dress.

The dress of the Lew-chewans consists of loose robes, not unlike night-gowns, lapping over in front, and secured by a girdle. The capacious bosom, thus made, is usually pretty well filled with a variety of papers, books, and other articles, so as to give the wearer a corpulent appearance. The feet are protected by grass sandals, fastened by a strap passing between the first and second toe. On formal occasions socks are worn, provided with a thumb to accommodate the sandal strap. The gentry wear one, two, or more robes, according to the weather. The poor of both sexes have only one; and thousands of laboring men have none at all, the waist-cloth forming their only covering. The women are always modestly dressed. The men wear two hair-pins of brass or white copper to secure their hair, which is done up in a coil on the top of the head, with a bow above the coil, through which the large pin is thrust. Much time is daily spent in arranging and oiling this trousseau. One of the pins has an ornamental end, like a flower, nearly an inch broad, which always points forward. The other is not much unlike a skewer, four or five inches long, and thrust in sideways, so that it is easily taken out without disarranging the coil.

Females collect their hair in a knot on the side of the head, where the ends are kept from falling over the shoulders by a skewer. It is abundant and coarse; and the ends soon loosen; so that the head-dress becomes disheveled, giving the women a slatternly look. All married women tattoo or color the back of their hands and fingers blue, a custom which is said to have originated from a desire to imitate and commemorate the conduct of a faithful wife, who, under circumstances of peculiar trial, disfigured herself, so as totally to destroy her beauty that she might preserve her honor. Neither sex wear any head-dress; but official rank is denoted by an oblong flat-topped cap, covered with red, yellow, purple, or variegated silk, the last being the badge of the highest. In rainy or cold weather, an overcoat of thick cotton, forming a comfortable defence, is worn by the gentry.

Animals.

The animal food of the people is principally fish, pork and poultry. Beef and goat's flesh are less used, the former very seldom. Sheep are said to be unknown. Cattle are used in ploughing; but the breed is small, and cannot be of very much service. No buffaloes were seen. The horses are small and well-proportioned; but they are so under-fed and over-worked that they excite one's sympathy, as they stumble along under their heavy loads. Instead of carriages, small sedans are used, the poles of which run over the top; and the person within sits in a very confined space. Horses are also used for rides; but the bare saddle ribs, and stirrups as long as the foot, are exceedingly irksome to the rider, who mounts them the first time.

Boats and Vessels.

The boats are remarkably rude. When it is remembered what beautiful models have been before this people, both in Japan and China, one would have expected something better than an open scow, paddled by boatmen seated on the gunwale, or a canoe that can hardly accommodate two persons. The junks which leave the port, are built precisely like their Chinese model; although Japanese vessels, presenting much better forms, are constantly in the harbor. There may be some prohibition, however, to prevent the copying of the latter. The canoes have no out-riggers; and in all things relating to shipping, the Lew-chewans have not equaled their neighbors.

Language.

The language of these islanders is a dialect of the Japanese, differing so greatly, however, that the people of the two countries cannot readily understand each other. There is more dissimilarity than we find between contiguous dialects in China; and

if natives of Japan and Napa, ignorant of writing, endeavor to interchange ideas, it must be done very imperfectly at first. The sailors from Satzuma are seldom seen in the street; but probably they have little oral converse with the townsfolk of Napa. Chinese literature is more prized than Japanese. The writings of Confucius and Mencius are studied, and made the basis of morals and state policy. Japanese editions of these works, provided with the necessary tenses and inflections to facilitate the perusal, are used in the schools, where the sons of the gentry are taught the Chinese characters through the medium of the Japanese, pronounced according to their own patois. A more circuitous route to knowledge can hardly be instanced. The system of literary examinations and degrees, known in China, has not been introduced. All educated persons endeavor to learn to speak Chinese; and many of them attain much readiness, adopting the Peking pronunciation. No books are seen for sale; and few or none are prepared for the mass of the people; who are consequently left uneducated. No advertisements, handbills, signboards, edicts of government, placards, or writings of any sort, were seen either in Napa or Shui; whereas in Chinese towns the walls are covered with gaudy placards.

The Lew-chewans clip their words much more than the Japanese. The elision is frequently in the middle of a word, when a consonant is dropped, as in Shui for Shudi. In consequence of this peculiarity, it is sometimes difficult to catch the true sound; and it is still more so to obtain it from the written syllables. One person, moreover, may enunciate the words slowly, when he is asked to do so; and the next speaker will utter them so rapidly as to render it difficult to detect them. The Japanese take no pains to assimilate the Lew-chewans by teaching them their own language, or introducing among them their institutions, or sending colonists to the island, satisfied not to interfere with internal matters, if the revenue is paid, and the rulers remain docile; and in respect to keeping the mass of the people in ignorance, they can safely count on the assistance of the gentry.

The Arts of Life.

Workshops are found in various places, occupying favorable positions near the markets; and as their fronts are open to the street, all the operations of the workmen can easily be seen. The mechanical arts are at a low point among the Lew-chewans, judging from these shops, in which one sees tools and manipulations strikingly resembling those of the Chinese. Near them, however, we find a pleasing activity and show of work, compared with the melancholy aspect of the streets made up of dwelling-houses, where a few idlers or hucksters only are seen passing along, or leaning against the walls.

In some respects, the people have apparently lost some of the skill which they once possessed, if we may judge from the ancient causeways and bridges near Napa. Carpenters and blacksmiths, with two or three silversmiths employed in making hair-pins, were noticed. Rude looms are common; and near them we usually saw a bamboo spinning-wheel, both worked by women. The cotton is bleached, and generally woven in checked patterns. The cheaper fabrics are almost transparent, from the open way in which they are woven. Dyeing and bleaching the thread, and stamping the cloth, are both practiced; the latter by means of a small block of wood dipped in a dye, and then stamped with a hammer. Probably a portion of the cloth used may be brought from Satzuma, and most of the silken articles from China and Japan; for pieces of Japanese cotton were procured; but no statistics have been obtained respecting the commerce of the kingdom.

Religion.

The religion of the Lew-chewans partakes of that of their two neighbors, from whom they have derived most of their civilization. They have ancestral worship, the ritual of which is mainly taken from the Chinese; from whom the adoration paid to Confucius is also derived. The temples are numerous. They are among the best structures in the island, affording lodging-places for travelers within their precincts, as well as dwellings for the priests. The latter possess but little influence in the government; but they seem to receive a good support from devotees. The worship of stones and of the bastard banian are common, the former being to propitiate the gods of grain, the latter to obtain long life. The appearance of these venerable trees, carefully guarded by a stone wall, suggested the idea that they might resemble the groves mentioned in the Bible. Most of the temples are protected by hideous and gigantic stone images, placed each side of the gateway. Within is to be seen the triad of Budha, past, present and future.

Great expense is bestowed upon the graves, some of which, one would infer from their size and solidity, cost more than the dwellings of their tenants when alive. Some are dug out of the rocks and hill sides; and others are constructed of stone work. They are shaped like a horse-shoe, or, as some have said, an arm-chair; and perhaps they were copied from those in the south of China. None of them contain epitaphs or inscriptions; but they exhibit the careful attentions of their owners in their neat appearance. The bodies are placed in the tomb through an opening in the back, made by removing a stone, which is securely replaced. Many are quite empty; and apparently they have been abandoned for ages. In them relics of the dead, such as bits of bones, rags, &c., are sometimes seen. These cemeteries are met everywhere; but the favorite positions, as in China, are where the spirit can have a view

of the water. Scores of them are seen along the seashore; and they form a conspicuous feature in the scenery between Napa and Shui. The regard for the dead extends even to those who have been buried on the island by foreigners, in a piece of ground near Tumai set apart for the purpose. Over their bodies the government ordered a tomb of stone-work to be immediately erected, without solicitation or remuneration.

Funerals.

The Lew-chewans pay great attention to funeral rites. The mourners are accompanied by friends of both sexes, clad alike in robes of dirty white cloth. Boys, bearing banners, take the lead, walking in regular order, followed by the men, two and two, the male mourners coming after the friends. The last assume the appearances of the deepest wo, crying in the loudest tones, and many of them supported by domestics in the excess of their grief. The coffin, carried by four men, is hid from view in a red lackered bier, and supported on each side by men holding banners aloft. The children walk in front of it, and the female mourners and assistants behind, all of them uniting their wailing with the men in a lugubrious concert, which can be heard a long way. The disheveled appearance and neglected apparel of all the women adds to the gloom of the cortege. As in China, no priests accompany the procession; but the number of friends is a pleasant feature, not very often seen in the latter country.

Government.

The government is a hereditary monarchy; and the political institutions, like those of China, are founded on the writings of Confucius; who is highly revered here, as well as in Japan, as a wise and safe guide. The kingdom has been under the sway of the prince of Satzuma for more than two centuries; and perhaps the conquerors saw that the internal administrations of the island could be more satisfactorily conducted by adhering to old usages, and the revenue more surely collected, than by attempting to introduce a new system. Whatever may be the truth in respect to this point, however, the present government of Lew-chew is one of the most signal instances of the influence of one sagacious mind upon the views and institutions of a whole people, that the world has ever seen. The present hereditary sovereign of the kingdom is a minor, about thirteen years old; and the administration of affairs is nominally in the hands of an officer called "tsung-li kwán," or General Superintendent, usually known as the Regent, assisted by three others, called "pu-ching" or Treasurers, one for each of the prefectures into which the island is divided. Local magistrates, called "ta-fu" and "pi-ching," assisted by many police-men, are found in every place, upon whom the lowest duties of the oligarchy devolve. At present, the Queen-dowager seems to have some voice in state affairs, probably in virtue of her relationship to the Prince. In reality, however, the Japanese residents and agents of the Prince of Satzuma exercise the ultimate control over the policy of these functionaries; whom, at the same time, they support in their executive duties. The full extent of their oversight is not easily ascertained, as they keep themselves out of sight; and a foreigner is much perplexed to understand the policy of the kingdom, inasmuch as their constant interference in it is more to be inferred from the fear in which their people and government are held by every class of natives, than from the evident and open sway which they bear.

No soldiers or arms of any kind are seen in the streets, which induced Capt. Basil Hall to infer their non-existence. The power of the government seems to be maintained by means of a system of espionage, in which the gentry act as policemen, their duty being to mark every thing which is done by the meanest person. One of the principal sources of the support of many of them is the stipend given for this service; and they earn it by going every where and seeing every thing. The servile fear which the system has caused in the mind of the lowest beggar, rendering him suspicious of his neighbors and kindred, stands in lieu of the actual presence of the officer.

It is probable that the effects of this system are more strikingly manifested in the acts of the people towards foreigners, than in their daily intercourse with each other, owing to the strictness of the laws on this point, and the greater chance of detection. The people seem to be afraid of being seen with a foreigner; much more to receive any thing from him. When a boat's crew has paddled a foreigner alongside of his ship, every man has refused to take the copper cash offered to him; and when the money has been thrown into the boat, as it was leaving the ship at dark, it has all been brought back, although it could easily have been divided among the crew. Children in the streets have refused coppers given them; and other articles more decidedly foreign have been declined, even when no one was near. When the American squadron first went to Napa, it was with difficulty that the authorities could be brought to take payment for the supplies furnished, even the Regent himself requesting that they might rather be considered as a present, in return for the sheep and oxen landed to breed on the island. In the market-places, the sight of a foreigner was a signal for the women to seize their baskets and run, or else cover them with their garments and cower down themselves, hiding their faces. Beggars (of whom only a very few were seen) declined alms; and sometimes the water carriers and porters would drop their burdens, and flee into the nearest house. After a while this trepidation wore off in a measure; and it must all be taken as the

effect of this system of surveillance, rather than as an exhibition of personal fear; for hundreds of the people visited the ships, where they ran about as they pleased.

Prospect as to a Change.

Shut up as they are in a small island, from which they could not escape if they wished, the lower orders naturally regard their condition as the best which they can attain to; and it is probable that the rule which they are under, is exercised in a quiet and kindly manner; so that if there should be any among them possessed of more than a usual share of energy, they would be nerveless and helpless to devise plans to make a successful resistance to oppression; and they could not count on the sympathies and assistance of the masses. Every one learns to shape his conduct according to what seems to be a necessary part of the government, and to make the best of what cannot be helped. All hope of altering and improving the condition of the Lew-chewans involves the entire alteration of the principles of government; nor does it seem possible for them to learn their rights as men, so long as they are in their present thraldom. It is highly probable that somewhat of the mystery which surrounds the government of this miniature kingdom, is owing to the secrecy of the Japanese residency of several members, and perhaps an auxiliary garrison, controlling the whole, and in fear of whom the system of spies is upheld. The Japanese must perhaps be coerced to allow more freedom of intercourse, or else expelled, before the native authorities can be freed, or the people taught.

Foreign Policy.

The Lew-chewans, situated between the powerful empires of China and Japan, have consulted their safety by a system of strict non-intercourse; and their gentle disposition has led them to exhibit kindness to all who have been cast on their shores, or have visited their ports, prompted in a measure too by the conviction that kindness had no reprisals to fear. For a long time they were able to maintain their independence by paying homage to their neighbors; but in 1609, the Prince of Satzuma, who rules in the south-western corner of Kiu-siu, compelled their sovereign to go to his capital, Kagosima, and the subjects to pay him tribute and receive his tax gatherers. They were allowed to manage all their own internal affairs under his superintendence. No Japanese from other principalities are allowed to trade at Napa; and Lew-chewan junks can only go to Kagosima, except the annual vessel to take a tribute-bearer to Fuh-chau. This formal embassy to Peking is allowed to please the Emperor, who regards himself as the suzeraine of the kingdom, and also to procure such Chinese articles and books as they need in exchange for their own produce. The Lew-chew factory at Fuh-chau costs the government very little; for whoever goes thither, is obliged to support himself, unless he forms one of the equipage; and the rich gentry send their sons to learn Chinese literature and language, which are sure passports to office at home. The Lew-chewans, of all ranks, constantly speak of China and Chinese things with interest and respect; but they seldom refer to Japan. They never hint at the least control of that country in their affairs, and profess great ignorance of "Tuchara," (their name for Japan,) whenever it is alluded to. In all the papers which have issued from the authorities, there has never been the slightest reference to a higher control, or the admission that they were not perfectly free.

One course of conduct seems to have actuated them in all their dealings with European ships. Until the visit of Captains Maxwell and Hall's ships, in 1817, they were almost unknown; for the group lies out of the track of ships going to Nagasaki, to China, or to South America; and the Dutch in Japan were expressly prohibited from touching at Napa, or interfering with Lew-chew vessels. Yet it is remarkable how they were passed by during the century of unrestrained intercourse between Japan and Macao and Manila, up to 1640, by all the ships frequenting those ports; so that their position even was not ascertained until this century. The accounts of Capt. Basil Hall and Dr. Macleod, detailing the agreeable reception the English had from the Lew-chew authorities, have given a charm to the people, which subsequent visits have modified somewhat, but still corroborated in many points, particularly in what relates to their mild character and treatment of strangers. We can see that on many points the rulers completely hoodwinked their visitors; for Capt. Hall seems never to have suspected the system of espionage which hung over the people, and the fear which occasioned many of their acts, by means of which he obtained refreshment and assistance at a house furnished him on shore, without remuneration. The same system of freely furnishing supplies has since been more or less continued; and the accounts of the visits of the Blossom, the Lord Amherst, and the Morrison, and the wreck of the Indian Oak, failed to explain it; while all of those ships enjoyed its benefits, and rather fortified Capt. Hall's accounts. It was not until a residence was had among them, that it became practicable to ascertain the hidden parts of the system, and the extraordinary extent to which the policeman is employed. What punishments are inflicted, has not been ascertained; but they need not reach life to account for the results among so mild a people. Imprisonment, bambooing, with seizure of property and torture, are dreadful alternatives to disobedience, where fear has influence enough to make a man run at the shake of a fan. To say that the traits of character here seen are those of a weak people, conscious of their inability to resist any force, is only another mode of describing the effects of the system which has

paralyzed their energies, and led them to a full conviction that safety is to be found only in entire submission. They may have been alarmed by idle reports of the power and vengeance of their visitors to do much to keep them in good humor; and the rulers could afford to give that which cost them but little, and brought with it a certainty of gratitude and kindness from the recipients. While we willingly admit the good feeling shown in thus treating "far-traveled strangers," and give the people all praise for their real courtesy, it would have been pleasant to find it springing from a higher principle than abject fear.

A Problem.

One cannot but observe, when considering this little kingdom on the confines of the vast Pacific, the effects of a well organized government in all its branches, supported and recommended by acknowledged principles and institutions and a system of jurisprudence and education, in preserving the nationality of the people, obtaining the respect of their neighbors, and on the whole securing the necessary comforts of all its subjects. Here we see a population, inferior to Hawaiians and New Zealanders in personal prowess, intelligence and activity, enjoying greater comforts, maintaining their position, and securing the respect of their two powerful neighbors, from whom they have derived nearly all their civilization. All their institutions are acknowledged, and nothing rests on brute force. Confucius is the standard of right, and not the war-club. Schools, and a regular series of officers, are upheld; so that the taboo, cannibalism, and the atrocious crimes, so common in other Pacific Isles, have no countenance. The benefits of a written language are also conspicuous; and although the Lew-chewan scholar has two of the most difficult tongues in the world to master in the Chinese and Japanese, they are overcome; and he learns to read, and thereby gives his tribute to the importance and value of a written medium to perpetuate the existence of any people. A simple comparison of the untaught tribes of Africa and Australia with this secluded nation conveys all that is necessary for an argument in this behalf, to prove the necessity of institutions in elevating man.

We must respect such a people; and a fuller examination of their history, character and polity, will prove interesting to the ethnologist, as in many respects it will exhibit peculiarities. For their mildness and kind feeling they will always be honored; and this is in fact a commentary on the words of divine truth, "The meek shall inherit the earth." It is to be hoped that no European or American arm will ever be raised to destroy what China and Japan have so long respected, and which had far better be christianized and elevated.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

DAKOTAS.—The friends of the Indian missions will be sorry to read the following extract from a letter of Mr. Riggs, written at Lac-qui-parle, March 9.

Last Friday our house, the one built by Mr. Pettijohn, as also our stable and hay, were burnt to ashes. In our efforts to put out the fire, we saved almost nothing. From the room occupied by Miss Spooner and our older daughters, the bedding and most of the movable articles were saved. The rest of us had no clothing after the fire, save what we had on. Our necessities were partly supplied by the kindness of our friends, the native members of the church. They have acted nobly. We saved two barrels of corn, but no flour. Since the fire, we have taken from the cellars about fifty barrels of potatoes, out of one hundred and twenty. The rest were charred or cooked. Out of a barrel of salted beef, we saved a part, some of which was already cooked. Our books are all gone, except about a dozen. We feel the loss of them much. I suppose the whole loss sustained is not far from two thousand dollars. But many things are gone, the value of which we never estimated in money. Although nearly a week has passed, it seems to me still like a dream.

The day after the fire, I sent a messenger to Doct. Williamson; and he came up Monday, bringing numerous articles of food and clothing for our necessities; so that we are now as comfortable as we can be in the circumstances. Of all our furniture, we saved but one chair and an old bedstead. The stoves, four in number, were all melted down or broken. Almost every thing is gone, and must be replaced. It makes me feel sad often. But I know that with such a friend as our Father in heaven, we shall not be permitted to lack any good thing.

Our afflicted brother is permitted to add, however, "Last Sabbath I baptized Mr. Antoine Frenier, of whom I wrote some time since. This case of hopeful conversion cheers us in our sadness. I had appointed for his examination the afternoon on which our house was burned; it took place, however, the next day. We think that he gives satisfactory evidence of being a Christian. His kindness to us in our trying circumstances has been manifested in all possible ways. And this is true of many others."

Mr. Riggs wrote, March 21, as follows: "Through the kindness of the native church members and our friends at Yellow Medicine, our wants have been so far supplied that we are pretty comfortably situated in the church. I did not suppose formerly that I should be dependent upon Indians for a decent suit of clothes; but it is even so. My best coat and pantaloons were furnished me by Lorenzo Lawrence. And here I may say to their praise, that they offered us nothing but their 'best.' This has been very gratifying to us; not because we desired their good things, for it was painful to us to receive them, but because of the spirit manifested." The subjoined extract shows that our brother has continued consolations in the midst of his trials.

Last Saturday Simon Anawangmani came up from Doctor Williamson's place, and spent the Sabbath with us. He desired to be restored to the privileges and fellowship of the church; and Dr. Williamson wrote me, "I know of no reason why he should not." Accordingly, I invited the brethren to come together on Sabbath morning; and after considerable conversation with him we agreed to restore him. About fourteen years ago he was admitted to the church here. For several years his consistent and energetic course, as a professed disciple of the Lord Jesus, gave us great joy. He adopted the white man's dress, and went to work, fencing a field and planting potatoes and corn. As he passed through the village, the children often said, "There goes the man who has made himself a woman." His wife's friends opposed and persecuted him. No man in the village had more Dakota honors than he; that is, no one had helped to take more scalps. But for a while no one was so poor as to do him reverence. While persecution lasted, he became stronger. But by and by the enemy changed his mode of attack; and he who had endured persecutions, was drawn away by flatteries. We were then at the Traverse; and he was spending the winter there. We mourned sadly over his fall. He repented, and was restored, only to fall again. Then for years he seemed to be working iniquity with greediness. During this time we prayed for him, and often talked with him, urging his return to the path of life. Sometimes we obtained a promise that he would come to meeting. And sometimes he did come; but generally he sat down in the door, he was so much ashamed. He did not return with his whole heart. Notwithstanding all this, I always had hope in his case. Something seemed to say to me, "Simon will yet return." You can judge of the gladness of our hearts, therefore, in welcoming him back to the fold of the good Shepherd. Nearly two years have elapsed since his course has seemed to be upward and onward.

A letter of Dr. Williamson, dated March 28, contains the following words: "I have never seen any time when the prospect for successful labor among the Dakotas was better than it is now. My Dakota audience, for the last nine weeks, has averaged twenty-seven; which is a larger number than there has ever been for the same length of time at any other place, except Lac-qui-parle. My sister's school also, for the same time, has been well attended, averaging upwards of twenty. The chief and some of his principal braves have been hard at work, getting out timber to fence their fields; and they have done more than I have ever before known Indians to do. Two weeks ago last Sabbath, I baptized a man aged about thirty years, with his infant child."

Choctaws.—Dr. Hobbs, in speaking of his situation and prospects, under date of March 13, writes as follows: "It would be some relief to us to see and talk with a white woman once in a while. It is now twenty-five weeks since Mrs. Hobbs has looked upon such a person; and for twenty-four weeks she has been incessantly toiling in the day school, the female prayer meeting, the Sabbath school, and in family duties; all the time living in this little log-hut, with its puncheon floor. But we have been borne along by something better than human power, safely, happily, swiftly, having had hardly time to look back, except for a moment's wonder and gratitude. Our religious prospects are still encouraging. Three hopeful converts have been added to our number from beyond the Dividing Ridge, towards Fort Smith, about twelve or fourteen miles distant. A Sabbath school was immediately formed, and twenty-three are now members of it. You can judge of the interest in our meetings from the fact that, at our weekly prayer meeting last Wednesday evening, fifty-two were present, not one of whom came less than a mile, and some came four miles. Request all Christians to pray for us and our people."

Mr. Edwards wrote from Wheelock, on the 3d of April, as follows: "We had another big meeting, the last Saturday and Sabbath in March, at Red River. Considerable religious interest was manifested. Three were received into membership with the church. Three other applications were deferred, on account of defective knowledge. Nine desired the prayers of the church. Some, if not most of these, came forward deliberately, having resolved beforehand to make known their feelings in this way. I try to avoid having them take this step, under the mere excitement of the occasion. The Red River people have gained for themselves much credit by substituting a well built frame shed, forty-four feet by thirty-two, for the customary arbor. It makes a very pleasant place for meetings. It is open on all sides."

Mr. Boing commenced a station between

Stockbridge and Wheelock on the 5th of March. The Choctaws within his appropriate field amount to one thousand or fifteen hundred. They are represented as industrious, living upon the products of the soil principally, but still deplorably ignorant of the "more excellent way." Our young brother enters upon his work, however, with courage and hope.

MADRAS.—Mrs. Hurd died on the 30th of January, of typhoid fever. Her end was calm and peaceful. The afflicted husband, in speaking of her last Sabbath and her last day in this earthly tabernacle, uses the following language: "I observed in the morning that there was a greater elevation of her spiritual perceptions. She was weaned more and more from earth by the vision of faith. She was sending a searching glance farther into the unseen world than is usual for those who are long to abide in the flesh. Her soul was enlarging under the clear revelation of the glories of the blessed Redeemer. She seemed not to be conscious of this fact. Praise the Lord that this last Sabbath was one of the sweetest and most heavenly I ever enjoyed! She had no ecstasies, did not utter one rapturous word, gave not one exclamation of the presence of the Savior in greater power than usual; but her soul was expanding; and her peace and love were widening and deepening, beneath the silent influence of the Spirit of God. I rejoiced in beholding the sweet serenity of her spirit, and the upward aspirations of her heart. At the same time my own heart almost burst, as the thought rushed upon me, 'She will soon go; and I shall be left alone.' I could not grieve that she was going to Christ; but my heart sank within me, in the contemplation of the future."

CEYLON.—In a letter dated February 28, Mr. Hastings speaks of the Batticotta Seminary, with which he has been connected since his return to Jaffna. He says: "Our last term closed January 18, with the usual examination. Nothing of particular interest occurred during the term. The pupils were generally studious and regular in their departments; but no one manifested any special solicitude for the salvation of his soul. Carelessness and indifference, in respect to religious things, seemed generally to prevail among all classes. At the close of the term, A. H. Burtis was dismissed from the seminary. He had been absent for a long time, in consequence of ill health; and it was thought best that he should not attempt to go on with his class. There are at present ninety-three boys connected with this institution as students, all of whom, with two exceptions, board and lodge on the premises. Of this number fifteen have parents, one or both of whom are Christians. The whole number of church members among the students, now connected with the seminary, is fifteen; a smaller number than has before been reported for many years. Six of these are in the senior class, which graduates next September. Religious instruction is given daily to each of the classes, and most of our pupils seem to have very intelligent views of Christian truth. Many are ready even to acknowledge the claims of the gospel upon them personally, and very few manifest any open opposition to it. Still the hopeful conversions are few; and we are often constrained to appropriate the language of the Psalmist, "Except the Lord build the house, they labor in vain that build it."

BOMBAY.—The subjoined statement from Mr. Fairbank, under date of March 14, will be read with peculiar interest.

I doubt not it will interest you to know that the Armenian, whose interesting case is described by Mr. Peabody in a letter published in the Herald for June of last year, is sitting beside me, taking a lesson in English. You will have heard from Dr. Wright, or some other of the Nestorian missionaries, that he was sent out of Russia at last, found his way to Oroomiah, and accompanied Dr. Lobdell to Mosul. Thence he was sent with open letters to me. At Bushire he fell in with Capt. Macdonald, of the Indian navy, a warm-hearted acquaintance, who has often joined us in our prayer meetings in Bombay. As soon as Capt. Macdonald saw the letter for me from Dr. Lobdell, he took Abraham on board his steamship, and brought him to Bombay.

It has been thought that he should go on to Calcutta; but he seems inclined to stay here. I am teaching him English, a word at a time, in the intervals of business. If I wish to converse with him more definitely than we can manage with the slender vocabulary we possess in common, I use a young man who works at the press, and who understands both Mahratta and Persian. He gets the ideas from me in Mahratta, and from Abraham in Persian. There is also a Turk living near us, who has helped us to converse. He talks with Abraham in Turkish, and interprets to me in Hindoostanee. He was originally of the same Persian village with Abraham; he says that our Armenian friend was of a very respectable family. This Turk is very friendly. A few days since he brought his boys, and said he wished to put them under my instructions. I was sorry that we had no proper school for them. I hope Abraham may become of future use to us in the dissemination of the truth. He seems to be a man of good natural abilities; and perhaps the truth has lodged, not only in his understanding, but also in his heart.

NESTORIANS.—From a letter of Mr. Breath, dated January 18, the following extract is taken.

There have been some signs of promise the past month. In both seminaries, at Seir and in the city, there has been, and still is, more than usual solemnity; and we feel

encouraged to pray that the season may not pass, until some whose hearts have been touched, shall give themselves to the Savior. The congregations at the city and at Geog Tapa have been quite attentive; but there is no evidence of the presence of the Holy Spirit in an unusual degree.

The pupils of the female seminary, the present season, are doing their own cooking, washing, &c. Misses Fisk and Rice are much gratified that they get along with these labors so smoothly and satisfactorily, without interference with their studies, or distraction of mind, and with but a slight additional tax, of time or care, upon themselves. The instruction in the seminary is now mainly given by Misses Fisk and Rice. They are aided by a few of the more advanced pupils, and receive a little help from several of the ladies of the mission. Yonan is still connected with the school; but his eyes are in so bad a state that it is not thought expedient to allow him to devote himself very closely to teaching. There are now sixty two village schools in operation, five of which are for girls, and are taught by graduates from the female seminary.

The readers of the Herald will be grieved to learn that Mr. Stocking, who returned to this country with his wife and four children in November last, died in New York on the 30th of April. "His mind was peaceful; he passed away like a child going to sleep."

GAWAR.—Mr. Rhea wrote from Gawar, on the 10th of February, in the following language.

We are now in the midst of our long winter. We supposed, in the early part of the season, that we should have a mild winter; but for the last eight days we have had an almost incessant storm of wind, and with it heavy falls of snow. You can hardly conceive how closely we are shut up in the village by the inclemency of the season. There have been but few Sabbaths when we could visit the scattered villages of the plain. The people of the country make a virtue of necessity, when they leave their warm houses, to make a path through deep snows to a neighboring place. Our messenger who has just reached us from Oroomiah, was nine days on the road; and for the last two days he has been in a village twenty minutes distant, afraid to trust himself to the storm. We feel deeply grateful, however, that we are permitted to remain here this winter. Our people look forward with some apprehension and solicitude to the opening spring, not knowing what may be in store for them. Our continued presence here, I have no doubt, tends to soothe their anxieties. We hope we may be able to maintain our post, at all events. It is the importance that we attach to this point, that reconciles us to being shut up during these long winters in a small village, hoping that God in his providence, at no distant day, will enlarge our field. We still meet with our people every evening for religious service. They do not seem at all to weary from these frequent exercises, but rather to be interested in them.

The Moodir seems to be quite cordial in his intercourse, and apparently very desirous to cultivate our acquaintance. This in itself is undesirable; but when it is providential, we would not avoid it, remembering that we are to let our light shine among Turks and Koords, as well as Nestorians. Our position becomes to us increasingly interesting, because we see a silently reforming influence at work; and though it is a result not so tangible as some others, it is to us none the less real.

MOSUL.—A letter of Mr. Williams, dated February 10, furnishes the following extracts.

Among the noticeable facts of the past month, I may mention the receipt and presentation to the Pasha of a firman, addressed to him by name, for the protection and just treatment of the Protestants of Mosul. In consequence of this, the Pasha has ordered his Secretary to prepare a tax-rate at fifty piastres a house annually, the rate for all the other sects in Mosul; and our brethren feel sure that at the proper time it will be given them; and it doubtless will be, unless papal intrigue shall succeed in preventing. This event has greatly exhilarated our desponding brethren, surprised and disheartened their enemies, and generated an unwonted respect for Protestants in the public mind. We too, in view of it, "thank God and take courage." That it has been issued, is due to the unwearied efforts of Lord Stratford de Redcliffe.

I will also mention the arrival in Mosul of a deputation from three Nestorian villages, located near the Zebar Koords, to entreat of the Pasha that they may pay their poll tax directly into the treasury here, rather than into the hands of the Koordish Chief who hitherto has extorted largely from them, and paid but little to the government. Their request was granted; and through the Protestant Wakeel of Mosul they paid seven hundred and twenty-five piastres to the Treasurer, carrying with them from the Pasha a quit-claim for the current year's poll tax of their villages. We watch with much interest to see whereunto this thing will grow.

We have reason to be thankful for the gradual advance of the attendance upon our services, and the addition on last Sabbath of one member to our little church. The exercises were very solemn. Forty adult natives were present, and the house was as quiet as the place of death. Besides the increase of members, there is a more decided improvement in taking heed to the word. We may also report an increase in the number of pupils in our school. Not less than forty are now receiving instruction.

All the unmentioned departments of

labor present an encouraging aspect; and not the least cheering feature is, the extent to which minds having no direct contact with us are affected by the truth. One indication of this is seen in the fact that, whereas five years ago crowds frequented the grave-yards on feast days to purchase the prayers of the priests in behalf of the dead, now only here and there is seen a solitary female. It is quite possible that God may make use of the organization of an evangelical church in Mosul as the most direct means for the purification of the Jacobite sect. The mere fact of a church upon an apostolical basis, worshiping God in gospel simplicity, is telling with great force against the superstitions of corrupt hierarchies.

From a more recent letter of Dr. Lobdell, dated March 10, the following extracts are taken.

The Jewish Rabbi who was imprisoned for reviling Mohammed, and who was condemned by the Kadi of Mosul to suffer death, has had his sentence reversed by the Sheikh el-Islam at Constantinople. As it would be unsafe for him to remain here, he is ordered to go to the capital. The ulemas who had prosecuted him, received a rebuke from the government. This is one indication that Moslem fanaticism is not yet unbridled. Kos Mekhiel has returned from a tour to Jezireh, where he spent a few weeks, preaching to the Jacobites. The way is fast opening there for steady missionary labor. We have recently made arrangements for a school in that city, and another at Nahrwan. Jeremiah and Meekha are now absent on a missionary tour to Baghdad. They went down the Tigris by raft, and, having scattered some seeds of Protestantism there, are expected to return by the way of Tekrit and Arbeel, preaching to the villagers along their route. We shall be disappointed, if great good is not accomplished by these native Assyrian missionaries. Mr. Marsh and myself accompanied them as far as Nimroud, where we examined some sculptured gods in human form, which have been recently exhumed. The inscription on the largest statue is said to be more important than any found hitherto at Nimroud. The excavations in Kouyunjik are still vigorously prosecuted, and several finely paneled rooms have just been laid open. The sculptures are the most finished and interesting of any yet discovered in Assyria; yet scarcely half-a-dozen of the people of Mosul have felt interest enough in them to visit the ruins, through but a mile distant. Many Moslems go to Nebbi Yunus weekly, to pray in the mosque of Jonah; but the disentombed idols of the heathen are to them objects of disgust. The Orientals need no such collateral evidence of the authenticity of divine revelation. But what a flood of light are these discoveries pouring upon the sacred Word! The end is not yet.

A young Chaldean is now with us, who was sometime ago beaten severely by a papal priest for declaring that the Americans are good men, and preach the pure gospel. Last Sabbath evening a Jacobite fled to my house in great terror. It seems that he and his brother were declaring to a crowd of Chaldeans and Jacobites that Christ was the only Mediator, and that the Virgin Mary objected to prayers being offered to her, when they were attacked by the Mariolaters, in lieu of other arguments, with threats of personal injury and even imprisonment. The brothers took to flight; but one of them was soon seized by a cavass sent by the English Consul, on complaint of the Chaldeans through the Consul's papal brother, and the parties met face to face before the Protestant judge. Mr. Rassam did not fail to administer to the crowd a stern rebuke, and even to preach them an expository sermon, closing with this remark, "The Americans are preaching Protestant doctrines every day at their dispensary to scores and hundreds of Moslems and Christians, and no one ever troubles them." The Jacobite was discharged; and he and his brother, with a multitude of others, are allowed free speech among the Christian sects; and even the Moslems listen with interest to their harangues.

Two years ago no native Christians presumed to talk in earnest to a Moslem about his soul's salvation in this city. We have new evidence daily that the truths of the Bible are making a wide and deep impression. A score of Christians are now sitting in my court, waiting for me to expound to them our doctrines. Nearly every afternoon we have such calls; and as our Arabic improves, our influence over the people increases. We still keep up our preaching at the dispensary, as usual, declaring the way of salvation by a crucified Savior to all. There is our chief field at present. The Christians are throwing off their fears of the priesthood; and I am told that even the Chaldeans have stopped kissing pictures. The Jacobite priests have all ceased to preach, except the Archbishop; as many of their people know more about the Bible than they do; and they are ashamed publicly to disown the authority of the fathers. They simply attend to the rites of the church.

Dr. Lobdell says that thirty adults are taught at their houses by an itinerant teacher in the employment of the mission; and thirty others attend the male school regularly, or spend some hours there every day. This increased desire to acquire the rudiments of learning is regarded as a very hopeful sign. Our missionary brother also states that one hundred piastres were recently contributed in private by a day laborer, not yet a member of the Protestant community, for the spread of the gospel. This sum was all that he received for a month's toil. Dr. Lobdell inquires whether there are many Christians in the United States who give a twelfth of their income for the evangelization of the world.

ARMENIANS.—Connected with this mission, January 1, 1854, there were seven stations, twenty-one out-stations, eighteen ordained missionaries, one physician not ordained, sixteen native preachers, forty-one other native assistants, fifteen churches, three hundred and ninety-five church members, of whom sixty-six were received into Christian fellowship in 1853.

CONSTANTINOPLE.—Under date of March 7, Mr. Everett says that there is no diminution of interest at Hass-keuy. The chapel is becoming too small for the number of worshipers; and there is not a little discussion of the doctrines of the gospel among the Armenians in that suburb. The boarding school contains forty-six pupils, only ten of them being day scholars. The recent additions are regarded as "very promising." They are from Armenian families; and in such cases the immediate relatives are pretty sure to join the Protestants in the end. The religious interest, heretofore reported as existing in this institution, still continues. "Never were we permitted before," Mr. Everett says, "to rejoice in so long a season of special seriousness." The last Thursday of February was observed with solemnity; and a happy impression seems to have been made upon the school. The tidings received from Adrianople, Rodosto, Ceserea, are encouraging.

A letter of Mr. Dwight, dated April 6, has furnished the following paragraphs.

There are several signs for good now in this city. The brethren in the churches are more united than they have been; and some backsliders are returning. Our Sabbath services, especially in Hass-keuy and Koom-kapoo, are pretty fully attended, many Armenians being present every Sabbath. On Sunday next, seven individuals are to be received by profession into the church in Pera. Five of them are Greeks, pupils of our seminary and of our female boarding school.

From various parts of the interior we have news of the most cheering character. Mr. and Mrs. Clark at Arabkir have their hands full of work, and more than full. The Armenians are carrying their old church books to exchange them for Bibles, thus showing their decision to cast away the word of man for the word of God. In the vicinity of Aintab the onward movement is with accelerated speed. Indeed, from almost every quarter we hear enough to show us that now is emphatically the time to work. Thus, while clouds and darkness are gathering around this empire from without, and, according to present appearances, a struggle is commencing among the European nations and in Turkey which has never had a parallel in this world's history, the peaceful kingdom of Christ is extending itself noiselessly over the minds of men; and before the great and the wise of this world are aware of it, a most important though bloodless victory will be gained, and an integral portion of the empire of Satan here will be won over to Christ.

The British and Foreign Bible Society is sending a large number of Scriptures (chiefly New Testaments) in the English, French, German and Russ languages, for distribution among the troops, sailors, and prisoners of war; and they are asking us, in connection with other friends of the object here, to employ at their expense a number of colporters. They have also sent us the names of several pious officers in the English army that is coming here, who will love to co-operate with us in this work.

DONATIONS,

RECEIVED IN APRIL.

MAINE.

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Freeman Clark, 100; Rev. J. W. Ellingwood, to cons. Mrs. ELIZABETH T. DANA of Portland an H. M. 100; 200 00
Rockland, Cong. so. 11 00—211 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Brownville, m. c. 11 69
Holden, Cong. ch. 1 22—15 91
Somerset co. Aux. So. C. Selden, Tr.
Bloomfield, Mrs. I. W. for Africa, 2 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.
Buxton Centre, A lady's thank offering, 50 00
Wells, 1st cong. ch. 30; 2d do. s. s. 14; 44 00—94 00

322 91

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Bethlehem, Cong. so. 10 00
Bristol, Cong. ch. and so. m. c. 14 00
Lebanon Centre, Cong. so. 18,75; J. S. 25,25; 44 00—68 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Antrim, Pres. ch. for *Abby M. Whiton*, Ceylon, 20 00
Goffstown, m. c. 20 00
Pelham, La. 48 00—88 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, Cong. ch. and so. to cons. SETH J. DOLE an H. M. 100 00
Hopkinton, 1st cong. ch. 96,33; m. c. 25; to cons. Mrs. MARGARET R. COLBY an H. M. 121 33
Loudon, 2d cong. ch. and so. 30 00—251 33
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 2d cong. ch. and so. 138,80; 1st and 2d do. m. c. 5,66; 144 46
Greenland, Mrs. L. P. W. 10 00
Hampton, Cong. ch. and so. to cons. Rev. S. P. FAY an H. M. 56 00—210 46
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Harbor, Cong. ch. and so. 10 00
Dover, Ch. and so. 244,45; m. c. 22,61; 267 06
Gilmanton Centre, 20; m. c. 33; 53 00
North Conway, Mrs. BETSEY DOUGLASS, wh. and prev. dona. fr. Mrs. H. D. Hersey cons. her an H. M. 50 00
Sanbornton Bridge, ch. and cong. 34; Rev. C. C. 5; 39 00—419 06
Sullivan co. Aux. So. E. L. Goddard, Tr.
Claremont, Cong. ch. gent. 54,18; m. c. 24,65; 78 83
Goshen, Cong. ch. m. c. 10 00—88 83

1,125 68

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. 58,06; friends, 150; 208 06
Chittenden co. Aux. So. C. P. Hartt, Tr.
Burlington, Cong. ch. m. c. 40; s. s. 1,92; 41 92
Cambridge, 1st cong. ch. 10 00
North Underhill, Cong. so. 27 50
West Milton, E. H. 10 00—89 42
Orleans co. Aux. So. H. Hastings, Tr.
Coventry, Cong. ch. and so. 17,85; m. c. 6,15; 24 00
Greensboro', Cong. ch. and so. 27,40; m. c. 5,10; Miss M. B. 6; 38 50—62 50
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Coll. 75,21; m. c. 8,12; 83 33
Clarendon, Coll. 3 41
Fairhaven, C. R. 10 00
Rutland, m. c. 6 50—103 24
Windsor co. Aux. So. J. Steele, Tr.
West Hartford, Cong. ch. and so. 21 87
White River, S. T. 10 00—31 87

495 09

Bennington, 1st cong. ch. wh. cons. Rev. ISAAC JENNINGS an H. M. 50 00

545 09

Legacies.—Brattleboro', Mrs. P. B. Allen, by A. E. Dwinell, Trustee, 110 00

655 09

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. to cons. Rev. N. S. DICKINSON an H. M. 51 50
Cotuit, Mr. Fish's so. 6 00
E. Falmouth, 2d cong. ch. and so. 8 00
South Dennis, Cong. ch. and so. (of wh. to cons. Miss SUSAN H. NICKERSON an H. M. 100;) 123 77
Wellfleet, 1st cong. so. 82 00—271 27
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Unknown, by Rev. H. R. Hoisington, 175 00
Pittsfield, Young la. Ins. 17 82—192 82
Boston, S. A. Danforth, Agent.
(Of wh. fr. a friend, 14; do. 9; W. E. D. W. 5;) 3,069 12
Essex co. North, Aux. So. J. Caldwell, Tr.
Belleville, Gent. 83; la. 164,40; wh. cons. GEORGE PILSBURY and Mrs. SARAH LUNT H. M. 247 40
Bradford, 1st par. 173,36; m. c. 87,25; to cons. Mrs. E. H. MCCOLLOM and CHARLOTTE ORDWAY H. M., Warren Ordway to cons. DAVID LEIGHTON an H. M. 100; 360 61
Byfield, Mr. Tenney's so. 19 10
Ipswich, Linebrook par. m. c. 30 00
Newburyport, 1st pres. ch. 51 40—708 51
Essex co. South Aux. So. C. M. Richardson, Tr.
Essex, 1st cong. ch. and so. 85 20
Essex co.
The widow of a clergyman, 5 00
North Danvers, 3d cong. ch. and so. 64 10—69 10
Franklin co. Aux. So. L. Merriam, Tr
Conway, Cong. ch. and so. 114,65; la. 96,35; 211 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, C. Merriam to cons. HARRIET N. MERRIAM an H. M. 150; a friend, 1; 151 00
Westfield, A friend, 12 00—163 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
East Hampton, S. Williston, 400 00
Plainfield, 5 00—405 00
Harmony Conf. of chs. W. C. Capron, Tr.
Grafton, Evan. cong. ch. to cons. ELIJAH KIMBALL an H. M. 100 00
Upton, W. Fiske and wife, 12 00
Westboro', Evan. cong. so. m. c. 42 25—154 25
Middlesex South Conf. of chs.
Ashland, Miss. asso. 37 89
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dover, Cong. ch. and so. Miss M. Wight, 22 00
Roxbury, Eliot ch. and so. gent. 60; m. c. 20,70; 80 70
W. Roxbury, S. evan. ch. m. c. 5 45—108 15
Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, North cong. ch. to cons. ALEXANDER H. SEABURY, EDWARD S. CANNON and TRISTRAM R. DENNISON H. M. 300; Trin. ch. wh. cons. Mrs. JOHN P. BARKER an H. M. 125; 425 00
Rochester, La. miss. so. 62 00
Sippican, Cong. so. 15 18—502 18
Palestine Miss. So. E. Alden, Tr.
E. Abington, Harvey Torrey, wh. cons. JAMES H. TORREY an H. M. 100 00
Pilgrim Aux. So. J. Robbins, Tr.
Chiltonville, A friend, 3 00
Plympton, Cong. ch. 20 05—23 05
Taunton and vic. Aux. So.
Pawtucket, Gent. 71; m. c. 23; 94 00
Wheaton, Fem. sem. 20 00—114 00
Worcester co. North, B. Hawkes, Tr.
Ashburnham, m. c. 3 75
Worcester co. Central Asso. W. R. Hooper, Tr. 103 00
Boylston, Fem. benev. so. 16 00—119 00

6,337 29

Burlington, Cong. ch. and so. 22; Chelsea, Winnisimmet ch. and so. m. c. 68,30; Broadway ch. and so. 27,62; E. Cambridge, evan. cong. ch. m. c. 13,57; Lawrence, Central cong. ch. 5; 136 49

6,473 78

Legacies.—Boston, George C. Shattuck, by G. C. Shattuck, and N. J. Bradlee, Exr's, 500; Conway, William Avery, by J. Avery and M. H. Avery, Exr's, (prev. rec'd, 344,34;) 350; 850 00

7,323 78

CONNECTICUT.

Fairfield co. West, Aux. so. C. Marvin, Tr.
Bridgeport, Cong. chs. united m. c. 29,09; unknown, 3; 32 09
Southport, Z. B. Wakeman, wh. and prev. dona. cons. Miss FRANCES WAKEMAN an H. M. 50 00—82 09
Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, Centre ch. m. c. 7,78; 2d ch. and so. 30; 37 78
Hartford co. South, Aux. So. H. S. Ward, Tr.
Newington, 5 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Kent, Cong. ch. to cons. Rev. W. W. PAGE an H. M. 54 70
Woodbury, A friend, 12 00—66 70
New Haven City, Aux. So. F. T. Jarman, Tr.
New Haven, College st. ch. m. c. 17,61; T. F. Davies, for *Julia S. Davies*, Ceylon, 20; S. ch. m. c. 9; Yale college, m. c. 10; Rev. S. R. A. 5; Court st. ch. m. c. 13,79; united m. c. 29,68; Centre ch. s. s. for m. to Syria, 33,95; la. Durand so. 10; 149 03
New Haven co. East, F. T. Jarman, Tr.
East Haven, Gent. 39 00
Madison, Young men's miss. so. 55 46
Northford, Gent. 7; m. c. 11,86; 18 86—113 32
New Haven co. West, A. Townsend, Jr. Tr.
Birmingham, Cong. ch. m. c. 13 00
Windham co. Aux. So. J. B. Gay, Tr.
West Killingly, Mrs. Ide, 1 00
Westminster, Gent. 20; la. 27,33; 47 33—48 33

515 25

Legacies.—Hartland, Mrs. Margaret H. Card, by Wm. McCloud, Ex'r, 1,200; New Haven, William Canada, by H. Olmstead, and E. C. Herrick, Ex'rs, (prev. rec'd, 1,350;) 500; 1,700 00

2,215 25

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 2d R. D. ch. 50; South Dutch ch. 126,97; 176 97
Brooklyn, 1st R. D. ch. 100 00
Flatbush, R. D. ch. 30 00
Greenport, do. s. s. 11 00
Hudson, do. s. s. for Mr. Doty, Amoy. 25 00
Helderburg, R. D. ch. 13 23
Kinderhook, do. 86,50; m. c. 12,35; 98 85
Livingston, do. s. s. miss. asso. for ed. in Amoy, 4 69
Nyack, R. D. ch. m. c. 20 00
New York, A friend, 100; Mrs. S. V. A. 5; 105 00
Oyster Bay, R. D. ch. 14 00
Piermont, 1st do. 64 40
Poughkeepsie, R. D. ch. 60 00
Sawangunk, do. 44 00—767 14

Geneva and vic. C. A. Cook, Agent.
Byron, Pres. ch. 10 00
Fulton, do. 160 00
Geneva, Mrs. A. 5; H. S. 1; 6 00
Oswego, 1st pres. ch. 97,56; W. F. Allen, 50; m. c. 190; s. s. 40; (of wh. to cons. GEORGE SEELEY an H. M. 100;) Dr. and Mrs. Condit, 25; 2d pres. ch. 18; Mr. and Mrs. H. 10; 430 56
Ovid, Pres. ch. 60,64; A. Joy, 25,36; P. D. 10; Mrs. A. D. 10; N. J. 6; 112 00
Pultney, Pres. ch. 16 00
Medina, do. wh. and prev. dona. cons. Mrs. NANCY I. L. BRYAN an H. M. 33 12—767 68

Monroe co. and vic. E. Ely, Agent.
Brighton, L. Payne, 20 00
North Bergen, Pres. ch. 8 23
Rochester, Brick ch. s. s. for *Erastus Shepard*, Ceylon, 20 00—48 23

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. So. of Inq. in Union sem. 10,88; Brooklyn, A. B. DAVENPORT, wh. cons. her an H. M. 100; S. pres. ch. s. s. miss. asso. for the Spear and Cobb sch. Madura, 50;) 588 46

Oneida co. Aux. So. J. Dana, Tr.
Marshall, Cong. ch. 21 00
Utica, 1st pres. ch. 144,50; S. 25; m. c. 35,56; 204 86
225 86
Ded. disc. 1 12—224 74

Watertown and vic. A. Ely, Agent.
Brownville, Pres. ch. 11 57
Dexter, do. 4 16
Rodman, Cong. so. 25 00
Sackett's Harbor, Pres. ch. 15 00
Theresa, Pres. ch. 30 00—85 73

2,481 98

Baiting Hollow, Cong. ch. m. c. 2,37; Barryville, 2,71; Binghamton, 1st cong. ch. 14,08; Camden, cong. ch. 37,89; Mrs. C. Upson, wh. and prev. dona. cons. ERASTUS B. UPSON an H. M. 75; s. s. con. 3,46; inf. s. s. 6; Collamer, Rev. B. L. 2; Eaton, cong. ch. m. c. 5; Elmira, fem. sem. 12,55; Hannibal, A. W. 10; Le Roy, 1st pres. so. 63,25; m. c. 18,75; disc. 41c.; Lowville, 2d pres. ch. to cons. GERRIT BOSTWICK an H. M. 100; Meredith, cong. ch. 3,14; Moreau, pres. ch. 11; Nyack, 1st pres. ch. s. s. juv. miss. asso. for schs. in Madras, 42; Peekskill, T. N. 1; Saratoga Springs, pres. ch. (of wh. fr. W. L. F. Warren, wh. and prev. dona. cons. JAMES H. WESTCOTT an H. M. 50;) 338,94; Shelter Island, pres. ch. 36,62; Sherburne, J. L. 10; Mrs. F. M. R. 5; Somers, pres. ch. la. miss. so. 5,25; South Amenia, pres. ch. 11,25; South Richland, Mrs. J. H. 10; Troy, a friend, 45; H. M. 1; Walton, cong. ch. 20; unknown, Miss S. M. 2; 894 88

3,376 86

Legacies.—Albany, Miss Harriet Penniman, by Eliphalet Wickes, Ex'r, 80; Westmoreland, Mrs. E. A. R. Jones, by Rev. H. H. Kellogg, Ex'r, 2,967,50; 3,047 50

6,424 36

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Blawenburgh, 1st Ref. D. ch. 50 00
Newark, Two sisters, 1 00
New Brunswick, 1st R. D. ch. 80,08; 2d do. 23,33; 103 41—154 41

Caldwell, Pres. ch. wh. cons. Rev. ISAAC N. SPRAGUE an H. M. 80,02; Deckertown, pres. ch. m. c. 5; Miss A. C. 10; 1st pres. ch. fem. miss. asso. 179,25; Park pres. ch. 40; Ger. pres. ch. 3; Parsippany, two little girls, 25c.; Somerville, 2d R. D. ch. s. s. miss. so. wh. cons. Rev. ELIJAH R. CRANE an H. M. 50; 367 52

521 93

Ded. am't ack. fr. Parsippany, in Jan. Her. 15 00

506 93

PENNSYLVANIA.

Allentown, 1st pres. ch. 9,50; Girard, pres. ch. 10; Harrisburgh, Rev. Mr. Miller, 10; Meadville, 1st pres. ch. 20; McKean, do. D. R. 2; G. J. 1; Montrose, pres. ch. la. cent so. for Micronesian m. 21; Philadelphia, in memory of Mrs. Annetta O. B. Dunning, dec'd, to cons. GEORGE F. DUNNING an H. M. 100; a friend, 5; E. R. D. 5; A. G. D. 1; Clinton st. pres. ch. L. G. Osborn, 20; L. W. G. 10; m. c. 90,53; C. S. Wurtz, 50; Buttonwood st. pres. ch. 180; Miss Morgan's class, 10; Logan square, pres. ch. 5; disc. 25c.; Pittsfield, pres. ch. 2; Smithfield, cong. ch. m. c. 19,30; Southwark, 1st pres. ch. 75; Wattsburgh, pres. ch. m. c. 5; Wells, N. pres. ch. m. c. 12; 663 08

Legacies.—Danville, James Langhead, by A. Best and James Forsyth, Ex'rs, (prev. rec'd, 100;) 121 30

784 38

DELAWARE.

Wilmington, Hanover st. pres. ch. inf. s. s. for *George Jones*, Ceylon, 20 00

MARYLAND.

Baltimore, 5th pres. ch. s. s. 17,53; inf. class, 6,15; Buckeystown, s. s. 35; 58 68

SOUTH CAROLINA.

Johns Island, Pres. ch. col'd members for Gaboon m. 10; A. H. D. 1; E. M. 4; 15 00

OHIO.

By G. L. Weed, Tr.
Centre College, 1 00
Cincinnati, 2d pres. ch. m. c. 25 50
College Hill, Fem. college m. c. 4 00
Columbus, 3d pres. ch. m. c. 45 70
Hanging Rock, R. Hamilton, 60 00
Jackson, Pres. ch. 19 25
Kirkersville, Ch. 9,10; J. R. 5; 14 10
Marietta, Cong. ch. 13; m. c. 10; m. box in D. P. B.'s fam. 2,84; D. P. B.'s s. s. class, 7,97; 33 81
Newark, 2d pres. ch. fem. miss. asso. 59 00
New Plymouth, Chil. 29
Newport, Luther and Jemmie, 79
Walnut Hills, Lane sem. ch. m. c. 17; a little boy, 1; 18 00
Watertown, Ch. 17 00—298 44

By Rev. S. G. Clark.
Berlin, 8,80: Rev. F. A. D. 3,50; 12 30

Bloomfield, 2; Rev. B. Walker and fam. 14;	16 00	
Brighton, m. c.	19 80	
Brownhelm,	21 46	
Chagrin Falls,	5 72	
Cleveland, 1st pres. ch. 73,66; G. M. 10; Mrs. P. W. W. 10; I. L. H. 10; 2d pres. ch. 102,25; Mrs. A. G. Smith and fam. 30; E. F. Gaylord, 15; G. A. S. 10; S. C. 10; Mrs. J. C. 10; O. M. O. 10; Euclid st. ch. 1; Z. Fitch, 10;	301 91	
Conneaught,	12 00	
Chatham,	8 00	
Farmington,	10 00	
Geneva, 15,00; C. S. and wife, 10;	25 00	
Johnston,	12 00	
Kinsman,	8 00	
Lyme, 6; J. S. 10; C. S. 10;	26 00	
Mantua,	15 00	
Newburgh, 6,31; Rev. J. Shaw and fam. 10;	16 31	
Newton Falls,	20 00	
Orwell,	15 25	
Ohio City,	12 57	
Richfield, 7,86; Rev. H. S. for ed. hea. chil. 5;	12 86	
Ruggles, m. c. 10; N. C. 10;	20 00	
Southington,	3 00	
Vermillion,	5 47	
Vienna,	14 25	
Youngstown, Pres. ch. 41,20; m. c. 35; s. s. 11;	87 20	
	700 10	
Ded. disc.	10 00	—690 10
		988 54
Columbus, Rev. W. W. Preston, 20; two pupils in Deaf and Dumb Ins. for Mr. Bushnell, Gaboon m. 2; Cuyahoga Falls, 1st cong. ch. 80; a friend, 13; Hartford, a friend, dec'd, 42; Hudson, 8; T. B. S. 1,50; Kelloggsville, F. S. 2; Montgomery Cross Roads, m. c. 3;	171 50	
		1,160 04

INDIANA.

By G. L. Weed, Tr. Greenwood, Mrs. H. McC. 3; Indianapolis, 2d pres. ch. 8; New Albany, do. 118,40; m. c. 109,68; s. s. for *J. M. Bishop*, Ceylon, 25;	264 08	
New Corydon, Cong. ch. 3; South Bend, R. D. ch. s. s. 7;	10 00	
		274 08

ILLINOIS.

By Rev. I. M. Weed. Jacksonville, 1st pres. ch. (of wh. to cons. Mrs. MARY N. CROCKER an H. M. 100; s. s. 60;)	315 00	
Chesterfield, J. R. D. 1; Farmington, pres. ch. 29,75; Geneseo, cong. ch. 10; Pittsfield, cong. ch. 15; Princeton, a friend, 5; Princeville, friends, 9; Springfield, pres. ch. (of wh. for Rev. J. Perkins, Oroomiah, 13;) 39,25; Waverly, E. Jenney, 12;	151 00	
		466 00

MICHIGAN.

By Rev. O. P. Hoyt. Ann Arbor, 82c.; J. S. 5; Birmingham, 25,40; Pentonville, 8; Flint, 56,08; Grand Rapids, 12,33; Hastings, 3,25; Lawrence, 2; Milford, 24; Mt. Clemens, 15,35; New Hudson, 15,20; H. Smith, 68,23; Niles, Cong. ch. 78c.; pres. ch. 85,96; Sagamon City, 12; White Lake, 17; Ypsilanti, 65;	426 40	
Bertrand, J. Borden, 30; Blissfield, 1st pres. ch. 9,54; 2d do. 11,46; Brighton, pres. ch. and so. 6; C. O. 10; Hillsdale, pres. ch. m. c. wh. cons. Rev. HENRY E. WHIPPLE an H. M. 50; Lansing, pres. ch. 19,11; Miss B. S. 1; Monroe, pres. ch. 50; Romeo, cong. ch. 64; Somerset, a s. s. class, 1;	252 44	
		678 84

IOWA.

Bentonsport, Cong. ch. 43,50; s. s. 9; wh. cons. Rev. CHARLES H. GATES of Fairfield, an H. M.; Garnaville, s. s. 7,50; Garnaville and Farmersburg, cong. chs. 4,25; Keosauqua, cong. ch. 8,75;	73 00	

MISSOURI.

Bowdark, J. A. R. 10; Mount Zion, 17,25; Springfield, 8,40; Walnut Grove, pres. ch. 4,45;	40 10	

KENTUCKY.

Paris, Mrs. E. T.	5 00	

TENNESSEE.

By Rev. W. Mack. Bethel, 5; Farmington, Rev. MILTON H. DYSART, wh. cons. him an H. M. 50; T. J. H. 5;	60 00	

TEXAS.

Fort McIntosh, G. S. Loomis, U. S. A.	66 00	

OREGON TERRITORY.

Oregon City, 1st cong. ch. m. c.	28 00	

IN FOREIGN LANDS, &c.

Ahmednuggur, India, Indiv.	369 83	
Aintab, Turkey, Cong. 30; Constantinople, an aged missionary and wife, 5;	35 00	
Fuh-chau, China, R. W. D. 5; Whampoa, indiv. 35;	40 00	
Kolapur, India,	448 00	
Lower Cattaraugus, m. c. 4,51; Tuscarora, m. c. 7,84; subscrip. for sup. of Mr. Rockwood, 24,44;	36 79	
Madura, India, R. D. Parker, Rs 200; F. Anderson, 95,88; Miss M. 10;	173 00	
Satara, India,	402 00	
Tripoli, Syria, Rev. H. Foot,	33 00	
Mt. Pleasant, Choc. na. 26,31; Tomahushi, 7,37; Park Hill, m. c. 21,47; fem. sem. m. c. 38;	93 15	
	1,630 77	
Donations received in April,	**18,105 09**	
Legacies,	**5,828 80**	
	$23,933 89	
☞ TOTAL from August 1st to April 30th,	**$213,200 17**	

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April, $503 75

DONATIONS IN CLOTHING, &c.

Berlin, O. 1 pr. socks, fr. Mrs. Deming,	50
Bloomingburg, O. Two boxes, of bacon and fruit, for Dakota m.	
Chagrin Falls, O. Axes, fr. H. White,	13 00
Cleveland, O. A cask fr. la. for Mr. and Mrs. Parsons, Smyrna.	
Dayton, O. A box, fr. la. of pres. ch. for Dakota m.	76 34
Georgetown, O. A box, fr. friends, for do.	92 00
Manchester, O. Two boxes, fr. friends, for do.	75 00
Northampton, Ms. A box, fr. indiv. for Mr. Burnell, Ceylon.	
Troy, N. Y. A pair of globes, fr. la. of pres. ch. for Mr. Doolittle, Fuh-chau.	

THE

MISSIONARY HERALD.

VOL. L. JULY, 1854. No. 7.

American Board of Commissioners for Foreign Missions.

Ceylon.

ANNUAL REPORT.

THE Ceylon mission is confined to Jaffna, a district in the northern part of the island, about forty miles in length, by fifteen in breadth, and with a population of 225,000. It is among the oldest missions of the Board. "The lapse of another year," says the report, "brings us to the 38th anniversary of our mission, and calls for renewed expressions of thankfulness to Almighty God for all his gracious dealings with us. We can truly say, 'Hitherto the Lord hath helped us.' The past year has been characterized by steady labor by the missionaries who are on the ground. God's covenant mercies have been freely distributed to us, while from the 'pestilence that walketh in darkness, and the destruction that wasteth at noon-day,' we have all been mercifully preserved."

Laborers.

Some changes have taken place in respect to the members of the mission during the year. "At its beginning, Mr. Noyes who was on the Pulney Hills, and Mr. W. W. Scudder who was on his way from America, were members of this mission, but their relations have been transferred respectively to the Madura and Arcot missions. Mr. and Mrs. Mills who were in Madras, re-entered upon their labors in the seminary in March, and it was hoped they would be able to continue with us. That hope, however, was of short duration. The return of Mrs. M's. feeble health, resulted in the advice of the mission, that they make immediate preparations to visit America. They left in September, and arrived in Boston, May 14. Mr. and Mrs. Smith accompanied Mr. and Mrs. Mills to Madras, for the purpose of sending their two older children to America. They will soon return to their work. Mr. and Mrs. Lord arrived in June, and, after residing a few months at Tillipally, were stationed at Oodoopitty. The new mission house at that station is completed, and it is a matter of rejoicing that we are able to occupy it with a mission family. Mr. and Mrs. Hastings arrived in October, and were immediately appointed to succeed Mr. and Mrs. Mills in the seminary. Thus the changes of the year have resulted in the removal of three missionaries and their families, while only two have been added to our strength."

The following table gives a classified view of the native helpers.

	Tillipally.	Batticotta.	Panditeripo.	Manepy.	Oodooville.	Oodoopitty.	Chavagacherry.	Varany.	Total.
Native preachers, . .		1			1				2
Catechists, ...	4	7	3	3	4	3	3	1	28
School superintendents,	1			1	1		1		4
Secular agents, . . .		1		1	1				3
Christian teachers, . .	14	19	6	8	11	3	4		65
Printing office workmen,				15					15
Writers, ...		2	1	1					4
Total native assistants, .									121
Nominal Christian teach.,		7					1		8
Heathen teachers, . .			3	3	3	6	5	4	24
Nominal Christian and heathen teach., total,									32

Of the catechists four are physicians, two of whom spend most of their time in catechetical work.

Reports of the Stations.

The number of stations now occupied is seven, besides out-stations. At the annual meeting, Dec. 15, a report was presented by the pastors at the several stations, by the principal catechist at each station, and also by the catechists having charge of the out-stations. "We cannot give," says the general letter, "a more correct idea of the state of the church and the prospects of the cause of Christ in this land, than through extracts from these reports."

Tillipally.

Tillipally, which has a population of 7,651, was the first station occupied by the mission, Messrs. Warren and Poor having moved into the old parsonage built by the Portuguese, which had been repaired for their accommodation, October 15, 1816. It is now under the care of Mr. Meigs, one of the first missionaries who went to Jaffna. He says, "My native assistants go almost every day among the people, distributing tracts and speaking to them the things concerning the kingdom. Our evening meetings at the school bungalows continue to be well attended, and are, I trust, a means of good. Though the people are still wedded to their idols, and love their sins, yet there is evidently an increasing willingness to listen to the truths of the gospel, and an increasing conviction of the truth of Christianity, and a belief that it will ultimately prevail throughout the land."

Batticotta.

Batticotta, seven miles south-west from Tillipally, is the seat of the male seminary, now in charge of Mr. Hastings.

Mr. Howland, the pastor, says in his report, "There has been no special outpouring of the Spirit during the year, but there has been, we believe, progress in knowledge, and a good degree of faithfulness in Christian duty. Special effort has been made to give regular Bible instruction, and to lead to a more systematic and thorough reading and study of the Bible by the Christians, and apparently with good results. The usual religious services have been maintained during the year, and, while we rejoice in so favorable an opportunity for sowing the good seed, we feel that we are in distressing need of the refreshing influences of the Spirit."

The catechist at Valany, an island under the care of the Jaffna Native Evangelical Society, but connected with the Batticotta church, reports that "six of the seven church members there walk as Christians, and try to be as shining lights in the midst of the heathen darkness. There are at present only three or four who are inquiring after their soul's salvation. The people generally speak of Christianity with praise. They confess with their whole heart that it is the only true and good religion, and some of them have been so satisfied of this as to request me to teach their grown-up children the moral precepts of the gospel, if not the way of salvation; for, as one of them said, if one walks according to your Bible, he will not commit any sin."

The catechist at Pungertive, an island south-west of Valany, reports the number of attendants on religious exercises, to be about seventy. "The school-master and his son give decided evidence of a change of heart. The remaining members of his family, and three other individuals, seem to have some concern for their souls." After speaking of the schools, tract distribution, &c., he says: "On the whole, I feel that I have reason to bless God, take courage, and go on. We will trust in the help of the Lord."

The catechist at Caradive, an island north of Valany, says: "Though there are few church members, yet the grace of God is very great and sufficient to give us abundant encouragement. The discouragements we had at the commencement, are gradually decreasing. The native church members endeavor to make known their Savior to others, as well as to bring them unto him. They consider it to be a privilege when they are scorned for preaching the gospel. If a heathen scorn a Christian, saying that, your friends are *pariahs*, he is not ashamed to acknowledge that they are his *brothers*. This year only one has been added to our church. Though he is uneducated, he is gradually growing in grace and in piety. The impression which the people have of this individual, encourage us to believe that he will be the means of evangelizing the island. He speaks courageously with those who intend to turn him from his faith to test the truth of Christianity. His wife, twenty-five years of age, is studying the alphabet, as she is anxious to read the Bible. Another decrepid man of seventy-five years, acknowledges openly that Christ is his refuge in times of danger, and studies the Bible."

Panditeripo.

Panditeripo adjoins Tillipally on the west. As the pastor, Mr. Smith, was at Madras at the time of the meeting, no report of this station was received, except from the catechists. The principal catechist thus speaks of his labors among the people: "With a few exceptions among the Roman Catholics, I have met with no cases of discouragement. Portions of the Old Testament are in great demand among the heathen, and those of the New among the Roman Catholics. During the latter part of the year, I saw in some of the heathen families, a mind both to read our books with much care, and to attend on our Sabbath services." The catechist at Sooliporam,

after stating that he meets with very little opposition from the common people, says: "One day, one of the brahmins, who was on terms of great intimacy and friendship with me, came to my house, and, after proper salutations, began his conversation by saying: 'Why, Canavady, (that is my Tamil name,) do you go about and speak to the people to our discredit, for they say you do? You are *one*, and we are *many*, and for your individual advantage will you destroy our support? When missionaries come over here, you may freely take sides with them, and preach to us in good earnest, but, at other times, remain silent and attend to other duties.' When I inquired, 'What shall I say in the report of my labors to the missionaries?' he replied, 'Why, look at our Oodiar. What does he do in his report to the Government? Does he not say he is sick, when really he is not? And you may do the same.' I said to him, 'I have lived with the missionaries, and assisted them in different places, in all of which I have behaved honestly, and now I cannot walk differently. It is wrong to do so.' He replied, 'Are you certain that the missionaries will employ you always?' To which I said, 'Though they cast me off, I will be honest,' and he left me." Again he says: "One of the brahmins has recently stood in the lane leading to my house, several evenings, with six or seven men each time, and has blasphemed Christ and the missionaries openly to my hearing. He also proposed to put up a shelter near our school bungalow and make it a place for preaching. He continued in his blasphemy about a week, and finding that no one took notice of him, desisted from it."

Manepy.

Manepy, which lies to the east of Batticotta, is under the care of Dr. Poor, who, in company with Mr. Meigs, arrived in Jaffna, March 22, 1816. He says, in his report, "There are at present several candidates for admission to the church, but nothing of special interest has been observed in the course of the year, as the result of the preached word, nor has any progress been made in the way of church extension to the villages of the parish. In these and in several other respects, the state of the church is far from being satisfactory. We do not, however, despair of seeing better days. We sometimes feel that we are lying very near the fountain head of spiritual influences and blessings, and that we only need to be found in a suitable frame of spirit, to receive supplies adequate to our necessities." Writing again on the 14th of January, he says: "The cholera has raged with unparalleled virulence for six or seven weeks, and still continues, a terror to the people. Since the annual report of the church was written, i. e. since the 15th of December, eight adult members of the church have been removed by cholera. These eight individuals, with one exception, were of the educated class, six of whom were graduates of Batticotta or Oodooville seminaries, and notwithstanding the sudden manner in which they were removed, we have ascertained in most of these cases, either from personal observation, or from the report of those present, that the departed were sustained in a dying hour by the cheering hope of the gospel of Christ; and from what we know of their previous habitual life and deportment, we too are sustained by the hope that they have died in the Lord, and that we are not called to mourn for them as those who have no hope."

Since the foregoing extract was written, another member of the Manepy church has been removed by cholera. Many of the heathen have been swept off, and the pestilence is still prevalent. The schools have been broken up, and the teachers have been visiting from house to house, giving medicine and administering consolation. In view of all these dealings of God, the pastor says: "We are impressed by the truth that the Lord hath a controversy with the inhabitants of the land, but it is for our encouragement to know that the 'walls of Jerusalem are to be built in troublous times.'"

Oodooville.

Oodooville, lying on the east of Manepy, is the seat of the female boarding school. Mr. Spaulding, who is stationed here, reached Jaffna in less than four years after Messrs. Meigs and Poor. "There has not," he says, "been any special religious awakening in our church, within the year. The mothers' meeting once a month, and the fathers' meeting once a week, have been continued with much interest. Our village meetings every week, at two places, generally have been well attended, and the people have heard with interest."

The catechist reports that, "The heathen are beginning to remove their absurd ritual, and to appreciate the truths of Christianity. In my conversation with a young man, he said, that he knows of several young men in the country, who have given up the custom of observing feasts at new and full moon, in veneration of departed ancestors, and that of making offerings to the idols. There are evident indications that the work of the truth is progressing, though slowly." The catechist at Alaverty says: "As to the character of the church members here at Alaverty, I am happy to say that many of them give more satisfactory evidence that they are true Christians, than they did formerly. They read the Bible daily, hold family prayer meetings, attend the church regularly, and train up their children in the way they should go. The women have lately commenced the practice of giving their handful

of rice daily to the Evangelical Society. Even the most necessitous of them give cheerfully either one fanam (about three cents) or one measure of rice monthly, to the great cause. Those who have joined the Christian congregation acknowledge that they have wholly renounced Pullier and other devil gods, and I believe most of them have done so."

Chavagacherry.

Chavagacherry, in the southern central part of Jaffna, is under the care of Mr. Sanders, who says: "The labors of the church members in making known the gospel, have been principally connected with the Sabbath school, tract distribution, village preaching, and personal visitation. They have been much interested and encouraged in their work." The catechist reporting the station says: "In the course of our catechetical work, it is a great satisfaction to observe that the most hopeful class in the community consists of persons who, while young, received instruction in the word of eternal life. The few grown-up boys who remain in our school, seem to be fond of reading, to a pleasing extent, which, in our minds, is a sign of good. Meetings have been regularly held in almost all the school bungalows during the moonlight evenings. In some of them we have good audiences with open ears. Often we go to our work with faint-heartedness, doubting whether we can effect any good, but return with joy, feeling that the harvest of the Lord is not far from us. All things considered, we have more hopes and encouragements than ever before, to go on in the work of the Lord. The work is the Lord's; only the means are ours." The catechist at Varany, which borders Chavagacherry on the east, after speaking of tract distribution and his labors among the people, adds: "The brahmins and other Tamil priests are now willing to take books from us, and converse freely on religious subjects. Their prejudices against the religion of the lowly Jesus of Nazareth, are fast dying. Though my faith at times wavers from its strong hold, yet when I see some indications of the Word making its progress slowly but surely, I am reproved for my unbelief."

General Progress.

"During the year there has been a quarterly examination of the native assistants, in Rhenius' Body of Divinity and the Epistle to the Romans. The exercise has apparently been attended with profit to that important class of our native church. A select class, consisting of twelve of our assistants, has been under a course of instruction in Systematic Theology, Biblical History, Exegesis and Sermonizing. The class has usually met once in two weeks. They are much interested in their course of study, and we may hope that the labor expended upon them will be productive of great and good results." "In the latter part of September, a village chapel was completed at Alaverty, and dedicated to the service of God. It is now a regular place of worship on the Sabbath, and it is expected that a church will soon be duly organized there, so that all the ordinances of the gospel will be statedly administered in that village. Two other chapels are building, (one at Sangany and the other at South Araly,) and will probably be completed in a few months."

Statistics of the Churches.

Members reported, 1852,		385
Received by profession in 1853,		23
" on certificate "		10
		418
Dismissed on certificate,	10	
Deaths,	5	
Excommunicated,	1	
Error in statistics of 1852,	7	23
Present number,		395

Zulus.

MORE LABORERS CALLED FOR.

THE mission among the Zulus for several years back, has received but small additions to its number. Meanwhile, the process of weakening has been going forward. Some of the missionaries find their strength giving way under the combined influence of advancing years and accumulated labors. Mr. McKinney, on account of disease, has been obliged to seek the genial influence of his native land. Mr. Butler, after some time hoping against hope that his wife's health would at length allow of their continuing in their good work, has bid a final adieu to the mission. Adams, Bryant and Marsh have successively, within the course of three years, entered into the joy of their Lord. The weakened mission asks, with united and earnest voice, to be strengthened. Three families at least are at once needed to occupy places now ready for them. The mission presents no grounds for discouragement. In fact, its prospects were never fuller of solid encouragement than at present. The number of natives within the limits of the colony, already numbering 120,000, is increasing, and likely to continue to increase. It is now indeed "the night of toil" among them, but as sure as the promises of God are to be confided in, the night will be succeeded by a glorious day. Causes which at the time were regarded as adverse to the furtherance of the gospel, are now seen to have favored it, as, doubtless, in the end, we shall see all things on earth, from the beginning, to have conspired together for the promotion of the glory of God.

LETTER FROM MR. LINDLEY, JANUARY 10, 1854.

The following extract presents a striking view of the providence of God in respect to the past history of the mission, and affords cheering encouragement for carrying the work forward with renewed zeal. It is all the more valuable, as coming from one who has been on the ground from the first.

Review of the History of the Mission.

When I look back on the history of our mission, from its commencement in your thoughts, till the present time, I can not but believe that God has worked constantly and wonderfully in its favor. The first thought of it was suggested, I believe, by a letter from Cape Town. Looking at the best information you could get, your next thought was, that it would be right and good to attempt the establishment of a mission among the Amazulus. This was then resolved on, but without your knowing how proudly determined a Zulu king is, that his people shall have no other God beside himself, or with what willing, debasing prostration of soul his people will kiss the dust under his sprawling, naked feet. No matter. God knew your plans, and knew them, I doubt not, as his own; and he knew, too, how to prepare the way for their accomplishment. About six weeks before we sailed from Boston, a company of Dutch farmers set out from the Cape Colony, on a tour of inspection in the Natal country. They, too, were God's missionaries, though the immediate influences by which they were sent, may have been no better than those which sent Joseph as a slave down to Egypt. These explorers took back a good report of the country, and this report was heard by many willing ears among their dissatisfied countrymen. Forthwith the work of emigration commenced, and one of the consequences of this emigration was, the liberation of a hundred thousand people from Zulu tyranny. These people are now in this district, and may hear the gospel, and serve the King of heaven without fear of harm from any one. And now, too, British authority is here to keep us in secure possession of our field. As these are facts, you will, perhaps, agree with me in saying that God has worked for the furtherance of your plans, ever since they were first formed. No, it is not all the devil's work, that has been done here for the last twenty years. Men have been doing God's work, albeit with their own heads, hearts and hands. And now let me ask, shall our hearts be turned to water, and our faith into despair, by the presence of this colony? I wish that it may prosper. If it was removed to-day, in another day or two we should have to follow it. Umpandi, the present Zulu king, owes the natives in this district a grudge as big as his bad heart can hold, and if the colonists were away, he would soon do more to exterminate them than white men will ever do. But if he was out of the way, the different tribes and chiefs here could not live six months side by side, and keep the peace. The old quarrels, recorded in their unforgiving hearts, are many; the cattle in their possession are many too. Revenge and covetousness would cause the stronger to "eat up" the weaker, till the strongest had devoured all. A colony of civilized men among such a people may be, in some respects, a bad thing, but when it serves to keep hundreds of thousands of covetous, bloodthirsty savages under a great and wholesome restraint, it becomes a good thing. I do believe that the present state of society here, is far better in the sight of heaven, than a state of pure, unmitigated savagism. I believe further, that God has sent an English colony here in mercy to the natives, and not in judgment. What I say to you, I would say to all the friends of our mission—let us not bate a jot of heart or hope because we have here a small colony of Englishmen, among whom are several useful preachers of the gospel, and a goodly number of zealous Christians. This colony, and they who govern it, can and will do nothing more than work out God's righteous purposes which, in their fulfillment, will prove, I trust, purposes of mercy to thousands of benighted heathen.

These people have come into this district of their own accord, and in flight from an irresistible and most cruel power, created by themselves, and supported by men who knew that the first act of disobedience would be followed by immediate death. They and their rulers of every rank, were filled "with all unrighteousness, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity; were whisperers, backbiters, despiteful, proud, inventors of evil things, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Among them all there was not a grain of wisdom, but such as is "earthly, sensual, devilish;" and, as a necessary consequence, they could have among them

only "envying, strife, confusion and every evil work." If you have any good idea of a real dog's life among savages, you may have some idea of the life these savages suffer, when left to themselves. From this state of self-inflicted misery, they have sought relief by escaping to the presence of white men to be protected from themselves; and by so doing, have exchanged a suspicious, watchful, anxious life, for one of comparative peace, safety, comfort and prosperity. Here they are becoming rich in cattle, and may call their lives, and, at least their movable property, their own. And if they will embrace the gospel, they may become rich in faith, hope, charity, and "be filled with all the fullness of God." May He who works all things after the counsel of his own will, work mightily in their hearts, and "beget them to an inheritance which is incorruptible, undefiled, and that fadeth not away," "reserved for them in heaven," far above all colonial, and every other hurtful influence; and by doing this, set on our and your faith, patience and perseverance, a crown of exceeding glory, which shall be his glory, by the hearty, adoring consent of all heaven, forever and ever.

JOURNAL OF MR. TYLER.

A FEW extracts from the Journal of Mr. Tyler at Esidumbuni, will enable the reader to see something of the darkness in which the Zulus grope, and of the strength of the fetters with which the god of this world has bound them. It will also be seen that deep as is the darkness, it may be dissipated, and strong as are the fetters, they may be broken.

Burying Colds—Witchcraft.

October 4. Last night I was aroused from my slumbers by boisterous shouting, which was so near my window as at first to alarm me. In the morning, on inquiry of the natives, I found that a troop of about fifty girls, of ages varying from eight to sixteen, had been performing during the night, the yearly ceremony of *burying their colds.* At this season of the year, when colds are more than usually prevalent, I learned that parents are accustomed to enjoin upon their daughters the continuance of the ancient practice of tying cords, made of grass, to their ankles, and marching in a body to some distant spot, where they bury the cords, amid shouting and dancing. They think, or pretend to think, that by so doing, they shall secure exemption from colds and coughs for an entire year. A most effectual means, *we* should say—this exposure to the cold dews and midnight air—of securing to themselves the very evil they wish to ward off.

11. A man from an adjacent kraal, passed my door this morning, saying that he was on his way to visit his king, in search of justice—that he was oppressed, in danger of losing his life, &c. When I asked him what was the cause of all his trouble, he replied, that a few months ago the wife of his brother became ill, and all efforts to arrest the progress of her disease were in vain. As a last resort, her husband, according to native custom, inquired of his "inyanga," (witch doctor,) the cause of her sickness; which the latter endeavored to ascertain, by consultation with the ancestral spirits of the family. The decision, as usual, was, that the disease was caused by a witch, who might be found among his near relatives, although the particular individual was not pointed out. The man who called this morning, proved to be the suspected one, and ever since the suspicion was whispered in his ear, his heart has been full of enmity. He is now using all the means which malice can invent, to injure his brother, who is also equally hostile to him. Any attempt on my part, to quiet his angry passions, would have been useless. I only repeated to him the words of our Savior, found in Matt. v. 38—45, and commended them to his careful consideration.

Parable of the Sower Exemplified.

16. The Sabbath. I preached this morning to about forty of the unclad natives, seated on benches and mats, under the verandah of our house, from the text—"What shall I do to be saved?" I endeavored to show them that their worship of the spirits of their fathers, and all their sacrifices, are of no avail in securing to them future happiness; and was gratified by an unusual degree of attention and apparent thoughtfulness. In the afternoon, according to my custom, I questioned a portion of the audience on the sermon of the morning; and the diversity of their replies exhibited strikingly the difference of character and feeling in heathen, just beginning to comprehend the truths of divine revelation. On asking a young man who has lived a few months with me, what he thought of the plan of salvation by Jesus Christ, he replied as follows: "Teacher, I have heard

all your talk respecting the Son of the Great King, who consented to die for rebels. I believe that your worship is better than ours, and I cannot see that we are helped at all by sacrificing our sheep and cows to the spirits of the dead. I consent to all you say—that it is true, that you are a teacher sent from God to do us good; but to become a Christian, I cannot. If I should 'believe,' my friends would ridicule and persecute me, and deprive me of the cows with which I expect to buy my wife." In this partially instructed heathen, we have a specimen of those who are intellectually convinced of the truth of God's word, but have not the courage to embrace it.

Another native whom I interrogated, replied somewhat in this manner: "I don't know who God is, nor do I know where I shall go at death, nor do I know whether the worship of the spirits is the true worship, as my parents have taught me; or whether the Great King, of whom you tell us, is the only proper object of worship. I have no knowledge or opinion in respect to these subjects upon which you question me." With this man, pretended ignorance was the plea for not attending to the claims of divine truth. His whole heart was evidently absorbed in his five wives, his corn and his cattle.

A third native remarked thus: "Yes, all is true which you have said. 'The Great King made man, the earth and all things. We are all sinners, and Christ died for us. At death, if good, we shall go to heaven, but if bad, we shall certainly burn in hell,'" &c. All that this loquacious heathen said, was very orthodox, and I might have supposed that it proceeded from a sincere and humble heart, had I not previously known his attachment to his gods, and that nothing but an idea or hope that I would buy his corn at some future day, or some equally selfish motive, had brought him to the sanctuary. Alas! this man is only one of a multitude of Zulu worshipers found at all our stations, whose character is well described in Ezek. xxxiii. 31: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness."

From all these heartless hearers, I turned with satisfaction to one who had listened to me with tearful attention, and who showed by his answers that the Holy Spirit had sealed instruction to his heart. We have continued hope that he is a true child of God, though he stands alone and exposed to numerous temptations, such as heathen converts only can understand.

LETTER FROM MR. TYLER.

Death of Mr. Marsh.

Some further interesting particulars are given of the sickness and death of Mr. Marsh:

Death came not to him unawares. For some time previous to his sickness, his thoughts, reading and singing had been turned to this subject, and when at last he was obliged to take his bed, his own conviction was, that he should never recover. During most of his sickness his mind wandered, but even then, scarcely less than during his lucid moments, his thoughts and conversation were on heavenly subjects. At times in the midst of his pains, he would break out with the exclamation—"Why do I linger here?" and once, when I told him, it seemed the will of God that he should glorify him by suffering, he said—"Oh yes, it is all right; Heavenly Father, thy will be done." When allusion was made to leaving his wife and child, he replied—"I have no concern for them. The Lord can take better care of them than I can." Once I remember he clasped his hands, and prayed most fervently that God would make him grateful for sending him so many kind friends to take care of him in his sickness, and that he might be patient and submissive under all his sufferings. Occasionally, he sang as long as his strength would allow, such hymns as, "Jerusalem, my happy home;" "Majestic sweetness sits enthroned," &c. Once he repeated, "Hangs my helpless soul on Thee!" I said, "Do you feel it safe to hang on Christ?" He replied, "Yes, perfectly safe, perfectly safe."

A book he had just received from America, on "Consolation," by J. W. Alexander, D. D., was occasionally read to him, with which he seemed greatly delighted. When I read that part where the author shows that the design of affliction is to lead to Christ, he said, "Yes, I have found that out during this sickness; I hope it has led me to Christ." As he approached the dark valley, he felt that he needed an unwavering faith in Christ, and he assured his friends watching by his bedside, that "the finished work of Jesus" was his only ground of hope. As I was writing to one of his missionary sisters, I asked him if he had any message to send. He replied, "Tell

her she is a very dear sister—I hope to meet her in heaven. Not a jewel intrusted to the Savior's care will be lost." Let these words comfort all his mourning friends. Our dear brother is doubtless "a jewel" in the Savior's crown. He was Christ's, and Christ has taken him to reign with him in glory.

His end was calm and peaceful; without a struggle, his soul passed sweetly into the arms of his Savior. "The good pilot," as he called the Savior, just before his departure, did not leave him alone, but safely conducted him over Jordan. His remains now lie at his own station, on the hill, where he loved to call together the dying heathen to tell them the story of redeeming love. There may they rest in quiet, till the morning of the resurrection.

Call for Help.

In view of the extent to which this mission has been weakened, Mr. Tyler asks:

Where shall we look for help? Who will come to occupy the stations, made vacant by disease and death? We speak not now of new stations that ought to be formed, but we do plead earnestly that pastors may be immediately sent to these infant churches, ere they become entirely extinct. Are there still so few candidates for the missionary work, that this mission cannot be reinforced? Shall our schools be disbanded, our church members scattered, and Satan be left to triumph over our deserted stations? We pray earnestly that it may not be so. Let us be cheered by a speedy answer to our call.

Ascension Island.

JOURNAL OF DR. GULICK.

THE Herald for June contained an account of the commencement of missionary operations among the Metalanim tribe on the western side of the island. Recent letters bring down the history of the mission to the middle of January of the present year. December 5, a school-house was finished, twenty nine feet by fourteen, with sides and floor of a small reed, and roof of the indigenous sago-tree leaf, and slight reed-work seats along the sides. The whole cost was $7 79. This building was opened the following Thursday, with exercises admirably adapted to increase the interest in the school, as will be seen from the description below.

Dedication of a School House.

December 8. We this day opened our school house with an exhibition and examination of the scholars who have for about six weeks past been in attendance at our dwelling-house. We thought it an affair of sufficient importance to merit some extra attention, and hoped that further interest might be excited, by showing what the children had already learned. From prudential reasons we did not take pains ourselves to publish the notice, leaving that to the children; yet about eighty spectators were present, the most of them being friends and relatives of the scholars.

About eleven o'clock I rung the first bell, and opened the school-house doors. When all the spectators had entered and were seated, I rung the second bell, and the short procession of eleven scholars, which had been formed in the dwelling-house, entered with Mrs. Gulick at their head, and before they took their seats, sang, "There is a happy land," &c. Each child was decked with the rarest of Bonabe finery, and with several wreaths of sweet wild flowers. A school exhibition was a thing they had never before seen or heard of, and there was therefore a constant hesitancy as to what to say and do, but every one conducted with the strictest propriety through the whole examination. When all were seated, I made what may be called my first attempt at a public address in Bonabe, by explaining what the house was for, and how, by the direction of good men in America and Oahu, and by our own love for Bonabe, we had come to live among them, to teach them all they would learn about talking English, reading, writing, sewing, &c., but especially about God. As the principal object of the house was to teach about God, I offered a dedicatory prayer in English. I then further explained to the audience what Mrs. Gulick had thus far taught the children. I called their attention particularly, to a large, beautiful bed-quilt, which we had hung up to decorate one end of the house, and which had been sent us by the children of Mr. Lyon's congegation of Waimea, Hawaii; and I explained how that formerly the men, women and children of Hawaii were as ignorant and poverty stricken as those of Bonabe. The brilliant colors, tastefully arranged, and the neat, regular stitching, were much admired. I then called attention to a smaller piece of patch-work, yet unquilted, which was the handy work of Bonabe scholars. The pieces, basted together, had been sent out by the Juvenile Missionary Society of Fair Haven, Connecticut, and we propose by the first

opportunity to send them the completed fabric. I assured the audience and school that the Fair Haven children would be greatly pleased that Bonabe children could do so well, and that undoubtedly they would receive something else in return from America.

The examination and exhibition then commenced under Mrs. Gulick's direction, I playing the part of the examining committee. The children read in their several books, class succeeding class, with all the order that eleven heathen children could attain, (which was no little,) exhibited their proficiency in writing the alphabet on the black-board, were examined as to their progress in talking English, and at various intervals sang "A, B, C," "B-a ba," and "God lives on high." Slates were shown to the spectators which had been previously written on by the scholars, and at the same time I exhibited specimens of Litobo's writing and of her tracing maps, which excited great interest—quite as much as I think they would in Oahu or America. Litobo, it will be remembered, is the Kittie Nanakin's adopted sister, who lived with us while we resided in that tribe.

There was one girl who had been constant in her attendance, and as a premium, a dress was given her. I promised three premiums for the coming quarter "of twelve Sabbaths, or three moons,"—one of five needles for constant attendance; a bunch of beads to the one who should be able to speak English best; and a pair of scissors to the best writer. I urged every one to attend who had the least desire to. The exercises then closed by the children forming in a line, and as they passed me, receiving each a needle, and as they passed Mrs. Gulick, a small cocoanut-leaf basket, containing a piece of water-melon, a piece of musk-melon and a cookie, (all great rarities in Bonabe,) with a cocoanut.

Thankfulness for the Past.

The missionaries on this island have not been without their trials. Some of these have been alluded to in former accounts; others are mentioned in letters now received. Even before the school-house was completed, Dr. Gulick had occasion to enter in his journal: "My wife's school has already begun to excite the opposition of foreign residents so far, that some of them are telling the natives, our plan is ultimately, by some trick or force, to carry off all our scholars to Oahu, and there sell them for large sums of money. Some of the natives themselves tell us this, and give it as a reason why more children do not come to school." He also "more than once indirectly came into collision with the Ishipan of the tribe in matters of themselves of little importance," yet causing him at the time some anxiety, as the stand which he felt obliged to take in respect to them might alienate this chief from him. Twice also, as he was passing Mudok Island, a gun was fired at him, probably at the instigation of some foreigner. Yet none of these things are alluded to by Dr. Gulick as, on the threshold of the new year, he surveys the one which is just closed; on the contrary his memory is filled with the causes which they have had for gratitude, several of which are thus presented.

January 1, 1854. Sabbath. The retrospect of 1853 is to the missionaries of Ascension Island a most pleasant one. It fills us with thankfulness and courage. Though two of our number have been on beds of severe and protracted illness, we are now in the complete vigor of health, and, unlike the Strong's Island mission, our number has not been reduced by death. One year since, we were all lodged in a single hired house, which, though comparatively comfortable, was by no means to be compared with the three different establishments now occupied by our three different families. In this we have occasion for thankfulness, for I question whether it is often that pioneer missionaries, in like situations, are so soon and so well provided for. It is also matter of gratitude, that in this remote islet, our property has been so comparatively safe. It is true that just before I left Kittie, while my boxes were much exposed, a few articles were stolen; and that recently, before the completion of his new house, Mr. Sturges's old, insecure one, was entered; but while most of the foreigners about us feel themselves so insecure that they frequently leave their valuables with us, we are comparatively unmolested. There are but few Pacific islands where this has been so favorable a feature of the first year of the missionary's residence. I think we ought also to mention gratefully that we have been permitted so successfully to provide fresh provisions for ourselves from our gardens. Had we been deprived of these, either by the want of strength or time to cultivate, or by the thievishness of the natives, the health of the mission would have materially suffered. Since Mr. Corgat's death we are the only foreigners on the island, who attempt anything worth mentioning in gardening. And I cannot but hope that we may make our horticultural

labors tend to the advantage of this people, while we can as yet do so little in gospel teaching. We have already introduced several plants never before grown here, and have raised several others in quantities never before thought of by the islanders. These examples and these introductions will perhaps have a good effect in stimulating the natives to a little industry in raising such articles, as they see may find a market on board ships.

Though we must mention, as a sad event, that Mr. Corgat was taken from us, we must esteem it a great mercy that he was spared till we were each settled in our different homes, and till we had so learned the language that we needed but little interpretation in our ordinary business transactions. We also rejoice that within the year we have been permitted to separate, and so create two different centres of light in two different tribes. May our lives and teachings be true gospel lights! We must praise the Lord that within the year a seaman's chapel has been opened at Rono Kittie, and has already, during this fall, been a radiating point of light for those "that do business in great waters." One sailor, converted during the last summer's cruise, recently made himself known to Mr. Sturges, and gave us fresh occasion for joy. By Mr. Corgat's request, the dwelling-house he had just completed before his death, is now the chapel. We also rejoice in our school-house and school at Shalong. May the Lord bless it.

Again we rejoice that none of the opposing and enraged foreigners have been allowed to touch a hair of our heads. We have each come in collision with them, but Mr. Sturges has been by far the most tried in endeavoring to execute Mr. Corgat's dying wishes. "Our God did send his angel and shut the lions' mouths that they have not hurt us."

Hope for the Future.

Hope, such as is brought to view in the following extracts, which relies upon God, and, though the blessing may be delayed, is prepared to wait and to toil on, is sure of not being disappointed. The Jokoits tribe is in the north-eastern part of the island, about sixty miles from Metalanim harbor. The Nut tribe is directly west of the Jokoits.

On turning from the past to the future year, our hearts venture to hope much. We pray that our command of the language may so increase that, with the Holy Spirit's application, some heathen soul may be convicted of sin, ere this year closes; yet who can say but that many years shall yet pass before that blessed day dawns on Bonabe.

Kaaikaula is reported as rendering Mr. Sturges more assistance than formerly.

In his intercourse with the natives, he preserves his dignity and his propriety very successfully. We should feel quite safe regarding him, were he alone on any part of the island; and if two additional Hawaiian families arrive this spring—one for Kittie and one for Metalanim—we shall probably immediately place him either in the Jokoits or Nut tribe, where he would himself do good, and also furnish us a home when on our visits among those tribes. Even should but one Hawaiian family arrive, we may do this, as we deem that location an important one.

I cannot close without saying that your missionaries on Ascension Island are feeling more and more forcibly every day, that the Holy Spirit must descend upon them in richer measures ere this wilderness be made to bud and blossom. We know that prayers are made for us, yet we may ask that they be continued and increased, for the work is not only ours but yours, not only yours, but the Lord's.

LETTER FROM MR. STURGES, JAN. 10, 1854.

Influence of the Gospel.

In nothing pertaining to this life, has the influence of the gospel been more benign in the islands of the Pacific, than in bringing to an end the wars so constantly waged among their inhabitants. This influence is, so soon, beginning to be felt on Ascension. "The advantages," says Mr. Sturges, "of occupying these stations, are becoming apparent. As we are now laboring among the two opposing and the most warlike tribes, we have the pleasure of seeing the silent effect of the gospel in taming the savage passions. Already is there a good degree of friendly intercourse between these tribes, and we are longing for the arrival of the third missionary to take his station where the natives are now destroying each other, because they have not the gospel of peace." He writes again, January 18, "A battle was fought, a few days since, by the two tribes on the windward side of the island. This is the third of a series, all of which have been quite bloody for island warfare. Our Nanakin has been frequently solicited to assist one of the contending tribes, (which he has been accustomed to do formerly,) and on being asked why he refused, replied,

'Missionary no like me to fight.' Between this tribe and the one among which Dr. Gulick has lived there is a good feeling growing, and we doubt not peace may soon be established upon all our island." Another token that the gospel is exerting a salutary influence, is found in the fact, that, whereas a year ago the sight of a sail was the signal for a rush of females to go on board, this is now prohibited. Indeed, foreigners manifest a growing uneasiness at the degree in which the confidence of the natives has been gained.

As the shipping season approached, the pleasure which Mr. Sturges anticipated from intercourse with his countrymen, was considerably diminished in view of the evils so generally attendant upon the visit of ships to those islands. The season had not closed at the date of his letter, but he was able to write, "I am happy to say, however, that both officers and sailors have treated us kindly, almost uniformly. During the present season sailors have generally called upon us and desired reading matter."

Difficulty of the Work.

At the same time that there are these indications that their labor is not in vain in the Lord, they see that in the character of the natives, as described below, which may make the work a long and difficult one; yet hope should be sustained by the thought that the day may break before they are aware.

But while there is a little light about us, we feel pretty well assured that there is a night of toil before us, ere the day shall dawn. We have a mass of heathenism to work upon, which will not admit of any separation into parts;—the people think and exist in the mass, there being nothing like independence or individuality. No sooner is one brought under our influence, than there is a general rush to the rescue. Scarcely a day passes without some exhibition of this general opposition. I must give a single case.

We have had with us two native children for more than a year. Their father (who was a Frenchman) gave them to us on our arrival, and bound us, on his death-bed, to take care of them. No sooner had they become orphans, than efforts were made to steal them, and at last they succeeded in taking the little girl. I applied to the Executive, and told him that she must be returned. Thus far, for nearly three weeks, he has done but little to bring her back, but this morning he sent a messenger for her return, and we greatly hope that our rights and demands will be regarded. In all our experience as missionaries, we have had nothing to try us like this short triumph of heathenism. We had done so much for the children, and hoped they would be so useful to our mission in the future, that we felt we could not give them up. If we succeed in getting her back, we must consider it a victory for the Lord, which we hardly dared to hope for.

When Mr. Sturges closed his letter, eight days after this, she had not returned. "We think," he says, "the failure has been owing to a want of efficiency in our chief, rather than a want of disposition to do right."

Nestorians.

LETTER FROM MR. STODDARD, FEBRUARY 16, 1854.

Another Revival.

THE hearts of all who are praying for the conversion of the world, will be gladdened by the announcement that God is again visiting the Nestorian mission with his grace. The manner in which the work commenced will be seen by the following extract.

Prayer for the Seminaries.

During the past month the Holy Spirit has been hovering over our two seminaries and the village of Geog Tapa. We needed very much this visit of the celestial dove. Many of our pupils and our native helpers, who give decided evidence of piety, had yet wandered from the Savior and lost the fervor of their first love. There has been less earnest prayer offered by them than formerly. There has been less activity in making known Christ to others. The mass of the people, while advancing in intelligence and acquaintance with evangelical truth, have been becoming more insensible to its claims; and, as we looked abroad on the desolations, the painful conviction forced itself upon us, that the bones were very dry. The Roman Catholics have also been this year unusually rampant, and have vigorously, and with some limited success, made efforts to proselyte the people. Our solicitude has been still more increased by the fact that the proportion of those in our seminaries, who are not Christians, is greater this year than for some years previous. Of our forty-five pupils, not more than fifteen or twenty have given evidence of piety, and the proportion is about the same in the female semimary. Several of the young men who are to leave us this spring, are not converted. They are

soon to be withdrawn from our constant influence. They will be scattered in distant villages. They will be exposed to numerous temptations. The thought that they may thus possibly be overcome, and even at some time be induced to range themselves with the enemies of the truth, often makes our hearts die within us. What could be more distressing than such a prospect? We have left father and mother, brother and sister, home and country, in order to preach Christ to these Nestorians. We have done this cheerfully. It has seemed to us a most precious privilege. These dear pupils have been received to our families and had a warm place in our affections. For years we have toiled to discipline their minds, to store them with intellectual furniture, and to fit them to proclaim the gospel with efficiency and success among their people. We have prayed often for them and with them. We have longed to see them all sitting at the feet of Jesus. And yet some of them have nearly completed their last year, and are not born again. Their appearance while with us is encouraging, and they are at times affected by the truth. But they are not yet translated into the kingdom of God's dear Son. They are without an anchor or a compass, and may at any time make complete shipwreck.

Such have been our feelings, such our solicitude, in regard to these young men. This has led us to earnest prayer. We felt that this season must not pass by without a revival. Unitedly, and, I trust, earnestly, we asked our Heavenly Father to appear for us, and baptize us all with the Holy Ghost.

Prayer Answered.

Blessed be God, our unworthy prayers have been heard. For some weeks the seminary has been pervaded with a deep solemnity, and the anxious inquiry has been repeatedly heard, "What shall I do to be saved?" At a meeting held three or four days ago, to which those only were invited who had no hope in Christ, but who were determined to give themselves wholly to the subject, nineteen were present, and I have rarely attended a more solemn meeting. All were in tears, and many could not repress their sobs, as they were reminded of their critical position,—thus suspended as by a single hair, between heaven and hell.

We have kept up our regular school exercises, but have allowed the pupils more time than usual for their closet duties and for religious conversation with each other. We have also set apart two days for fasting and prayer, beside the first Monday of the year, which was spent in the same way. These seasons have undoubtedly been of great benefit to all who have shared in them, and aided much, by the blessing of God, in carrying on the good work. It is now too early to speak of results, nor is it necessary. We yet feel the most trembling anxiety lest our hopes should be blasted and the blossoms not set in fruit. Any one acquainted with such institutions knows that causes apparently very slight may throw a chilling influence over all the pupils, and thus put a sudden stop to a work of saving love and mercy.

Disturbing Influences.

It was feared such a result might be produced by a visit from a gentleman commissioned by the commander in chief of the Persian army, to make inquiries in respect to the schools, accompanied by several princes; and special religious exercises were held on the morning of the day with reference to it.

In the remarks made to them, a contrast was drawn between that which the world calls honorable, and what is so esteemed in the sight of God; and they were told that a prince, without any hope in Christ, was an object of pity rather than of envy. Turning to our excellent mountain evangelist, Deacon Gewergis, who happened to be present, I said, "Gewergis, would you not like to give up your hope in Christ and be made a prince?" The tears starting to his eyes, he replied, "No, I would far rather be a Lazarus and lie at the prince's door, covered with sores." And I know that his reply came from his heart. His life the last eight years is most satisfactory proof of his sincerity.

The party reached Seir about one o'clock P. M., and spent three hours in hearing recitations in different branches and witnessing experiments with our apparatus. Beside the gentlemen sent by the commander in chief, (who is the most intelligent Persian I have ever seen, and who has studied in the recently established King's college at the capital,) there were three princes and several other noblemen. All appeared highly gratified and expressed their approbation in very warm terms. We understand that it is the intention of the commander in chief to report to the King in regard to our schools; and his agent, above allu-

ded to, was particular in taking down our names, the number of our pupils, the number of our village schools, the amount we expend for education, and he asked many questions as to the detail of our operations. He also visited the female seminary and the printing office, and was much interested in all he saw. We have no evidence that this examination is likely, in a political point of view, to result in injury to our work; and it may be, on the contrary, decidedly advantageous to it. We are, however, free to say that we seek to avoid, rather than court, the notice of the government, especially in these times of political commotion, when we do not know what a day may bring forth.

This visit has not been without some evil consequences to the religious interests of the school, though we pray that it may not check the revival now in progress.

In the female seminary there has been at times very deep and general feeling, but it has been disturbed of late in an unusual manner by visits from Mohammedans of rank, who require to be treated with much attention, and whose mere presence must tend to dissipate seriousness. One of the ladies, who has charge of that seminary, thus writes me: "I cannot tell how much the company has had to do with changing the appearances in our school, which were so favorable. I can only say that three times during ten days our hopes have been disappointed,—apparently the result of these visits. The first one was the day after your Friday fast; the second after the Friday fast we observed in both places; and the third after a most solemn Sabbath. I never was more tried in having company, but have endeavored to feel that what the Lord directs is right."

Interest at Geog Tapa.

Geog Tapa, as in former instances, early shared in this blessed work. Mr. Cochran preached there on the second Sabbath in February, to an attentive congregation of three hundred people. At that time the awakening seemed to be principally confined to some twenty-five pious persons. A few days later, John, the evangelist there, thus wrote to Mr. Stoddard.

I was in much distress after I left you at Seir, pressed onward by the great sorrow of my heart. I prayed with those in regard to whom I hoped that they were faithful in my Master's service. They remained silent, and their love did not move them towards lost souls. My hands almost sunk down, while waiting for a work of grace in the hearts of those who had never been affected. But, on Monday evening, in the church at evening prayers, I preached from Nehemiah iv. 1, and was much affected. When we came out I sent for some that I had been hewing much. They came to me. We prayed that night twenty-two prayers. I take no pride in them because they were many, but I am telling you what was the bitterness of our hearts. It was a night of sorrow and weeping, such as I have never seen since our first blessed years of revival My daughter Hannah, less than six years old, was weeping so violently during our prayers, that I thought perhaps she had been struck or reproved. When I learned that no such thing had happened to her, I inquired of her, and found that she was weeping about her sins. . . . The next night was more interesting yet. This is the third evening and has been *exceedingly* interesting. There were twenty-five of us. Ten of these were accustomed to pray in public. They all prayed. When they finished, they were feeling and weeping so much they were not satisfied. The whole ten prayed in turn again.

LETTER FROM MR. COCHRAN, MARCH 20, 1854.

Progress of the Revival.

The religious interest reported last month still continues, and in some places, probably, with increased power. We have reason to believe that it gained considerable depth and intensity in the seminaries previous to their vacations, and we trust that several pupils were brought to the foot of the cross. Mr. Stoddard, who visited Geog Tapa last Sabbath, reports the work as progressing there, though limited to a certain class; while others, and chiefly those of the baser sort, evince a disposition to cavil, and openly array themselves in opposition to the truth. In several other villages, where stated preaching is enjoyed, we hear of solemnity and individual cases of awakening.

In view of the unusual number who have the listening ear, the male seminary was dismissed on the 17th instant, for a vacation of nearly two weeks, that the pupils, as well as superintendents, may be enabled to labor more directly and extensively on different portions of the

plain. We shall wait the return of the reapers from the ripening fields with prayerful interest. The female seminary assembles to-day after a short vacation.

Papal Successes.

Since the edict of toleration was promulgated, the French Lazarists have been making unwearied efforts to proselyte the Nestorians, and the last year with considerable success. "In Geog Tapa," says Mr. Cochran, "several families have within a few weeks become disaffected and joined these errorrists. Converts have also been gained in other places, and the number in different portions of the plain who are reported to be vacillating, is somewhat large."

Several causes combine to produce this state of things. The Nestorian ecclesiastics, with few exceptions, are indifferent to the professions of the people. Some of them even give evidence of sympathy with popery. The people of course cannot be expected to be more decided than their ecclesiastics. The effect of missionary effort has also been to some extent to unsettle the minds of this class, and to weaken their attachment to Nestorianism, rather than to produce a love for the truth. Then the many affinities of the Nestorian church with the papal, render transition from the one to the other easy; and as bribery and political considerations are unscrupulously made use of, it is to be feared that there may be yet larger defections from the Nestorian community. "Altogether the mission of the Roman Catholics to this people," says Mr. Cochran, "must be regarded, humanly speaking, as a terrible scourge. The positive evils of proselytism are very great; and the spirit of controversy and the diversion of our helpers from the great work of pointing dying men to the Lamb of God who taketh away the sins of the world, are vastly more weighty causes of regret. But still, we cannot doubt that they were sent for some wise purpose. And if their present success shall serve to teach us the lesson of greater humility, faith and consecration to the service of our Lord, we shall have occasion to hope, that the things which have happened, will in the end turn out for the furtherance of the gospel."

Diarbekir.

LETTER FROM MR. DUNMORE, DECEMBER 20, 1853.

Visit to Arabkir.

MR. DUNMORE passed nearly three months of last year in Arabkir, having arrived in that city the 17th of August. On his way, he spent a Sabbath in Kharpoot, where he was visited by nearly one hundred persons for religious conversation. He found the Protestants of Arabkir much cast down. The house of a teacher who had recently joined them, in which Garabet, the first and leading Protestant of the city, had fitted up a room for a place of worship and a school, had been forcibly taken possession of, by the Medjlis for soldiers, and they had no suitable place for public worship. In accordance with the migratory habits of the people, more than half of the avowed Protestants were away for the summer, in places more or less remote. From these two causes combined, the number of "gospel men" had become reduced from the twenty-five or thirty who used to meet at their place of worship, to a little band of six or seven, who now come together at Garabet's house, and with whom Mr. D. spent a good part of the first Sabbath in conversation and prayer. Moreover, when it was noised abroad that an American missionary had come to live there, the Bishop began to rally his forces; and by bribes, by false promises, by threats and entreaties, many who would gladly have come to the knowledge of the truth, were kept away. But, notwithstanding all this, Mr. D., from what he saw of the people, whom he describes as "a remarkably active, enterprising, thinking, and reading people," felt prepared to say that, it is "one of the most interesting fields in Turkey, and gives promise of an early and abundant harvest." How correct this opinion is likely to prove, and what a great change in favor of the progress of truth has since taken place, may be seen in Mr. Clark's letter in the Herald for May.

Excursion to two Villages—Sickness.

The country round Arabkir, as appears from the following account of a tour made by Mr. Dunmore, in company with Garabet, in one direction, also invites to labor.

Having spent some three weeks in the city, I visited Mashkir, a village five hours distant, where a most interesting and promising work has long been in progress. We spent one Sabbath there, and our services were attended by thirteen males and seventeen females; most of whom listened for the first time to a sermon. It was a luxury to preach Christ, "the way, the truth, and the life," to such a company of attentive and earnest souls. They are an exceedingly interesting and intelligent people. A year ago they took silver from their church to the amount of 20,000 piastres, broke it in pieces, took it to Kharpoot and sold it to pay a debt of the village. Their priest is a liberal-minded man,

and well versed in the Scriptures. We called on him, and had a long, pleasant, and I trust, profitable conversation; and he afterward returned the call, showing the kindest feelings toward us, if not a sincere desire to embrace the truth as it is in Jesus. From thence we went eastward six hours to Chimishgezek, a large town in the wild mountains, where savage Koords hold sway, and kill and plunder without fear of God or man. Here we spent five days, though we saw but little to encourage and but one decided Protestant. May his light shine over those gloomy mountains, and attract many darkened, wandering souls to him who giveth life to the dead!

This excursion was cut short, and others prevented, by an attack of bilious intermittent fever, which continued more than a month. "Having no medical aid at hand, I had to rely entirely on my own skill, committing all to the great Physician. The kind attentions of Garabet and family will not soon be forgotten; who, though ignorant natives, did all in their power for my comfort. Mr. Clark's family, with Mrs. Dunmore, reached Arabkir but a few days before my fever left; and their coming was scarcely less welcome to myself than to the Protestant band who have been waiting anxiously, so long, for a gospel preacher. But it pleased the Lord to deal graciously and gently with me; and though greatly reduced, my recovery was rapid; so that in two weeks from the time my fever gave way, I was able to start for Diarbekir, on horseback; and came through in less than six days, averaging full ten hours per day. My health has never been better than since my return.

Arrival of Mr. Walker.

Three days after our arrival here, we were made glad by the coming of our long wished-for associates, Mr. and Mrs. Walker. They came in fine health and spirits, having been prospered on their way from Aintab. It is not possible for me to tell what a relief and comfort it is to have a brother to share the joys and cares of this blessed work—not to mention the pleasure and profit of their society. Our first business was to provide a comfortable place of worship for the coming winter; and as no suitable house could be had, we determined to throw a roof over our entire court. In three days from striking the first blow, the court was covered, and we now have a comfortable and commodious place of worship.

We did hope that our new Pasha, who came here from Sivas some three months since, and who was reported to be very friendly to Protestants, would be inclined to deal justly with our brethren in Diarbekir, but he seems disposed to follow in the footsteps of his predecessors, though he treats us, personally, with respect. The second vizierial letter has recently been received from Constantinople, addressed to the Pasha, and ordering him to require but forty-three piastres tax per house, of the Protestant community. But the Pasha still refuses to comply, and threatens their head with imprisonment, if the full amount demanded by the Armenians is not paid. The matter is still pending, just where it was three years ago, and the three years' tax remains unpaid.

All is quiet now, and has been ever since our arrival. We see new faces at our services every Sabbath, the good work is moving onward silently, and the leaven of truth is permeating the great mass of mind throughout this region.

LETTER FROM MR. WALKER, APRIL 14, 1854.

Arrival at Diarbekir.

It was not judged prudent for Mr. and Mrs. Walker to leave Aintab for Diarbekir till the approach of cold weather. While the summer was passing, the political horizon was gathering such blackness as to render the question whether they ought to proceed before the clouds should clear away, exceedingly difficult. Then came a special messenger from Arabkir, to say that Mr. Dunmore was sick with fever, and his return to his station before winter was very doubtful. Yet they thought it their duty on the whole to proceed, and accordingly on the 31st of October bade adieu to their friends in Aintab.

Mr. Schneider accompanied us two days' journey, until we were safely across the Euphrates at Birijik. Here with prayer and tears we parted, and as we turned our faces eastward we thought of him who, in obedience to the command of the same God who had called us hither, went forth from these Mesopotamian plains, to be a stranger in a strange land. In Abraham's God, therefore, we put our trust, and we were not confounded. Although the unsettled state of the country gave us somewhat of apprehension, we were brought safely and comfortably on our way. On the morning of November 8th, while descending the mountain some ten hours distant, we saw the black cloud of smoke overhanging Diarbekir, and soon

the distinct outline presented by the great wall. We were so favored as to reach the city just as the gates were about to be closed for the night. Our joy was great to find Mr. Dunmore already arrived, having left Arabkir the same day that we left Aintab. The Protestant community seemed to greet us with much of joy, and while we lifted up grateful hearts to God for our safe and pleasant journey, we prayed that he would grant us a useful home for many days among this people.

Persecution—Shemmas.

Some of the Turkish governors readily execute the orders received from Constantinople for the protection of the Protestants, while others take sides with their enemies. Among the latter is to be classed the Pasha of Diarbekir. Some of the results of this perversion of justice are detailed below.

About the time of our coming, the persecution of the little band of Protestants at our out-station, Haineh, became very severe, so that as a body they came to Diarbekir, and presenting their case to the Pasha, the chief instigator was brought to the city, and we had hope of securing some relief. But the influence of the Armenians, particularly through their bribes, availed to give the enemy triumph, and our native helper was ordered by the Pasha not to return to Haineh, although his native place. He chose to obey God rather than man, and went. The poor brethren returned to their homes with a heavy heart, assured that farther trials awaited them. Some were obliged to flee the place, and others were put in prison to extort an unjust tax of double their former rate. Thus the little company of hearers was almost annihilated for a season. Recently, however, their chief enemy has been thrown into prison for debt to government, and the pressure is in consequence somewhat removed, and more dare come to listen to the Word.

While we were much depressed by the trials of our Haineh friends, the community in Diarbekir began also to be tried. Although they declared their readiness to pay their taxes, so soon as they were regulated in accordance with the orders of the Sultan in several vizerial letters, the Pasha continued to demand the increased rates, and when threats did not avail, threw Shemmas, the head man of the Protestants, into prison. Not inducing compliance by this treatment, one Saturday evening, the Pasha sent Shemmas, in carge of a cavass, to inform the Protestants that if two thousand piastres were not paid that evening, Shemmas would be thrust into the stocks.

It was a noble sight, reminding one of martyr-days, although of too deep and painful interest to be pleasant to us, to see that man in our court, with the spirit of a martyr, exhorting the brethren to stand firm in their resistance to oppression, declaring himself ready to go to the stocks rather than that the Protestants should lose that for which they had been struggling for years. It was decided to refuse the payment, and Shemmas returned to the Pasha with this answer. He was ordered immediately to the stocks, and the order was executed. The Protestants feared that he would die under the torture, as one man had died in the same stocks a year previous, and so they consented to pay the money, and secured his release. It was a trying day for us, for when the Tanzimat securing some degree of protection and justice to the Christian subjects of this empire, and the express orders of the Sultan, were thus openly trampled under foot, what might we not expect for the poor people with whom we had come to labor, and for ourselves.

Shemmas was a candle-maker, and in connection with his business, we had occasion to see about this time somewhat of the beauty of Turkish law. Our Pasha thought candles a good article to speculate upon, by sending them to the Constantinople market. Therefore he reduced the price of candles one-third, (as Pashas have the right to regulate the price of all commodities throughout their pashalics,) and bought up all in the market. The makers, refusing to manufacture at this ruinous rate, were thrown into prison, and at length compelled in chains to sweep the streets. Our good Shemmas barely escaped. We sent him off as colporter a few weeks in the neighborhood of Mardin. Here he found not so good an opening for the truth as we had hoped. Many were glad to hear and know, but the priests rule with a rod of iron, and few are so bold as to dare their anathema. Some fifteen books sold were all returned by order of the priests. In some of the neighboring villages his life was severely threatened, but in one not far from Mardin, there was much that was hopeful.

At this time some one or more of our Protestants were daily imprisoned by the Armenians for taxes, and just as the community were beginning to be

wearied out, a new and stringent firman came, for a time giving our community much cheer and hope. On its presentation to the Pasha and Medjlis, they promised compliance with its requisitions.

This promise was not kept. "A proper adjustment of the taxes has now become almost hopeless, and the poor community is in a great strait, not knowing which way to turn." Some of the more wealthy and influential, who have had the chief management of this matter, have been careful only to secure their own interests. As a consequence of these troubles, a few have gone back to the old church; others may do the same. Besides, two of the three men who were constituted into a church by Dr. Azariah Smith, on his visit to Diarbekir in 1851, have been active in endeavoring to excite disaffection towards the missionaries. This they did at one time by forming a party who demanded that all infants should be baptized who were presented for this rite, and then by claiming that all should be admitted to the communion who desired it. But notwithstanding all these troubles, the congregation continues to number from 100 to 140, and a goodly number are grateful for the teachers sent to them, and appreciate, in some measure, the privilege of hearing the word.

ANNUAL REPORT.

The annual report, after passing in review the trials mentioned in Mr. Walker's letter, proceeds thus:

We have given something of the shady side, but there is a bright side that we love to look upon. We labor in hope. The seed is being sown, and it is scattered broad-cast. It is taking root, and the fruit is beginning to appear. Knowledge is increasing, and a multitude are searching the Scriptures. The leaven is at work, permeating and imparting life to the mass. It is an encouraging fact that evangelical books to the amount of something more than one hundred dollars, have been sold in Diarbekir during the year. And although the defection of two of the three persons received to the communion by the lamented Dr. Smith, would seem to indicate a backward movement, there are evident signs of progress in our work. True, there have been no general exhibitions of divine power in renewing the hearts of men, but we have heard the inquiry, What must I do to be saved? and we have reason to hope that a few have been made alive in Christ Jesus. Our Protestant community has increased in numbers, and new faces appear at nearly every public exercise. Close attention is uniformly given to the word preached, and all our services are well attended. Two preaching services on the Sabbath, and two during the week, a weekly prayer-meeting and monthly concert, have been regularly sustained during the year; and a portion of Bunyan's Pilgrim's Progress is read on Sabbath morning to an eager audience.

Our schools are two, numbering forty boys and about twenty girls. Besides these, some twenty adults are taught at their own houses, or at school. The Bible is our text book, and but little else than strictly religious instruction is given in our schools. A large proportion of these youth are children of parents who seldom, or never, attend our worship. They are from Armenian, Jacobite and Catholic families. And we regard this as one of the most hopeful and encouraging features of our work. The influence of our schools is felt, and their decided superiority to other schools in our city, is acknowledged by all parties.

Haineh, our only out-station, continues to be occupied by Stepan, who has had orders from the Pasha of Diarbekir, to leave the place; but judging that he ought to obey God rather than man, he preaches and teaches this new way to as many as are willing to receive the word, both Armenians and Koords.

Aintab.

JOURNAL OF MR. SCHNEIDER.

In compliance with many urgent letters from Oorfa, asking that they might be visited by a missionary, Mr Schneider set out for that city the 10th of March, and arrived there on the 16th, having spent three days at Biredgik on his way. The little company of Protestants hailed his arrival with great joy. His journal affords an illustration of the impulse which might be given to the cause of truth, if there were laborers enough on the ground to allow of frequent tours for preaching the gospel.

Interest in the Truth—A Community Organized.

March 20. At the first service, in the evening, there were about fifteen present; and yesterday, the Sabbath, there were twenty-three in the forenoon, besides a few from abroad; and in the afternoon nearly the same number. They listened with very marked attention. Yesterday, while the absolute necessity of

holiness was urged, I noticed that one or two of them were much moved. In the other sermon, Christ and his salvation were presented, and there was the most eager attention and very deep interest. Several were in tears, and all seemed solemn and much impressed. The great, spiritual truths of the gospel, evidently took strong hold of their hearts and consciences; and I felt greatly refreshed by these visible tokens of the power of the doctrines of the gospel. I cannot but regard it as an evidence that a spiritual work has begun here, and that many are yet to be renewed by divine grace and become temples for the indwelling of the Holy Ghost.

21. Preached again this evening, and had nearly twenty hearers. As on the Sabbath, the attention was again very close and interested. I noticed the tears starting in the eyes of one sitting near me. Quite a number who have not yet attended our services, have a desire so to do, but are restrained by various considerations. Last Sabbath, I have been informed, the son of an influential man was coming to the meeting; but, as he approached our house he found that some person or persons were watching him, to report it to his father. He felt obliged, accordingly, to turn back, but not without shedding tears that he could not listen to the gospel, and not without sending us his salams, and assuring us of his interest in the truth.

27. Yesterday, the Sabbath, we had twenty-eight natives of Oorfa, as hearers, and seven from abroad, making an audience of thirty-five. Among them were four females, wives of Protestants. Their presence is a new occurrence and indicates progress. Towards the close of the sermon, a Turkish soldier came in and took his seat, and listened attentively. He remained some time after the exercises had closed, and gave a brief history of himself, and manifested much knowledge of the Christian system and no little interest in it.

In company with several of the Protestants and with the English consular agent, I went to see the Governor. They presented their vizierial letter, in which they are recognized as a distinct community, and special orders are given for their protection in all their rights. The Governor was polite, and promised to have them enrolled in a separate list, with special reference to the payment of taxes. This separation is very important in this respect,—that as soon as it is completed, it is no longer in the power of the Armenians to oppress the Protestants, by obliging them to pay more than their proper quota of the tax demanded from the Christians. As soon as an Armenian becomes a Protestant, while his name is still on the list of the Armenians as a tax-payer, they are almost sure to persecute him, by assessing on him more than his just proportion of the tax. Hence, the satisfactory arrangement of this business has an important bearing on our work; and we have occasion for gratitude, that in the present instance it has been arranged so easily.

Persecution—A Cause for Gratitude—Discussion.

31. The organizaation of the Protestants into a separate community, and their public recognition by the authorities, has much excited the Armenians. They have been convinced by this step, that Protestantism has gained a firm footing, and is to be permanent and progressive. Hence, they have renewed their persecution, so far as in their power; but the little band remain firm, with the exception of one individual.

April 3. The persecution has considerably affected our audience. There were only sixteen natives of Oorfa present, yesterday, besides six others. Those, however, listened with special interest; and it was evident that the truth was making an impression on them.

7. One poor man has been imprisoned for debt to the Armenian nation. They are well aware that he is insolvent, and from a knowledge of this fact, have not pressed him for the money for several years; but as soon as he had formally declared himself a Protestant, he was imprisoned, evidently for no other purpose than to avenge themselves for this change in his sentiments. Thus far, however, he continues firm.

According to the custom of the place, the graveyards of the Christian communities here are in the yards or inclosures of their respective churches. As the Protestants are not yet favored with a church, they have no place to bury their dead. Should any case of mortality occur among them, they would be brought into most trying circumstances. None of the Christian sects would, by any means, permit their dead to be buried in their cemeteries; and the Mussulmans would be still more opposed to an interment in any of theirs. Without a special permission from Constantinople, they would not allow the burial in any suitable

place, both from their natural opposition to Christianity and to extort some money; and as was the case with the Catholics, when they first established themselves here, the corpse might be left without interment for several days. This difficulty has been felt by many, and has been urged, by the timid, as an obstacle to their embracing the truth. But in the good providence of God this hinderance is about to be removed. After many fruitless efforts for a suitable spot of ground, one has been found without the walls of the city, which we have purchased for a mere trifle; and a request for a firman to use it as a place of burial, has been forwarded to Constantinople, which, we trust, will be readily granted.

One of the Protestants remarked today, that there seemed to be no Armenian house in which the subject of evangelical truth was not more or less discussed. In the market, too, and by the way, it is the theme of conversation. The whole Armenian community seems to have had their attention directed to the subject; and this ferment and agitation can have no other than a happy effect. The actual number of hearers is by no means a just criterion of the interest felt in the truth and of the impression it has already made. It may be remarked here, that most of the hearers are Armenians, while a small proportion of them are always Jacobites.

10. Our audience yesterday was about thirty, including those from abroad, and they listened with their usual attention. This was my fourth Sabbath, and my last day, with them. But as Mr. Nutting arrived on the 8th, to spend a month or more, they will continue to enjoy the labors of a missionary for a season, greatly to their satisfaction.

LETTER FROM MR. SCHNEIDER, APRIL 10, 1854.

THE view given by Mr. Schneider below, of the progress made by the truth in Oorfa, is the result of his observations and inquiries during the month that he remained in the city.

Impressions of Oorfa.

I have now been here nearly a month, and have had opportunity to form an opinion of the actual condition of things; and I am prepared to say that it holds out sufficient encouragement to prosecute the work. A good beginning has been made. A distinct community is formed and recognized. Of three persons I entertain hopes as renewed men. Though the spirit of inquiry is not, perhaps, as earnest and serious as in Aintab, yet a real seeking after the truth exists, and a large number have already been convinced of the errors and superstitions of their church, and are favorably disposed towards evangelical doctrines. More than this, I am assured that there exists in many minds a strong disgust against the reigning corruptions, and they are really desirous of a purer faith. They secretly rejoice at every stage of progress, and are hoping that in due time the cause will be fully triumphant. Hitherto, although an extensive impression had been made in favor of the truth, there was still a lurking fear that nothing permanent could be effected. But this apprehension has vanished, and the conviction is now strong that Protestantism is firmly established, and is to be diffused. Opposition in various forms is to be expected, as a matter of course. But, in view of all things, I cannot but feel that the nucleus of very interesting future developments has been formed; that the leaven has been deposited, which, by the favor of Providence on the necessary means, is to affect this whole mass, and bring about such results as will be glorious. I confess, the prospect of having the spirit of faithful Abraham revived in this his birthplace, and the near approach of the day when many shall here live in imitation of his bright example, is very animating, and it is worth no small amount of effort and prayer.

Reasons for making it a Station.

Mr. Schneider considers it very desirable that Oorfa should be occupied by two mission families, as soon as practicable. Among the circumstances favorable to this, he mentions the presence of an English consular agent who would protect missionaries, the healthiness of the climate and the moderate expense of living. The fact also that, in connection with Aleppo, Aintab, Diarbekir and Mosul, it would form a line of stations, all easily maintaining a correspondence by means of a semi-monthly mail, renders its occupation desirable. But the grand reason is found in the large Christian population in the city and the vicinity.

The seventy-five hundred or eight thousand Armenians, the one thousand Jacobites, and two hundred and fifty Catholics, nearly ten thousand in all, constitute of themselves a field sufficiently large, and about equal to that in

Aintab. Then Adyiaman, about two days from here, with its two thousand Armenians and a few Jacobites, would naturally look to Oorfa as a centre, as from its closer proximity, it could be better provided for from here than from Aintab. Severek too, having an Armenian population of twenty-five hundred, would fall more naturally to Oorfa than Diarbekir, for two reasons: first, during most of the winter the road between Severek and Diarbekir is almost impassible, while between Oorfa and Severek it can be traveled; and secondly, the Diarbekir station will find its hands full by the work to be done in the Armenian villages northward and northeast, in the region of Kharpoot, etc., and also in the south among Jacobite villages. There are also in the more immediate vicinity of Oorfa several small villages, containing all together four or five thousand inhabitants. Thus there are about as many in the neighborhood to be operated upon, as in the city itself.

Constantinople.

LETTERS FROM MR. BENJAMIN, APRIL 10, 1854.

Interesting Communion—The Greeks.

THE sacrament of the Lord's supper was observed yesterday by the Pera church, and our small chapel was quite full. Two Armenians and four Greeks were received as members, and a Greek infant was baptized. The services were in the Armenian, Greek and Turkish languages. These circumstances rendered the occasion one of unusual interest, and gave us much joy.

It is a long time since the Greeks here, who have declared themselves Protestants, have expressed a desire that a separate church might be organized for them; and the feeling on their part was a perfectly natural and proper one, as in the religious services and business meetings of the existing churches, a language is generally used with which the Greeks are unacquainted. As, however, the number of those who would be benefited by a new organization is still small, it was judged best to recommend that, for the present, they unite themselves with the Armenian churches; and for their benefit, when the communion services are performed, they will be partly in the Greek or Turkish languages, while on the Sabbath, they enjoy their own separate Greek services, both at the Pera chapel, and in the seminary at Bebek. Nevertheless, we confidently look forward to the time, when we shall be compelled to make other and larger provision for accessions from this people, who have already had so large a part in our unworthy prayers and labors, and for whose salvation no sacrifice could be considered too great. This time, long desired and waited for, is hourly approaching. Kings and emperors, armies and navies, many of them unwillingly, all of them unconsciously, are preparing for it. But we look to see a power exerted which reaches far beyond all they can do, either to help or to hinder. May the Almighty Spirit be poured out upon the Greeks.

Bibles for the Belligerents.

Some reference to the Bible Society referred to below, which was formed last year at Constantinople, may be found in the Herald for January, 1854. The Minister Resident of the United States at the Sublime Porte, is now its President.

The decrees of the Great Powers, and the concentration of the mighty agencies and machinery of war which are preparing for the deadly strife, are announced to American readers by the journals of Europe. But do the Christians of America know that the people of God are rousing themselves to do their part in this war? Yes, while they pray for peace, and seek the things which make for peace, they have a part in the struggle. It is no time for them to stand aghast, and shrink back in helpless dismay before the coming conflict. And here is the work marked out by English and American Christians, for this special field and at this special time. Thousands of Bibles and New Testaments, in the various languages spoken by all the belligerent armies engaging in this great war, are already on the way to Constantinople. Among the rest, there are coming some thousands of New Testaments in the Russian language, for those who may be brought here in the chances of war as captives. The British and Foreign Bible Society is devising noble things to meet the exigencies of our times and of this particular field; and, in the providence of God, an auxiliary to that society has been formed at Constantinople since the Russian invasion took place, and constitutes an efficient agency in the very field. Colporters are already diligently employed, and at least two more are expected from England to aid in the work.

While, then, the haughty Nicholas on the one hand, and his intended victim, and the defenders of right, on the other, are making ready for their great battles, an evangelical and soul-saving influence is concentrating in this empire, such as many centuries past have not witnessed.

Whatever may be the political results of the war now begun, there is abundant reason to believe that it will do more to break down the highest and strongest religious barriers existing in this country, than all that has yet been done. The fact now forced upon the conviction of Mussulmans, that the question of partitioning this country has been repeatedly considered by the kings and cabinets of Europe, and that their very existence as a nation now depends on foreign armies and subsidies, the friendly interposition of England and France to defend them, and the contact of Christian and Mussulman armies, will all tend to break down old prejudices, and open the way for fundamental reforms. We know, too, that the allies will claim such reforms as the most acceptable reward for their services. Reform must come.

A Fact Calling to Prayer.

I am thankful to be able to say that I have in my possession facts which it would not be prudent to communicate, but which convincingly show that the Spirit of God, and the truth of God are already working in advance of all these slow-moving agencies, and this too in quarters where it would be least expected. Let the people of God then pray every where, lifting up holy hands, without wrath and doubting. This war, by which the author of it meant to do so much evil, God means for good, and he will make it a blessing to all Europe, and to the world—a blessing to the Christian population of this empire, but more especially to the Moslems.

A Day of Fasting.

At the quarterly minister's meeting on the first Monday of April, a day of fasting and prayer was agreed upon in reference to the critical state of things in the empire and the war there beginning to rage. This union meeting was accordingly held, April 12, in the chapel at Pera, notice of it having been previously given at the Protestant English services the previous Sabbath. In a postscript Mr. Benjamin says, "The greater part of the English and American families were present, and the chapel was filled to overflowing. The pious and devoted English chaplain took part in the exercises, as also our excellent friends, the Scotch missionaries. These union meetings are truly refreshing to our spirits, and betoken much good to Constantinople."

Liberality—Its Reward.

Under the date of April 18th, Mr. Benjamin gives a marked example of Christian benevolence from Pastor Mugurdich, with which he connects, by way of reward, the hopeful conversion of the pastor's father.

An interesting case of Christian liberality has occurred in a quarter where, most of all, we must be rejoiced to see it. Pastor Mugurdich, of Rodosto, has put into my hands the deed of a lot of ground of which he is proprietor, to be sold by the missionaries whenever they shall think proper, on the sole condition of disposing of the proceeds in the following manner, viz: 2,000 piastres, a donation to the American Board of Commissioners for Foreign Missions; 1,000 piastres to the American Bible Society; 1,000 piastres to support Evangelical labors in Armenia; 1,500 piastres to the Seminary at Bebek and the Seminary in Hasskeuy, and 500 piastres to the publishing department of our mission. If the avails should vary from 6,000 piastres, ($200,) which the donor considers a moderate valuation, the division will be made according to the above proportion.

It seems that several years ago, when investing a sum of money at his disposal, in a joint stock company for the purchase of a certain landed property, he resolved to devote a portion of the proceeds to the cause of Christ. No sooner are the affairs of the company settled than he redeems his promise. His dividend is small, he has few resources aside from his limited salary as pastor, but he shrinks not from the sacrifice, and will have his reward.

Indeed he has already received his 'hundred fold,' for this very week he is rejoicing in the conversion of his aged father, who till now has been a violent opposer of the evangelical cause, following the superstitions of his church, and full of enmity towards the people of God. Now, on his dying bed, he wishes nothing else but the constant reading of the Scriptures and prayer, refuses to see a priest, and is a miracle of grace.

LETTER FROM MR. GOODELL, APRIL 19, 1854.

Since Mr. Goodell's return, his health has been very much better than it was for several

years before his visit to this country; and as he is no longer treasurer of the mission, the duties of which office were sufficient to occupy full half of one's time, and is relieved of the care of the female seminary, he is able to accomplish three times as much other missionary work as formerly. It is scarcely less encouraging that our brethren are permitted to pursue their work in such tranquillity as he speaks of below, than that the enterprise undertaken by him in the city itself should meet with so marked success.

Tranquillity—A New Enterprise.

There are 'wars and rumors of wars,' and 'nation is rising against nation, and kingdom against kingdom,' and 'the nations are angry,' and will, perhaps, be still more so, before all these political agitations shall be quieted; yet we ourselves never enjoyed greater tranquillity, or had greater external prosperity in our mission, than we have at present. Our enemies forget us, for they have enough else to think of; and God remembers us with the favor he bears to his own people, visiting us both with salvation and with external prosperity. But let us have an interest in the prayers of all the churches in these eventful times.

The blessed gospel I never preached here with so much pleasure, and apparently with such power, as I have since my return to the East. Ten weeks ago I commenced a new enterprise in Constantinople proper, viz., preaching in Turkish every Sabbath morning at the Koomkapoo chapel. There had been for a long time two services held there every Sabbath in Armenian, but the morning service was very thinly attended; and, as some Armenians from the interior, who understand only Turkish, are found in the khans situated in that quarter, it was thought that some of them might be gradually induced to attend a Turkish service, should one be held there. On the first Sabbath, a very special effort having been made to secure a good attendance, thirty-one were present. This was more than had been expected, and it was presumed, that on the next Sabbath, the number would be less. The number, however, was increased instead of being diminished, and it has kept on steadily increasing ever since, till it is now nearly double what it was the first Sabbath. Most of the congregation are men, they being here at the capital temporarily, and without their families. They are all attention to the word preached; and if the Spirit breathe upon them, they will live, and carry life and light and joy and salvation back with them, when they return to their respective homes. Many of them have already become enrolled as members of the Protestant community, and we hope they will yet be enrolled as members of the church of Christ, and their names be found written in the Lamb's book of life.

Five weeks since, a Sabbath school for adults was commenced in connection with this service. The first Sabbath there were thirteen, and now there are more than twice that number. The average for the four last Sabbaths, is twenty-eight. Baron Krikor, who was at South Hadley and Northampton, learning the sash and window trade, has the charge of this Sabbath school, and he takes hold with all the earnestness and punctuality of a good Sabbath school teacher. May they all sit at the feet of Christ, and learn of him, and thus become wise unto salvation.

Ahmednuggur.

ANNUAL REPORT.

IN Ahmednuggur itself, it has been found difficult the past year to gain much access to the heathen; consequently the greater part of the labors of the missionaries has been bestowed, with promise of abundant fruit, upon Christians and their families, and those who have placed themselves under Christian instruction. Of these labors the report first speaks of

Schools.

"We have one boys' school in this city, taught by Dajuba, a Brahmin convert, in which heathen children are collected and instructed in secular knowledge and in the principles of the word of God. This school has been successful beyond our expectations, and had we teachers for this work, we should be able to collect other schools on the same plan. This school is not on the mission premises, but many of the boys attend Sabbath school at the chapel, and at times a number have attended Sabbath worship. The teacher of the school closes the exercises of every day with prayer. There are over fifty boys in the school, all of the higher castes; at one time there were over seventy.

"Miss Farrar has four schools for heathen girls. These are all taught by heathen teachers, but the children come every Sabbath to the chapel and to a Sabbath school at her house. These schools afford Miss Farrar the opportunity of intercourse to some extent with the mothers and friends of the girls, and thus tend to diffuse the knowledge

of the truth among the heathen population here, apart from the benefits of the instruction given to the girls themselves.

"The school for Christian girls under the care of Mrs. Ballantine is in a flourishing condition. The teacher is Narayan, a Brahmin convert, who is now assisted by Vishnoopunt.

"The school for Christian boys under Mr. Hazen's care, (the teacher of which is Maroster, a convert,) is also doing well. The boys are making good progress, and a number of them give evidence that they love the truth and desire to obey it. Some of the boys attending this school are in part supported by the mission, as their parents are too poor to support them entirely. When we find boys in our village schools who appear to love the truth, and who are making good progress in their studies, we bring them into this school, and this we find to be quite a stimulus to the boys remaining in those schools, to induce them to do well. In this school are several persons who, we hope, will become good teachers for village schools.

"We have had the past year five schools in the villages, taught by Christian teachers: one at Shingvay, fourteen miles from here; one at Pudhegaum, thirty-four miles; one at Khokur, forty miles; one at Dedgaum, thirty miles; and one at Chanday, twenty-four miles. These schools are attended generally by children of mahars who have become Christians as in Khokur, or who have pledged themselves to abandon idolatry and attend Christian instruction as in the other villages. Other children also may attend these schools in some instances. We have had a school at Newasse also during the year, though at one time it was nearly given up in consequence of some difficulties. The present teacher is not a Christian, but is thoroughly convinced of the truth of Christianity, having been trained up in our mission schools. He carries on the school under Ramkrishnapunt's superintendence. The boys attending this school are all heathen or Mussulman, and number between thirty and forty."

Mrs. Ballantine and Mrs. Hazen are also meeting with great encouragement in instructing the wives of Christians, and the females belonging to Christian families.

Preaching—Discussions.

The congregation on the Sabbath, with the exception of a few in the employment of the missionaries, who attend because they are required to, is chiefly made up of those who have already taken a stand in favor of Christianity. Many of the heathen are deterred from coming to hear the truth, because, being conscious that they are in the wrong, they fear they may be converted. This feeling leads them to avoid all intercourse with the missionaries, all discussion on religious subjects and reading religious books. "In this state of the public mind we have much ground for hope for the future, although it is just now discouraging to see that so few of the heathen around us, are reached by any of the operations now in progress here."

Lectures on theological and biblical subjects, conducted by Mr. Ballantine and Mr. Hazen two evenings in a week, nearly the whole year, were attended by the young men belonging to the Christian community, and also by a number of intelligent and educated young men from the city. "Lectures on the evidences of Christianity given the first part of the year, seemed to interest quite a number of persons who were inclined to Deism, and they served to prepare the minds of our own converts for maintaining the truth of the Christian religion against heathen and infidel opposers. The effect of these lectures we have reason to believe was very salutary."

The young men of the city have also entered considerably into religious discussions. Many of them being "intimately acquainted with our native assistants, have been frequent visitors at their houses, where they would discuss religious subjects. There has been, nearly the whole year, a weekly meeting for the discussion of religious and moral subjects at the Ahmednuggur Native Library, and there our native assistants have had the opportunity to present the great truths of Christianity, and to show the reasonableness and wisdom of embracing them. The result of these discussions was such, that at length the opposing party did not dare to introduce the subject of religion, knowing that they could not gainsay the arguments in favor of Christianity."

Vishnoopunt—Daood—Native Preachers.

Full particulars of the conversion of Vishnoopunt and of the restoration of Daood will be found in the Herald, January, 1854, and April and June, 1853.

"The conversion of Vishnoopunt, who was connected with this company of young men accustomed to meet for discussion, was an event of great importance to us. His position in the community, as a teacher of a girls' school established and supported by the natives themselves, his good character, his intelligence and energy, all tended to excite interest in him, and his conversion could not therefore be without its influence on the minds of many. It has served to deepen the impression that Christianity is true, and that it is dangerous for any one to think much or read much in regard to its truths, if he does not wish to be converted. The earnestness with which Vishnoopunt has advocated the claims of Christianity since his conversion, embracing

every opportunity of joining with the other native converts in making known the truth as it is in Jesus, has done much to extend this influence. May God make him an instrument of much good.

"The restoration of Daood to the church on the first Sabbath of last year, was another event which has had considerable influence upon a certain class of the community. Having been brought back from his wandering, he was restored to the fold of the good Shepherd, and his efforts ever since have been unceasing to extend the knowledge of the truth to others. Being employed as an English writer in the office of the judge, and thus acquainted with the young men of character and influence in the same court, he has had opportunities of doing good to many whom we could not reach. He has been constantly associated with our native assistants in the interesting discussions which have been going on the past year, and indeed was the principal originator of these discussions."

Huripunt and Ramkrishnapunt, who have for several years been licensed preachers of the gospel, are now pursuing studies at Ahmednuggur, preparatory to being ordained. "During the year they have very frequently preached in the chapel on the Sabbath, and are making manifest improvement. They have the respect of all the native community, and the example of their well ordered families is well calculated to show the blessedness of religion, and its importance in promoting the best interests of the family."

Out-stations—Toors—Dhoolajee.

The prospects of the out-stations are encouraging. At Wudaly the native assistant, who has been there some years, has regular services on the Sabbath, and several persons in that vicinity desire to be received into the church. The native assistant at Khokur has been very faithful in giving instruction. "Several of the wives of the Christians there have learned the Lord's prayer and the ten commandments, and some are now asking for baptism. At Pudhegaum and Shingvay, where we have schools taught by Christian teachers, the influence exerted by these schools is good, and at each of these places several persons are desiring baptism. One of the boys in the school at Shingvay has been brought into the school here, being a remarkably bright boy and giving evidence that he loves the truth. At all the places where we have schools taught by Christian school teachers, religious services are held on the Sabbath, which are attended by several of the people in the village.

"Newasse still continues to exhibit the same opposition on the part of the higher castes which has characterized it in past years. Ramkrishnapunt carried on his regular labors there until he was brought into Ahmednuggur to pursue his studies, but he has visited Newasse several times since. At Dedgaum two houses have been erected by the mission for the native assistant and the school teacher. The people here manifest unusual interest in the truth, and several are desiring baptism, two or three of whom are connected with the school. One young man there was brought into the Christian school here in November last, and on the last Sabbath of December was received into the church."

Mr. Ballantine and Mr. Bissell visited all the out-stations, and the villages in which there are schools, in January and February. They also went to one of the places of pilgrimage, where they had the opportunity of addressing large audiences. In the latter part of February, Mr. Hazen visited all the out-stations. In August Mr. Ballantine and Mr. Hazen made a tour to Newasse. Other tours were prevented, in the latter part of the year, by the sickness of Mr. Bissell. The two native assistants at Ahmednuggur have made frequent tours in the country around, to attend pilgrimages, to give instruction to the people, and to see the native converts or the inquirers residing in the villages.

"Dhoolajee, the old man at Missalwadee, who exhibited such good evidence of faith in Christ, and whose name appeared repeatedly in Mr. Munger's journals, has at length been released from the trials of earth, and we trust has found rest in his Father's house above. He died during the rainy season, but we did not hear of it till some time after. We sent Rugoola to inquire into the circumstances, but he learned only generally that his faith in Christ continued firm to the end. His friends all acknowledged that he was a Christian, but they burned his dead body according to the Hindoo custom."

Labors in connection with the Press.

"Mr. Ballantine has commenced a new edition of his Mahratta hymns, inserting a great number of new ones, and thus making the collection much more complete. In connection with the printing of this hymn book, a book of the same size, containing the same hymns with tunes, is being printed, and in the same style as the Sacred Songs of the American Tract Society. This music book, being printed with the music type brought from Boston in 1852, looks very well indeed, and is an era in the history of Mahratta printing. Mr. Ballantine has also translated the little Catechism, entitled 'Lambs Fed,' inserting in it several hymns to make it more interesting to children. A second edition of the tract, 'The New Creature,' by Mr. Munger, has been prepared for the press and printed. A small tract on Transmigration, by Ramkrishnapunt, was printed by the Bombay Tract Society. Mr. Ballantine and Mr. Hazen have been en-

gaged some months the past year in preparing a new text of Matthew and Mark."

Conclusion.

"Six persons were received to the church during the year, and one excommunicated person restored. One member of the church was excommunicated, and three members died. At the commencement of the year there were one hundred and twenty church members, and one hundred and twenty-three at its close. Eleven children of church members were baptized during the year, and three baptized children died. At the close of the year there were one hundred and seventy-three baptized children."

In reviewing the labors of the year, our brethren remark, "Although we have not seen much fruit of these labors, still we have great reason for gratitude in view of the blessings vouchsafed, and in view of the encouragements and hopes which we are permitted to cherish in regard to the future. Oh for the descent of the Holy Spirit, to kindle within us the flame of love to Christ; that love which shall constrain us ever to live not to ourselves, but unto him that died and rose again for us. And may that Spirit descend and breathe upon the dry bones lying in such multitudes around us, and cause them to stand up living soldiers for the Lord of hosts."

LETTER FROM MR. HAZEN, MARCH 9, 1854.

A Preaching Tour.

In the annual report from Ahmednuggar, mention is made of a tour by Mr. Hazen, to the outstations. The account of it, in part, given below, shows that this kind of labor is attended with much encouragement. Mr. Hazen, in company with his wife, set out February 18.

We first went to Chanda, where we remained three days, meeting the people daily, in addition to a service at the tent each evening. A number of women met Mrs. Hazen afternoons, and showed much interest in instruction. The early mornings of two days we spent in visiting two villages near by, where Christians reside. One is a small village, the residence of an old man, the father of several of our Christians, and of two of his sons, one of whom is yet a heathen, and of another relative, also a Christian. A large part of the cultivators of the village assembled near the houses of the Christian mahars, and listened to the Word with attention. The women of the village came at the same time to the houses of the mahars, where Mrs. H. was, and sat down with the low caste women, as if they had no caste feeling at all. They listened to what she said, and expressed a desire for further instruction. The next morning we went to another village, where one of our Christians, an influential man, lives with his family. Here about twenty were assembled and listened with good attention while I discoursed to them of the barren fig tree. At the same time nearly as many women met Mrs. H. in another place.

From Chanda we proceeded to Dedgaum, where we remained four days, pursuing the same course as at Chanda, meeting the people each day, and having a service at the tent in the evening. From twenty to fifty women met Mrs. H. each afternoon, and showed much interest in what they heard. Several of them had learned the Lord's prayer from the wife of the assistant. From forty to sixty men usually met at the same time. My instruction was much of it informal. I endeavored to impress upon their minds eternal realities. They have suffered much annoyance from some parties in the village, particularly from the headman, in consequence of their determination to leave the ways of their fathers. Most of them seemed resolute in their purpose of keeping the Sabbath, and the worship of idols appeared to be quite uprooted in the mahar quarter of the town. They say that only one man among them remains a Hindoo, and he is apparently much ridiculed by the others. In connection with a recital of their trials from the villagers, I tried to lead them to feel the far greater value of an inheritance on high. Such representations, however pleasant in prospect, seem very far off to a man who feels that he is in danger of losing his only means of support on the morrow. Several appear sincerely desirous of knowing and doing the will of God, and there is much ground to hope for good to result from the operations here. On the Sabbath, about seventy were assembled for the preaching service in the morning, at the mahar rest-house, and in the afternoon, more than eighty met at the tent. Among the latter were about twenty cultivators. Strict attention was given to the Word, and it was pleasant to speak to the listening company.

From this place we visited two other villages on the mornings of Friday and Saturday. At neither of the places had the females ever met a white woman before, and only one of them had ever been visited by a missionary. Good attention

was given to what was said by a large number both of men and women. On my way home from one of the places two oil-men, who live in Dedgaum, came up to me. They entered into conversation, by asking who Jesus Christ was, thus showing that they knew something of the truth. The answer to their question, and the conversation following, occupied us in a walk of two miles. One of them readily assented to the truth of what was said—the other could not give up the idea that the idol had power to injure him, should he neglect to worship it.

In another village the people were very desirous of a school. About fifty women met Mrs. H., and listened with astonishment to what she said, never having heard before of these things; but the fear of their gods was great. A number of men came to the evening service. In the next village a company collected at the side of the road as I was passing, and listened eagerly for an hour. One of the men brought forward a copy of the Gospels and Acts, which had formerly belonged to Mr. French, and bore the marks of his pen in various places. The man himself could not read, nor could any other man in the company. He said the book belonged to a brother of his, who lives about twelve miles from Seroor, and that he was accustomed to read to them from the book whenever he visited them, and the last time he came, he had left the book by mistake. I urged the man to learn to read it himself, and commended it to the attention of all the villagers present.

Tokens of Good.

The assistants also meet with a ready ear on their excursions to make known the gospel, and the brethren are encouraged to enter still more into these labors.

They are evidently preparing the way of the Lord. In many cases a desire to know more is awakened. While I was away, I received applications for schools from four different places; and since my return, an assistant has reported, that on a recent tour, the inhabitants of four other places to the south of this, were very earnest in their requests for schools. In many cases this application comes from a desire to know more of Christianity. We hear of one and another, in different and often widely distant places, who have given up their idols, and, in the language of our helper, "have believed." We can but feel that our work, though it may be concealed from notice, is yet surely progressing, and when He shall see fit, it shall be brought gloriously to light. With joyful confidence, then, do we labor, looking for the appearance of the Son of man, and praying for and expecting the outpouring of the Spirit, which shall cause this wilderness to "bud and blossom as the rose."

LETTER FROM MR. BARKER, MARCH 23, 1854.

MR. BARKER arrived at Ahmednuggur, January 9, and on the 27th of the same month, accompanied Mr. Ballantine on a tour to the region about Newasse, which is to be the field of his future labors. The extracts below, from his letter, contain his impressions of the country and people, as received during his twenty days journey.

Soil—Desire for Instruction—Native Christians.

I was particularly struck with the richness of the soil in the territory over which we passed. That in the valley of the principal stream, is not surpassed by any that I have ever seen. It is fully equal to the soil of the famous valley of the Genesee in New York, or the far-famed prairies of the West. In many places it is several feet in depth, and could it be well watered and skillfully cultivated, there would be almost no limit to the population that could be supported from it. As it is, comparatively a small portion of the land is well tilled, and yet the population of the district is very great. If ever men of enterprise and capital should come and till the land in an improved way, I think it would soon be one of the richest portions of the Bombay Presidency. We found some cotton growing, and I see no reason why it might not be successfully raised in any part of this field. Manufacturing might be carried on to any required extent, for we crossed rivers that will afford water-power through the year. There is reason to believe that it will not remain many years longer unemployed. The rail road in progress in this part of India cannot pass far from us, and when completed will furnish an additional stimulus for developing the resources of the soil.

I was also impressed with the marked readiness, and even desire, of the people to learn the truth. In almost every village, we were urged to remain several days. It was often painful to leave men

pleading thus earnestly for the bread of life, and go on to other places. In some villages they were around our tents constantly, to receive instruction. And although I could understand scarcely a word of the language, there was no mistaking their wants, for their faces would light up with joy on hearing that Sahib and Madame Sahib had come to visit them once more. Our visit came in the midst of the harvest season, and yet Mr. Ballantine seldom failed to have an audience wherever we went. In the case of some who were thus interested to hear, I felt that the word spoken would prove a savor of life unto life.

At one village we found a mahar who took the pledge to keep the Sabbath two or three years ago, and who has kept it ever since. He cannot read and has received very little instruction, but seemed determined to follow all the light he had, and to seek zealously for more. He does an extra amount of labor on Saturday, that he may have the Lord's day to himself, and refused to work for a Brahmin who employed him, except on condition that he might do so. He walked six miles to Dedgaum, to spend the Sabbath with us, and remained until late Monday morning. Nothing could exceed the rapt attention with which he listened to everything said concerning this new way. The great burden of his inquiry was, "What must I do to be saved?" We have great hope of him. Some others came and pressed the same inquiry with equal earnestness.

The appearance and demeanor of the native Christians pleased me much. They seem to love each other and their pastor, fervently. I doubt if a spiritual shepherd ever shared more fully the confidence and love of his flock. They showed that they love the place of worship. Many came four, six and eight miles to attend the communion at Wudaley, Sabbath, February 5. There were forty-five present, and among them were twenty-six native communicants. Judging from my brief acquaintance with the native assistants and teacher, I should think them men of exemplary conduct, whose influence is most salutary over those around them. Lakhiram, especially, appears to be a man of large experience and great shrewdness. He accompanied us in all the tour.

On the whole, I can say that my expectations have been more than realized in reference to the encouraging condition and prospects of this field, although I had heard much of it before coming, and had my hopes raised to a high pitch. It was evident at every step of the tour, that God had placed the seal of his approbation on the efforts of those who have been, and still are, engaged in sowing the good seed of the kingdom.

Seroor.

STATION REPORT.

During the first five months of the year, Mr. and Mrs. Bissell were at Ahmednuggur, on account of the mission-premises at Seroor being in possession of a military officer. On their return in May, "preaching on the Sabbath was resumed in the chapel, and attended by an increasingly interesting audience. The first Sabbath in October, two persons were admitted to the church by profession, making three in all during the year; and several others were, at the same time, asking for baptism." Immediately after this, Mr. Bissell was prostrated by typhus fever; and having, by the advice of physicians, visited Bombay after he began to recover, for the benefit of the sea air, he did not return to Seroor till the first of February. While he was absent, the Sabbath services and the other usual meetings were sustained by the little band of Christians, under the care of the native assistants. A school of about 25 boys has been kept up during the year; and whilst Mr. Bissell was at the station, there was one in his yard for the benefit of the children of Christian parents. Twice a week Mrs. Bissell went to the village to meet a company of mahar women, some ten or twelve of whom came quite regularly to learn to read; her husband's sickness also interrupted these efforts.

After their return in February, they made a tour of eleven days in some of the villages in the vicinity, and "met with great encouragement both in the numbers that came to hear, and in the interest shown by many of the listeners. In some of the villages not less than fifty women came to hear Mrs. Bissell. In one village a young Brahmin, the clerk of the village, and the only reader in it, sent a man through the village to call the people, male and female, to come and hear us. He bought a few books of us, and subsequently visited us twice while on our tour, to buy more. Among those he purchased the last time, was a Mahratta translation of the Pilgrim's Progress. Since our return home, this young man has visited us several times, and declared that he believes the books he has read are true. Already his course has begun to bring upon him the hatred and persecution of the heathen around him." There are other cases of interest. The call for books is much greater than

it has been previously. "We trust," says Mr. Bissell, in conclusion, "that the seed sown in this way will not all fall on stony ground or among thorns, but that much of it will bring forth fruit to the glory of God."

Recent Intelligence.

DIARBEKIR.—Only six days subsequent to the date of Mr. Walker's letter, on the 207th page, he wrote again, which, he says, "I do with the more pleasure, because I believe a little sunshine upon my last communication, will tend somewhat to relieve the dark shade." This sunshine proceeds from the organization of a church, and the interest with which this transaction was attended As one of three persons composing the former church was suspended, and another gives no evidence of a change of heart, it was thought best to organize anew. Accordingly, Mr. Marsh and Dr. Lobdell accompanied Mr. Dunmore and Mr. Walker on their return from the annual meeting of the Assyrian mission at Mosul, to assist in the organization. The examination of the candidates continued three days, and was of much interest. It also illustrates the confusion of tongues which prevails there.

Two of the examiners, viz: the brethren from Mosul, spoke English and Arabic, and the other two English and Turkish. Of those examined, several could use Arabic, Turkish and Armenian, some only Arabic and Turkish, some only Turkish and Armenian, and a few (women) spoke little Turkish and required the use of Armenian. Therefore one of the persons examined, (Shemmas, of whom I spoke in my last,) acted much of the time as interpreter. As the great doctrines and truths of the gospel were thus being poured from one language into another, it was pleasant to remember that every tongue will yet give glad utterance to them.

We were pleased with the result of the examination. Although we could not find so much of deep heart-work as we could desire, yet we hope that, in quite a number, a work of grace has been begun. Some evidently understand well the system of gospel truth, and some seem to view an intellectual perception and conviction of the truth as saving faith. Of the twenty individuals examined, with no little fear and prayer for direction, we accepted eleven (eight men and three women) as proper persons to be organized into a church. Of these, six men were Syrian Jacobites, four of them formerly deacons (or readers) in the Syrian church. One of these deacons is the son of a priest in Cutterbul, a village on the opposite bank of the Tigris. Another of the six is a brother of a priest who died here last year, and whose sons are of our Protestant community. On Saturday the 15th inst., we called together all who had been examined, and, after prayer, stated to them the desire and motives which had guided us in the selection we had made, expressing the hope that all would strive to make sure of a part in the inheritance of the saints. We then read the names of those who had been accepted, and requested the others to withdraw. The confession of faith, covenant, constitution of the church, &c., translated into Turkish from those of the church in Mosul, were read and received the assent of all.

The next day was the Sabbath. It was a good day for Diarbekir. The anticipated exercises brought together a large audience. Our covered court, which constitutes our chapel, was crowded. At the noon service, when our native helper preached on the necessity of holiness in the church, 230 adults were present, and at the communion service at half past four P. M., 281, besides a great many children; and at both services the order and attention were good.

At the afternoon service, after singing and prayer, having read the names of those who were to become members of the church, I requested them to rise while I read the confession of faith to which, article by article, they gave an audible assent. Mr. Dunmore then baptized those who doubted the validity of their former baptism, and desired now to receive the rite on profession of their faith in Christ. Five were thus baptized—one Armenian and four Syrians. The others declared their acceptance of their old baptism. The covenant was then read, and the eleven received by us to fellowship of the church of Christ on earth.

DAKOTAS.—Mr. Riggs writes, May 6, from Yellow Medicine, whither he had come on the occasion of organizing a church:

To-day after sermon I assisted Mr. Williamson in organizing a little church consisting of seven native members, and Mrs. and Miss Williamson. Afterwards seven persons came forward, desiring to be received on examination. After conversation with them, three of the natives were accepted, two of whom had been baptized many years ago at Lac-qui-parle. One of these was in our family for a few months when a little girl, and Dr. Williamson thinks that, now she is a woman, her early teaching is manifested by her greater familiarity with Bible truth and readiness to answer questions. Those who were not received, will probably be at no distant day. One young man and his wife were advised to wait until they could be married according to the Christian custom. Nancy Jane Williamson was also examined, and gave very satisfactory evidence of being a child of God. Like Zaccheus of old, she is very low of stature, but very mature in mind. In conducting her examination, I was quite overcome by the manifestation of her simple, childlike trust in Jesus. Truly, "Out of the mouths of babes and sucklings thou has ordained praise." To-morrow the Lord's supper will be celebrated, if the Lord will.

Home Proceedings.

MEETING IN BEHALF OF THE BOARD.

A meeting in behalf of the American Board was held in the Broadway Tabernacle, New York City, May 12: Hon. Theodore Frelinghuysen in the chair. Prayer was offered by Rev. Dr. McGee of New Jersey; a statement of the condition of the missions under the care of the Board was presented by Rev. Mr. Wood; and addresses were made by Rev. C. V. A. Van Dyck, M. D., of the mission to Syria, Rev. D. O. Allen, D. D., formerly of the Bombay mission, Rev. T. L. Cuyler, and Rev. J. P. Thompson of New York, and by Rev. Dr. Duff, missionary of the Free Church of Scotland in Hindostan.

At a similar meeting in the Tremont Temple, Boston, June 1, Chief Justice Williams in the chair, prayer was offered by Rev. Dr. Clark, Secretary of the Massachusetts Missionary Society; a brief statement of facts in respect to the missions, missionary candidates and finances, was given by Rev. Dr. Pomroy; and addresses were made by Rev. C. V. A. Van Dyck of the Syrian mission, Rev. Sendol B. Munger of the Ahmednuggur mission and Rev. Mr. Kirk of Boston, and an extract was read by Rev. Dr. Worcester of Salem, from "New England's First Fruits," London, 1643, and from Cotton Mather's Introduction to his *Ratio Disciplinæ Fratrum Nov. Anglum*, 1726, showing the object for which God led his people into this western world, and the great success which attended their labors "to spread the light of his blessed gospel to such as never heard the sound of it."

EMBARKATION OF MISSIONARIES.

On April 11, Rev. WILLIAM AITCHISON of New Haven, Connecticut, and Rev. HENRY BLODGET of Bucksport, Maine, sailed from New York in the Candace, Captain Arquit, for Hong Kong, China. They will proceed to Shanghai as soon as circumstances will permit. Mr. Aitchison received his collegiate and theological education at New Haven. Mr. Blodget his collegiate at New Haven, and his theological at New Haven, Bangor and Andover.

On June 4, Rev. EDWARD T. DOANE of Catskill New York, and Mrs. SARAH W. W. DOANE of Brooklyn, New York, Rev. WILLIAM C. SHIPMAN of New Haven, Connecticut, and Mrs. JANE S. SHIPMAN, also of New Haven, sailed from Boston in the ship Chasca, Captain Merrill, for Honolulu, Sandwich Islands. Mr. and Mrs Doane will proceed to Ascension Island, and Mr. and Mrs. Shipman will join Mr. and Mrs Snow on Strong's Island. Mr. Doane received his collegiate education at Jacksonville, Illinois, and his theological at the Union Seminary, New York; Mr. Shipman received his academical at the Mission Institute, Quincy, Illinois, and his theological at New Haven.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Brunswick, Cong. ch. m. c. 10; s. s. for Bebek sem. 4; 14 00
- Mechanic Falls, Cong. ch. and so. 15 00
- Portland, 3d cong. so. m. c. 40; s. s. for fem. sch. at Mt. Lebanon, 65,36; wh. cons. CHARLES A. LORD an H. M.; High st. ch. m. c. 35,90; 2d cong. ch. m. c. 25,25; mater. asso. for *Phebe Cummings*, Ceylon, 20; fem. miss. asso. 63; 249 51
- Pownal, A friend, 5 00
- Scarborough, Cong. ch. 43 16
- Westbrook, do. 8 62—335 29

Kennebec co. Conf. of chs. B. Nason, Tr.
- Winslow, m. c. 7,50; T. Rice, 10; 17 50

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Richmond, Cong. so. m. c. 6,50; Rev. P. T. B. 2,50; 9 00
- Waldoboro', Unknown, 5 00—14 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, 1st cong. ch. and so. 130 00
- Brewer, Cong. s. s. 52 38
- Monson, do. m. c. 14 00—196 38

York co. conf. of chs. Rev. G. W. Cressey, Tr.
- Eliot, Cong. ch. and so. m. c. 5 52
- Wells, 2d do. 11 00
- York, 2d do. 10 00—26 52

589 69

Orland, Cong. ch. and so. to cons. Rev. HIRAM HOUSTON an H. M. 50 00

639 69

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
- Keene, Juv. Heshbon so. for Mrs. Bridgman's sch. China, 9 00

Grafton co. Aux. So. W. W. Russell, Tr.
- Bristol, m. c. 6 00
- Hanover, Dartmouth College, cong. ch. 84; a friend for Chinese testaments, for China, 5; 89 00
- Lebanon, Cong. ch. 140 00—235 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Manchester, Franklin st. ch. and so. to cons. JOSIAH CROSBY, ALDUS M. CHAPIN, and MERRILL C. DODGE H. M. 342 81
- New Ipswich, 2d cong. so. 19 15
- Peterboro', Ortho. cong. so. 9 00—370 96

Merrimack co. Aux. So. G. Hutchins, Tr.
- Hookset, Cong. ch. m. c. 17 00
- Pittsfield, B. T. S. 10 00—27 00

Rockingham co. Conf. of chs. F. Grant, Tr.
- Deerfield, Cong. ch. and so. 36 35

Strafford Conf. of chs. E. J. Lane, Tr.
- Gilmanton Iron Works, Cong. so. 18 22
- Meredith Bridge, Cong. ch. and so. 82 00
- Ossipee, Ch. and so. 32; m. c. 10; 42 00—142 22

820 53

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Bristol, S. M. 1 00

Chittenden co. Aux. So. C. P. Hartt, Tr.
- Essex, Cong. ch. m. c. 5; la. 7; wh. and prev. dona. cons. Rev. J. D. SANDS an H. M. 12 00

Orange co. Aux. So. L. Bacon, Tr.
- Brookfield, 2d cong. ch. 15 50
- Strafford, Cong. ch. 11 00
- Thetford, Acad. for ed. in Kessab, 10 00—36 50

Rutland co. Aux. So. J. Barrett, Tr.
- Pittsfield, Cong. so. 6 00
- Rutland, m. c. 7 38—13 38

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', Cong. ch. and so. gent. 111,20; la. 65,37; 176 57
- Marlboro', Cong. so. m. c. 5 92
- Putney, I. Grout, 10; I. Grout's Bible class, 3; 13 00
- W. Brattleboro', Cong. ch. and so. 38 84—234 33

Windsor co. Aux. So. J. Steele, Tr.
- Norwich, S. cong. ch. 54 00
- Sharon, A May day off'g fr. H. A. B. Greene, 40 00
- Springfield, Cong. ch. and so. 55; m. c. 13; 68 00
- White River, m. c. 12 00
- Woodstock, Cong. ch. and so. m. c. 16 00—190 00

487 21

Legacies.—Essex, Nathan Lathrop, by A. J. Watkins, Ex'r, (prev. rec'd, 120,66;) 43 00

530 21

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, 1st cong. ch. 228 46
Harwich, Cong. ch. 18,80; m. c. 21,20; 40 00
N. Falmouth, 13 00
N. Truro, Ch. and so. 8 00
Truro, Cong. ch. and so. 30; s. s. 10; 40 00—329 46

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, Young la. inst. m. c. 10 00
Williamstown, 1st cong. ch. and so. m. c. 13,75; Williams College, m. c. 16,62; 30 37—40 37

Boston, S. A. Danforth, Agent.
Mount Vernon ch. and so. gent. and la. 5,151; m. c. 145,63; s. s. 50; 5,346 63
Park st. ch. and so. gent. 2,808,94; la. 945,43; youths' miss. so. 350,36; 4,104 73
Old South ch. and so. gent. 2,844,50; la. 537,75; 3,382 25
Essex st. ch. and so. gent. and la.; 3,355 25
Central ch. and so. gent. and la. 2,930,10; m. c. 69,90; 3,000 00
Bowdoin st. ch. and so. gent. 1,877; la. 398; m. c. 244,21; 2,519 21
Shawmut ch. and so. gent. 541; la. 209,38; 750 38
Pine st. ch. and so. 443,80; m. c. 47,45; 491 25
Salem st. ch. and so. 250; m. c. 54,30; 304 30
Phillips ch. and so. 451,47; m. c. 29,84; 481 31
Maverick ch. and so. 358,83; m. c. 67,91; 426 74
Edwards ch. A. S. Morse, 50 00
United mon. con. 320 08
Mass. Home Miss. so. inc. from Mrs. Osborne's legacy, for prop. the gospel among the Ind. of N. America, 89,25; La. Jews so. of Boston and vic. for sup. of Mr. Schauffler, 143,28; a lady, 5; a friend, 5; other dona. particulars of wh. have been published, 682,07; 924 60
25,456 73
Ded. prev. ack. 16,825 04—8,631 69

Brookfield Asso. W. Hyde, Tr.
Southbridge, Mrs. Lyon's s. s. class, 1,53; Miss Dunbar's do. 53c.; Miss Irwin's inf. class, 5c.; 2 11

Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Cong. so. 54 50
Georgetown, Cong. ch. and so. 83 50
Groveland, do. 71 00
Haverhill, E. par. m. c. 5; S. S. C. 1; 6 00—215 00

Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Washington st. so. to cons. JAMES BRIANT and ABRAHAM T. DOYLE H. M. 188 00
Hamilton, Cong. ch. and so. 115 00
Manchester, do. m. c. 18 00
Middleton, Mr. Hood's so. 30 00
Salem, South ch. m. c. 43 41—394 41

Essex co.
Boxford, 1st par. 60 00
Danvers, 1st ch. gent. 98,50; la. wh. cons. Miss HANNAH PUTNAM an H. M. 107,75; s. s. 10; 216 25
Salem, Tab. ch. and so. 520,69; m. c. 17,93; friends for Gaboon m. 12; 550 62
Topsfield, Cong. ch. and so. 158 85
Wenham, do. 114 00-1,099 72

Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, A few friends, 9 00
Conway, Mrs. B. B. Avery, 20 00
Montague, A s. s. class for Micronesian m. 10 00—39 00

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Mrs. E. Haven, 50 00
Greenwich, Cong. ch. and so. 60 00—110 00

Harmony Conf. of chs. W. C. Capron, Tr.
Milford, Cong. ch. and so. m. c. 42 62

Middlesex North. C. Lawrence, Tr.
Groton, Miss B. C. 10 00

Middlesex South.
Framingham, Hollis evan. ch. and so. to cons. PETER B. DAVIS an H. M. 113; m. c. 66; 179 00
Grantville, Cong. ch. and so. 39 41
Holliston, do. 38,30; do. for the Jews, 25; 63 30
Hopkinton, La. miss. so. 7 00
Natick, A friend, by Rev. E. Nason, 23 00—311 71

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dedham, 1st so. s. s. 8 83
Foxboro', D. Carpenter, wh. cons. Mrs. MARY HARTSHORN an H. M. 100 00
Medway, 1st ch. and so. 146 28
Milton, 2d ch. and so. 11 30
Roxbury, Eliot ch. and so. gent. 248; la. 3; m. c. 10,20; 261 20
West Medway, Cong. ch. and so. wh. and prev. dona. cons. ELIHU WHITE an H. M. 17 00
W. Roxbury, South evan. ch. and so. m. c. 7,41; Miss Perkins's s. s. class, 56c. 7 97
Wrentham, Cong. ch. and so. 50 46—603 04

Old Colony Aux. So. H. Coggeshall, Tr.
Mattapoisett, Cong. so. 64 30
Middleboro', Central cong. ch. 79,34; m. c. 34,35; wh. cons. Rev. WILLIAM C. DICKINSON an H. M. 113 69
New Bedford, 1st ch. 27 00—204 99

Palestine Miss. So. E. Alden, Tr.
North Weymouth, 1st ch. char. so. 96,69; m. c. 9,06; 105 75
South Braintree, Juv. miss. so. 5 00
South Weymouth, Mr. Terry's ch. and so. 30 00—140 75

Pilgrim Aux. So. J. Robbins, Tr.
Halifax, Evan. so. 21 43
Plymouth, 3d ch. and so. of the Pilgrimage, m. c. 131 00—152 43

Taunton and vic. Aux. So.
Mansfield, Cong. ch. and so. m. c. 16 54
Norton, Wheaton fem. sem. 20 00
Rehoboth, A friend, 50; Miss R. Bliss, 5,06; 55 06—91 60

Worcester co. Central Asso. W. R. Hooper, Tr. 190 59
Berlin, 1st cong. ch. m. c. 25 00—215 59

12,634 49

A friend, for Mr. Riggs, Dakota m. 10; Andover, M. D. & Co. 5; Billerica, ortho. cong. ch. m. c. 25; Cambridge, Shepard cong. so. miss. sew. cir. 35,38; Cambridgeport, cong. ch. and so. 100; Chelsea, Broadway ch. and so. m. c. 19,01; Dracut, Centre cong. ch. 27,53; E. Cambridge, evan. ch. m. c. 15,03; Lawrence, W. Thaxter, for *Frank W. Thaxter*, Ceylon, 20; Methuen, cong. so. gent. la. and m. c. (of wh. to cons. ISAAC H. LANA an H. M. 100,) 151,81; So. Reading, cong. ch. and so. 108,62; B. Yale; 10; friends, 5; Rev. Mr. Clays, 1; Wilmington, cong. ch. and so. 84,45; m. c. 18,55; fem. miss. asso. 30; wh. cons. Mrs. HANNAH L. CARTER an H. M.; little Joseph's coll. 2; Woburn, cong. ch. and so. 257; 925 38

13,559 87

Legacies.—Southampton, Israel Searle, by W. D. Searle, Ex'r, 50; Stockbridge, Cyrus Williams, by D. R. Williams, (prev. rec'd, 2,569 62,) 3,45; 53 45

13,613 32

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Danbury, A friend, 50 00
Newtown, Cong. ch. m. c. 25 37—75 37

Fairfield co. West, Aux. so. C. Marvin, Tr.
Norwalk, Two poor women for Mr. Riggs, Dakota, 5; H. E. B. B. 1; 6 00

Hartford co. Aux. So. A. W. Butler, Tr.
East Windsor, Mrs. S. B. 5 00
Hartford, A friend, 3 00
Hartland, L. M. 10; Mrs. L. G. Merrill, for *Stephen Goodyear*, Ceylon, 20; 30 00
West Avon, 93 84
West Suffield, 30 00
Windsor, 1st so. m. c. 30 00—191 84

Hartford co. South, Aux. So. H. S. Ward, Tr.
Eastbury, m. c. 26 00
Kensington, Gent. and la. 48 00
Middletown, 1st so. gent. and la. 15; South ch. do. 16; 31 00—105 00

Middlesex Asso. E. Southworth, Tr.
East Hampton, Cong. ch. 63 00

New Haven City, Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 11,11; Yale coll. m. c. 8,50; South ch. 10,25; Court st. ch. m. c. 10; s. s. for ed. at Aintab, 42; Temple st. col'd s. s. for Gaboon m. 30; 111 86

New Haven co. East, F. T. Jarman, Tr.
Branford, m. c. 6 95
Fairhaven, 1st cong. ch. 9 50—16 45

New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Trs.
Lisbon, Mrs. B. A. Read, 30 00
Norwich, Main st. ch. gent. (of wh. fr. W. A. Buckingham to cons. ABBY BUCKINGHAM of Lebanon, an H. M. 100; Caleb B. Rogers to cons. Rev. JAMES D. BUTLER and Rev. WILLIAM LEONARD H. M. 100,) 278,50; 2d and Main st. m. c. 10,78; 289 28—319 28

Tolland co. Aux. So. J. R. Flynt, Tr.
Ellington, Cong. so. 2 12
North Coventry, Gent. 91,13; la. 70,13; 161 26
N. Mansfield, Gent. 24,20; la. 42,18; s. s. 8,62; 75 00
Rockville, 2d cong. so. 193 32
South Coventry, 1st so. gent. 26,11; la. 53,64; m. c. 15,25; 95 00
Stafford Springs, A. W. Porter, 500 00
Vernon, Gent. 210,47; la. 132,71; 343 18
Wellington, Cong. so. 38 51

1,408 39
Ded. for printing annual report, 46 29—1,362 10

Windham co. Aux. So. J. B. Gay, Tr.
Abington, A young convert, 2 00
So. Woodstock, Gent. 10; m. c. 20; 30 00
Westford, Cong. ch. and so. 16 08—48 08

2,298 98

Legacies.—Hartland, Mrs. M. H. Card, by W. McCloud, Ex'r, (prev. rec'd, 1,200;) 5; Middletown, Wm. Plumbe, by Wm. Southmayd, Jr. Adm'r, (prev. rec'd, 1,275,07,) 180,11; Somers, a fem. friend, by J. R. Flynt, Tr. 105; 290 11

2,589 09

RHODE ISLAND.

Tiverton Corners, Cong. ch. m. c. 10 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
A friend, 10 00
Astoria, R. D. ch. 56 51
Brooklyn, do. on the Heights, 615 25
Fishkill, Mrs. H. D. B. 10 00
Jamaica, R. D. ch. 54 00
Kingston, do. 57,25; m. c. 30,61; a lady, 25; 112 86
Marbletown, R. D. ch. m. c. 76,50; a lady, 20; do. 2,12; Rev. C. L. V. D. 10; s. s. 3,38; E. J. H. 5; L. and M. E. and E. J. V. D. 9; J. E. and M. and L. B. H. 4,25; J. and A. C. 75c.; two little sisters, 2; 133 50
Montgomery, R. D. ch. 164 86
Saratoga, R. D. ch., 41; s. s. 10; 51 00
Schenectady, R. D. ch. 138 39
Saugerties, R. D. ch. m. c. 15 61
Tarrytown, 1st do. s. s. 10 63
West Farms, R. D. ch. 18 00—1,390 61

Buffalo and vic. J. Crocker, Agent.
Clarence, 1st pres. ch. 12 00
Cuba, Mr. G. 1 00
Evans, North cong. ch. 11 00—24 00

Monroe co. and vic. E. Ely, Agent.
Riga, 1st cong. ch. 6 00
Rochester, Brick pres. ch. 50 00—56 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Miss MARY ANN BLATCHFORD, wh. cons. her an H. M. 100; a friend, wh. cons. GEORGE H. WILLIAMS an H. M. 100; a friend, wh. cons. JOSEPH C. WILBUR an H. M. 100; a lady for Mr. Riggs, Dakota m. 5; D. H. Kellogg, wh. and prev. dona. cons. Mrs. HARRIETTE N. KELLOGG an H. M. 50; Lucius Hopkins, wh. cons. Rev. HENRY C. ABERNETHY, of Illinois, Rev. CHARLES F. BEACH of New York and JUDAH FRISBEE of New Haven, Ct. H. M. 200; JOHN W. QUINCY, wh. cons. him an H. M. 100; Ch. of the Puritans, a friend, 150; T. B. Shelton, 50; C. H. Norton, 50; C. B. Hatch, 50; J. A. Sweetser, wh. cons. WILLIAM M. HURLBUT of Brooklyn an H. M. 100; O. E. Wood, wh. cons. WILLIAM C. WOOD of Joliet, Ill. an H. M. 100; H. T. Morgan, wh. cons. Rev. CHARLES E. PHELPS of White Hall, N. Y. an H. M. 50; Mr. and Mrs. J. W. Camp, wh. cons. Rev. M. K. WHITTLESEY of Ottowa, Ill. an H. M. 50; S. L. Loomis and others, wh. cons. Rev. HENRY M. PARSONS of East Haddam, Ct. an H. M. 50; indiv. 434,18; 4th avenue pres. ch. la. 66,50; E. J. W. 500; do. for Mr. Riggs, Dakota m. 75; for Miss Spooner, 25; la. monthly prayer meeting, for Mr. Riggs, Dakota m. 14; Brooklyn, Plymouth ch. s. s. to ed. a girl at Gaboon m. 20; do. to ed. a boy at Erzroom, 20;) 4,071 02

Oneida co. Aux. So. J. Dana, Tr.
Augusta, Cong. ch. 20; John J. KNOX, to cons. HENRY M. KNOX an H. M. 100; 120 00
Clinton, Cong. ch. 217,12; s. s. for ed. a child in Ceylon, 24,10; Mrs. Rish, for ed. in Ceylon, 16; 257 22
New Hartford, Pres. ch. 58 00
Utica, 1st do. m. c. 14 07—449 29

5,990 95

A friend, for Mr. Riggs, Dakota, 1; Miss Van Nostrand for do. 5; Albany, North Dutch ch. m. c. for sup. of Dr. Van Dyck, Syria, 300; Amsterdam, A. L. Chapin and wife, 15; Brasher Falls, T. T. for Mr. Riggs, Dakota, 1; Carthage, 1st pres. ch. and cong. 12; Champlain, s. s. 7; Corning, pres. s. s. for Madras m. 49; Little Flat s. s. 3,25; Crown Point, 2d cong. ch 15; Delhi, pres. ch. 50; Denton, 1st do. 31,75; juv. m. c. 5; G. Carpenter, 2,11; Dundee, pres. ch. m. c. 4; Fort Columbus, E. B. Babbitt, U. S. A. 36; Gilbertsville, pres. ch. 53,50; Hamilton, 2d cong. ch. 31,77; Ithaca, Rev. Dr. Wisner, 10; Jonesville, Rev. L. A. 1; Marathan, pres. ch. 5; New York, J. S. 10; Olean, pres. ch. 15; Perry, do. 40; Perry Centre, a friend, 2; Poughkeepsie, H. L. Y. for Mr. Riggs, 3; Ridgebury, young la. miss. prayer meeting, for ed. in India, 15; Rushford, cong. ch. 5; Sag Harbor, 1st pres. ch. 100; Sodus, pres. ch. 21; Southampton, Mrs. S. H. B. 1; Syracuse, Park pres. juv. miss. so. 13; Tarrytown, Little Sarah, 1; Upper Jay, A. M. and fam. 3; for Mr. Riggs, Dakota m. 2; Wadham's Mills, cong. ch. and so. 10; Yonkers, W. C. Foote, for Mr. Riggs, Dakota m. 20; Walton, 2d cong. ch. 20; ack. in June Her. 899 38

6,890 33

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Greggstown, R. D. ch. 80 00
Long Branch, do. 5; s. s. 3; 8 00
Middlebush, do. 25 00
Middletown, 1st R. D. ch. 35 37
Newark, Two sisters, 1; 2d R. D. ch. 82,50; 83 50
Pompton, R. D. ch. 36 00
Pompton Plains, do. 51,88; a little boy, 50c.; 52 38—320 25
Bloomfield, Fem. sem. miss. so. for *Mary Seymour, Catharine Ann Devereaux, Ann A. Duffield* and *Maria Cooke*, Ceylon, wh. cons. Mrs. JAMES W. SHERWOOD an H. M. 100; Cedarville, pres. ch. for Dakota m. 16,84; do. 3,16; Elizabethtown, 2d pres. ch. 633,71; R. T. Haines, Jr. 3; Lyons Farms, pres. ch. 6; Newark, two sisters, 1; South Park, pres. ch. wh. cons. Mrs. JOHN P. JACKSON an H. M. 200; Parsippany, reading and sew. so. 21; Plainfield, 2d pres. ch. 24,03; Water Gap, 3; Weehawken, a friend, for Mr. Riggs, Dakota m. 1; W. Bloomfield, pres. ch. 50,96; m. c. 46,29; 1,109 99

1,430 24

PENNSYLVANIA.

Eaton, 1st. R. D. ch. 23,39; Edenboro', E. W. B. 1; Northumberland, 1st pres. ch. m. c. 10,72; Philadelphia, 1st pres. ch. A. Hodgson, 25; W. J. C. 5; 3d pres. ch. W. C. 10; H. A. D. 10; Mrs. J. Patton, 15; Clinton st. pres. ch. D. W. Prescott, 20; 1st Indep. ch. miss. so. to ed. three chil. at Ceylon, 60; Arch st. pres. ch. C. S. 5; Miss E. A. Smith, to cons. SILAS H. SMITH of Winchester, N. H. an H. M. 100; Shirleysburg, John Brewster, 100; Spartansburg, children's off'g, 2; Wilkesbarre, E. M. C. for Mr. Riggs, Dakota, 5; York, 1st pres. ch. 93,50; united m. c. 59,80; la. 25,50; 570 91

MARYLAND.

Baltimore, St. John's ch. 67,16; C. W. Ridgely, 50; 117 16

DISTRICT OF COLUMBIA.

Georgetown, Zion's traveller, 1 00

VIRGINIA.

Harrisonburg and Cook's Creek, Ch. 10 00

SOUTH CAROLINA.

Charleston, Mrs. C. W. S. 5; Interest on Mrs. Simmons's legacy, by Rev. Dr. Post, 154,62; A. A. DeS. 10; Mrs. E. M. 10; Mrs. H. 5; Circular ch. m. c. 24; 208 62

OHIO.

By G. L. Weed, Tr.
Cincinnati, A friend, 250; 2d pres. ch. m. c. 18,94; 3d do. m. c. 37; 8th do. s. s. for Gaboon m. 25; College Hill, fem. college, m. c. 3,46; Columbus, 2d pres. ch. m. c. 32; Welch pres. ch. 5; E. C. 10; Portsmouth, 8,42; Red Oak, pres. ch. 3,68; West Liberty, S. W. F. 10; Wheelersburg, Mrs. K., 2,50; Mrs. K.'s chil. 1; Walnut Hills, Lane sem. ch. 186,19; 593 19
Ashtabula, Mrs. G. C. H. 4; Cleveland, Memento, (of wh. for Mr. Riggs, Dakota m. 5,) 25; Defiance, pres. ch. m. c. 1,88; Plain Wood, cong. ch. 8,17; Toledo, 1st cong. ch. 71,82; Rev. A. Smyth, 12; Waterville, pres. ch. 3,83; 126 70

719 89

INDIANA.

By G. L. Weed, Tr.
Clark co. T. S. 5; Crawfordsville, pres. ch. m. c. 64; Wabash college, miss. so. 20; Greenville, pres. ch. 7; Indianapolis, 2d do. 85,58; m. c. 7; La Fayette, 2d pres. ch. 80,18; s. s. for ed. in Syria, 25; 293 76

ILLINOIS.

Collinsville, Pres. ch. 30; s. s. 10; Danville, pres. s. s. 5; Pekin, R. D. ch. 15,12; Woodville, N. Cooke, 20; 80 12

MICHIGAN.

Jonesville, A friend, 3; s. s. for ed. in Madura, 2; m. c. 1; 6 00

WISCONSIN.

Beloit, 1st cong. ch. 100; Green Bay, youth's miss. so. 5; 105 00

IOWA.

Warren, Cong. ch. m. c. 2 00

MISSOURI.

Salem, Pres. ch. 6 50

KENTUCKY.

Jamestown, Pres. ch. m. c. 3,25; Jefferson, Miss S. 3; 6 25

CALIFORNIA.

San Francisco, 1st cong. ch. m. c. 200 00

FLORIDA.

Legacies.—Jacksonville, Obadiah Congor, by G. C. Fleming, Ex'r, (prev. rec'd, 2,090,51;) 400 00

IN FOREIGN LANDS, &c.

Bebek, Turkey, by Rev. C. G. Young, for sup. of colporters, 57,60; Smyrna, Miss E. H. Watson, 12,60; 70 20
Nestorian miss. m. c. and chil. 65; Oroomiah, a friend, to cons. Mrs. J. R. W. CRANE of Clinton, N. Y. an H. M. 100; a friend, to cons. Mrs. MARTHA RHEA of Blountville, Ten. an H. M. 100; 265 00
Honolulu, Sandw. Isl. Hawaiian miss. so. for Micronesian miss. 1,000; Kau, ch. 144,34; 1,144 34
Montreal, H. Lyman, 10; Miss Lyman, 10; 20 00
Pine Ridge, Choc. na. Miss L. M. Aiken, 10 00

1,509 54

Donations received in May, 29,973 60
Legacies, 786 56

$30,760 16

☞ TOTAL from August 1st to May 31st, $243,960 33

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, $545 40

DONATIONS IN CLOTHING, &c.

Bloomfield, N. J. Cloth, fr. Mrs. P. Frame, for Mr. Riggs, Dakota m.
Brooklyn, N. Y. 8 copies of the Apostolical and Primitive Ch. fr. Rev. Dr. Coleman.
Catskill, N. Y. A bundle, fr. young la. sew. cir. for Mr. Benjamin, Constantinople.
Erving, Ms. A trunk of books, bequeathed by Rev. John H. Stratton.
Falmouth, Ms. A box, fr. indiv. in Mr. Hooker's cong. for Mr. Peet, Fuhchau.
New York city, A bundle fr. a lady, for Mr. Riggs, Dakota m.
Yonkers, N. Y. Clothing, fr. la. of pres. ch. for do.

THE

MISSIONARY HERALD.

VOL. L. AUGUST, 1854. No. 8.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. BOND, MARCH 16, 1854.

IN the Herald of February is an account of a revival which had been some little time in progress in Mr. Bond's field, and which was marked by characteristics unusual among Hawaiians and furnishing delightful evidence that the gospel had been taking deep root in the heart. In the present communication Mr. Bond gives a further view of the character and progress of this work. The narrative is only brought down to the beginning of this year.

Means used in the Revival.

We must speak with gratitude to God of an unusual degree of prosperity in the latter part of the year, as we had occasion to in the former part. I feel the more sensibly the greatness of the blessing, from the fact that the movement was not a fitful one, and was not induced by any special exertion put forth for that specific end. The improvement was general, and marked as a steady and manful coming up to the high demands of the Christian life. We were so absorbed in building, that no time was found for any extra use of means of grace, although, had we deemed such advisable, doubtless we should have found sufficient time for them. We observed several days of fasting and prayer during the year, and the ordinary meetings at various points in the district were carefully and vigorously sustained. At the station, in addition to preaching, we had an interesting Bible class on the Sabbath, in which we completed about half of Job. The exercise appeared to awaken in many minds a greater desire to study the Bible. On Wednesday and Saturday, the days of our weekly prayer meetings, we took the Bible in course, having commenced with Genesis in 1852, and omitting the parts not particularly instructive to a general audience such as ours.

Progress—Contributions.

The incidents mentioned below, as proofs of substantial progress, are the more worthy of notice from the fact that the sentiments and practice of the people, naturally, in relation to rendering one another help in times of adversity, are "to the last degree anti-christian, not to say inhuman." For years the only answer received by Mr. Bond, as he endeavored to inculcate the duty of sympathy and aid in cases of special misfortune and need, was, "It is for him to take care of his own affairs, not for us." The facts now to be related justify the exclamation, "But thanks to God, we see the dawning of better things!"

Several houses belonging to widows and the aged poor, which had been destroyed by fire, were immediately rebuilt by the church members of the several districts, and this without waiting for a formal exhortation from me to that effect. Also several school-houses of stone and mud, which were destroyed by heavy rains, were quickly replaced by church members, because they were unwilling to be destitute of a place of

meeting, even for a few weeks. These and other things of like character, are indeed trifles in themselves, but one who understands the thorough and incorrigible selfishness of heathenism, and indeed of human nature under all circumstances, when but partially ameliorated by the gospel of Jesus Christ, will not fail to appreciate them as harbingers of good things.

The contributions of the church greatly exceeded my expectations. The duty of giving, for the support of religious institutions, is little felt and less practiced by those out of the church, so far as I know, throughout the islands. Hence in speaking of the contributions of the church, I mean strictly, professors of religion. In 1853, this church contributed in cash $666 for our support, $559 for house of worship, and $358 for foreign missionary purposes, $1,583 in all; besides a small amount unappropriated. In addition, work was bestowed during the year on our house of worship to the extent, at the least calculation, of $1,000. This was the result of no extra effort, and yet the occasion was an extra one, the meeting-house being in process of erection. I, by no means, suppose that so large a sum can be raised annually by this church. It cannot be, because it is too large an amount to be expected of a thousand individuals, living from hand to mouth as Hawaiians do, and having no market by means of which to turn industry into cash. Nevertheless, I regard the fact that so much has been done the present year as a hopeful one, indicating a growing disposition to come up to the claims of enlightened Christian duty.

Trials—Statistics.

It is Mr. Bond's aim, by means of frequent tours and constant intercourse with the leading members of his church, to keep up a knowledge of whatever is passing in the district, and to direct the efforts made for the good of his people. It was no slight deprivation, therefore, to him, for this intercourse to be interrupted in the degree which he now describes, and it is a hardly less serious trial that the completion of their house of worship should be so greatly hindered.

Since our first entrance on this field, I never before felt so cut off from my flock. The entire year, from February, 1853, has been one of almost constant rain. For three months previous to the completion of the mason work on the walls of our church edifice, the masons secured but ten working days, and since last December, the heavy rains and gales combined, have exceeded all previous imagination. For three months, we have been shut up in the house by pouring rains, heavy gales and cold. Our Sabbaths have not been exceptions to this remark. A week ago Monday, I went to our place of meeting to attend the monthly concert. It was such a day as in New England would have been deemed utterly unfit for any meeting—rainy, with a wind that could with difficulty be withstood, and very cold. We had a pleasant meeting of about fifty, but I shivered in sympathy with their efforts to fold themselves into the smallest possible space, within their garments. But then such have all our meetings been of late. Out-door work is in a great measure cut off, and our house of worship stands uncompleted, awaiting, in God's own good time, circumstances less untoward.

The population of Kohala, according to the census recently taken, is 3,413; of which 16 are foreigners, 21 half castes, and 3,376 natives. The Papists number 328, and the Mormons 248. When the untiring efforts made to propagate these two forms of error are taken into the account, and the appeals which they make, especially the latter, to so many congenial elements of human nature, it is a matter of 'great thankfulness' to God that they have made no greater progress. Popery has lost some adherents to Christianity, and more to Mormonism. Of the adult population, only 447 are unable to read with greater or less facility. The number of members in regular standing in the church, at the close of the year, was 1,045; during the year 66 were received on profession, and 18 by certificate. In February of the present year 58 were received, and there were numerous candidates for admission.

LETTER FROM MR. SMITH, MARCH 17, 1854.

Small Pox—Benevolence.

About four hundred individuals, connected with the 2d church in Honolulu, of which Mr. Smith is pastor, were swept off by the small pox during its prevalence on Oahu, besides not far from three times that number not belonging to the church, but living within the bounds of his parish. The effect of this on the efforts of his people to sustain him, and on their benevolent action generally, is detailed in the following paragraph.

My church commenced the year 1853, resolving to raise six hundred dollars

towards our support, and two or three hundred more towards the support of their missionary brethren and sisters at Micronesia. When called upon to send ministers and teachers to the Marquesas Islands, at our last general meeting, another schoolmaster and his wife in my church were appointed to go, with the full approbation of their brethren, and a pledge that they would follow them with prayers and contributions. All this was light and life. But the clouds of mortality soon darkened our horizon, and four hundred, some of whom were among our most active, devoted and benevolent church members, were soon laid in the grave. Thus our prospects for benevolent action appeared to be nipped in the bud. But the command, "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed," encouraged us to hold on, as did also the assurance from the same divine source: "What I do thou knowest not now, but thou shalt know hereafter."

At the commencement of the present year, I again laid the subject of our support before the surviving church members; and after deliberating upon the subject a week or two, they subscribed anew, and many of them doubled their subscriptions of last year. Thus we have a fair prospect of raising six hundred dollars this year for support of pastor, besides the monthly contributions of the church for the support of their brethren among the heathen.

Owing to the disposition of this people to emigrate from the other islands to the metropolis, our city seems about as full of natives as formerly; our congregations are gradually filling up; and I am again hoping that ere long, we shall be able to to make out our support, independent of the Board.

Revival at Punahou.

Mr. Smith adds, "You will be rejoiced to hear that the Spirit of the Lord has been visiting the school at Punahou, for the last three or four weeks, and that several of those precious youth are indulging hopes that they have been born of the Spirit." This school, which is at present under the care of Mr. Dole, and which is expected soon to pass into a college, was established for the benefit of the children of the missionaries. It has been repeatedly blessed with revivals. A private letter, in speaking of the interest mentioned above, says, "Of our twenty-five boarders, all but four or five are indulging hope, and these have considerable feeling." There were also indications of the special presence of the Holy Spirit at Honolulu. The same writer, under date of April 18, says, "The religious interest at Honolulu seems to be increasing. Mr. ——, who came here from California to take charge of the theatre, has indulged hope within a week. He says he has served the devil in his temple long enough. He has commenced family worship." Others were serious.

LETTER FROM MR. JOHNSON, APRIL 6, 1854.

Contributions—Additions.

KAUAI, on which island Mr. Johnson has his station, suffered comparatively little from the small pox. In his own field, which is in the northern part of the island, there were about twenty-four cases and six deaths; on the rest of the island there was only one death. Mr. Johnson is able to make a favorable report in respect to the benevolence and general condition of his church at Waioli.

My church and people have given for benevolent objects the past year (1853) the sum of $481 01. Of this, $104 79 were given at the monthly concert, $311,22 for the support of pastor and assistant, and $65 by the Waioli Missionary Society.

The church has not prospered quite as well as the year previous. Still, we have not been destitute of the tokens of the divine favor. Forty persons have been added to the church, and twenty-eight remain propounded for our next communion.

LETTER FROM MR. CLARK, MARCH 14, 1854.

The Marquesas Mission.

THE Herald for February contained the particulars of the arrival and reception at Fatuhiva, of the mission sent to the Marquesas Islands by the Hawaiian churches. Both the light and shade in the following summary of what has been written home by them, should lead to prayer on their behalf.

We received letters from our brethren in Fatuhiva a few days since, dated the first of last month. They were quietly pursuing their work. They meet with some discouragements. The people of the different valleys are often at war. Very little government exists. The papists are at work, and, after mass on the Sabbath, spend the day in teaching the people amusements. They have not found Matunui all that they hoped to

find him. The brethren write in a good spirit, and do not intimate that they are disheartened. They have built them a comfortable house, and enclosed a small piece of ground which they are cultivating. The attendance on worship and schools is as yet irregular.

Gaboon.

REPORT OF THE OLENDEBENK STATION.

Preaching—Schools—Books.

The time covered by this report extends from January 10, 1853, to the close of the year. Oländebänk is on the Ikâi creek, 25 miles from Baraka. Mr. Preston, who has had charge of the station, although suffering a part of the time from ill health, has maintained preaching every Sabbath morning, with three exceptions, to the close of the year. Trade, war and mourning have caused considerable fluctuations in the congregation. "When a Mpongwe comes here to trade, you get only mockery and derision when you ask them to suspend their labors, and listen to the gospel, even for half an hour on the Sabbath." A rumor of war is sufficient to keep them away. "Mourning requires them to hang only the filthiest rags or leaves round their hips, and forbids them to sit except on the ground, and of course forbids their attending church." Besides, indifference or hatred has taken the place of curiosity in the hearts of the people, in respect to the gospel, since they have learned enough of it to know that it strikes a death-blow at their customs, their sensuality and their vileness. Yet when there has been an absence of any cause of excitement, the congregations have ranged from twenty to forty individuals, besides the school children. Preaching in the neighboring towns, owing to Mr. Preston's being alone and a part of the time in feeble health, has not been prosecuted to any great extent; but he has almost daily declared something of the gospel to groups of strangers at his house. It is not known, however, that these efforts have resulted in any saving impression upon a single individual of the Bakělě nation. They boldly declare that the Mpongwes, from whence they receive their trade and through whom missionaries come to them, must forsake their polygamy and their devil worship before they will.

The average number of scholars attendant upon the school has been twelve; and though it has frequently been disturbed by wars, and once was broken up, most of those who were in it at the beginning of the year still hold on, and "their progress has been on the whole encouraging." Four of the most advanced scholars who have enjoyed the privileges of the school, though with various interruptions, a little more than three years, read intelligibly in English, Mpongwe and Bakělě, and can translate from one of these languages to another with considerable fluency; they also write a legible hand and are studying arithmetic. This school has been taught a part of the time by native helpers, but is now under the exclusive care of Mr. and Mrs. Preston. Some of the children are in their family, but it is very difficult to retain them for any length of time, and more difficult to retain the girls than the boys.

The want of books in Bakělě has been a serious hinderance, the whole amount of printed matter in the language not being equivalent to forty pages. In the early part of the year Mr. Preston, in conjunction with Mr. Best, made a final revision of "Outlines of Bakělě Grammar." He has also prepared some translations, which, he hoped, would be printed on the arrival of the expected reinforcement of the mission.

Hope amidst Discouragements.

One of the great evils with which the mission family at Oländebänk has had to contend, is an almost constant state of warfare. No less than four wars, from as many different directions, were at one time threatening the town. Then the population of the town has been reduced from various causes more than one half during the year, and the town itself may be removed within a short time. Such changes are continually taking place; of the nine towns in the vicinity there is not one which has not been removed at least once since Mr. Preston went there, five years ago. At one time, though in his absence and when his house was in charge of Bakělě people, his premises were attacked and still show the mark of bullets. For the sake of security, of sympathy, and of the more efficient prosecution of the work to be done, associates have been greatly needed. "I know," says Mr. Preston, "that the outpouring of the Holy Spirit in this station would change the aspect of affairs wonderfully; but we cannot tell when the 'times of refreshing' will come, and the present aspect is anything but encouraging." "But," he writes in conclusion, "if you gather from this letter that I am discouraged, I shall be sorry. I hope I know in whose service I am. I have no doubt of my duty in being here. I know, too, that I am sent to preach the gospel, and not to convert the heathen. What success shall attend my poor labors, I leave with him who sent me. The bare privilege of laboring here is above my deserts."

JOURNAL OF MR. BUSHNELL.

The health of Mr. Bushnell, who was quite feeble at the time of his arrival at the Gaboon, (January 29,) was so far restored that he was

making missionary excursions with Mr. Preston in the region of Nĕngenĕnge in the latter part of March. The journal which he kept affords matter of considerable interest. Leaving Baraka, near the mouth of the Gaboon, March 15, they reached Olĕndebĕnk the same evening. This is a pleasant and quiet place of residence and an important point. "Mrs. Preston has an interesting school of fifteen Bakĕlĕ boys and girls, whom she teaches with patience and persevering zeal."

A Tornado—Preaching.

The following morning we took leave of our friends and started for Nĕngenĕnge, hoping to reach here the same evening, but in this we were disappointed. Passing down the Ikâi, we came out on the Gaboon, where we met a head tide, a calm and an oppressively hot sun. Soon after, the sound of distant thunder warned us of an approaching tornado. We made all haste to reach a town at Dongila, but, before we arrived, the rain descended in streams. I never saw it rain harder; but we reached the town without getting very wet, and found shelter in the first house we came to. It was small and filthy, and occupied by a party of parrot and fowl traders from Konig Island, but as the rain continued, we concluded to spend the night in our uncomfortable quarters, to which we had the things transferred from our boat. In the evening we assembled the people and preached to them. They listened attentively and assented to what we said, and we trust some truth may have fallen upon good ground. The following morning we arose not much refreshed, but called the people of the town together and again preached to them; some seemed deeply interested, and all gave respectful attention.

A Kidnapped Man—Cannibalism.

About one o'clock, P. M., March 17, they set sail, with a fair breeze and a favoring tide, for Nĕngenĕnge, an island at the junction of the Bâkwĕ and Nkâmâ rivers, which they reached about eight the same evening. A station was commenced here by Mr. Preston two years ago, but abandoned on account of Mr. Porter's death and other changes in the mission. Another, it is expected, will soon be commenced a short distance from the place, on the main land. Mr. Bushnell thus describes a sight which met their view the next day as they were visiting the people.

March 18. In the town we found a Pangwe man with his hands manacled and one foot thrust through a large log of wood. Upon inquiry, we learned that he had made his way down from the interior to a Pangwe town about twelve miles distant, where, being a stranger, he was seized and sold to a man belonging to this town, as a slave. His purchaser not being able to pay for him, has left his wife in pawn with the Pangwes, until he can sell him and return the price he promised the kidnapper. So it appears that the Pangwes have learned the horrid practice of selling their fellow men,—a custom which, we suppose, they were free from till since they came in contact with these tribes on the river, where the slave-trade has so long exerted its desolating influence. How important that the missionary hasten to meet these people with the gospel of peace, as they descend from their primitive Ethiopian wilds! Mr. Preston is making some efforts to have the slave returned, but I fear he will not succeed.

19. Lord's Day. We arose at an early hour and called together the people of the town, to whom Mr. Preston preached, in their native language, the Bakĕlĕ, which he speaks fluently. He explained to them the Ten Commandments, and endeavored to convince them of their guilt in breaking them constantly; but nothing less than the Holy Spirit can accomplish this work.

> "Men may preach, but till thou favor,
> Heathens will be still the same."

After taking a little refreshment we entered our boat and ascended the Nkâmâ about three miles, where we landed and preached to the people. On our way back we called at two other towns, in each of which we preached to small but attentive audiences. We arrived at our residence on the island about one o'clock in the afternoon, much fatigued and oppressed with the heat of a mid-day sun. In the course of the afternoon, a Pangwe from a town near by called. He presented rather a rude appearance, being nearly naked, and having his front teeth filed sharp like saw teeth. The people of his town are said to be cannibals, and two persons from this town have been eaten by them within a few months. It is said even that they eat the corpses of their own people, though, not of relatives. Surely these people need the gospel of peace and love, and the power of the Holy Spirit to change their savage natures. In the evening I crossed over the river and preached in two Bakĕlĕ towns, where I met a company of Mpongwes to whom I have often

preached in years past, one of whom acted as my interpreter.

Station—Witchcraft—Mountains.

The next day they visited the site of the proposed station. It is somewhat elevated, and commands a pleasant view of the river for several miles. Within five miles are thirty or more towns which can be easily reached in a boat; so that it promises to be a centre from which the light of the gospel may radiate in all directions.

March 21, Mr. Bushnell ascended the Bākwĕ and preached in a Shĕkani town; and in the afternoon accompanied Mr. Preston to a Bakĕlĕ town in which a death had occurred the previous Sabbath. They went to the house of the king, and while the women, who were assembled near by, were giving utterance to truly distressing lamentations, Mr. Preston preached on the resurrection and the judgment.

These are always unwelcome themes to a heathen people, and are peculiarly so to these savage tribes who have so long been engaged in wars and slave-trading. Several persons expressed displeasure and rose and left the house, and after the sermon there was considerable conversation respecting it. We subsequently learned that the man who died had six wives, one of whom, a little girl, is accused of having caused his death by witchcraft, and has been condemned, and is to be given to the Pangwes to be eaten! How sad the condition of those who are in darkness, under the power of heathen superstitions. Surely "the dark places of the earth are full of the habitations of cruelty."

Returning from this town, the air being very clear, we had a fine view of a distant range of mountains in the interior. These mountains, daily in sight, encourage us to hope that at some future time we may have stations located on their cool summits and sides, where we shall be free from the malaria of these rivers and mangrove swamps; and also free from the worse moral malaria that prevails here, where heathenism has so long mingled with the vices of the civilized world. In the evening, I read the third chapter of John, and spoke from it to those who are in our employ, one of whom, a Bakĕlĕ, appears to be, and I trust is, really serious.

War—Disappointment.

March 22, the brethren visited a Shĕkani king who had some claim to the spot which they wished to occupy for a station, and after some talk with him, it was agreed that he and another man, who also put in a title to it, should accompany them to Nĕngenĕnge, and there conclude the arrangement by which they should be allowed to possess it. The hopes which were thus raised were doomed to a sudden disappointment.

Just as we were leaving, the war-cry was raised, and we saw a canoe approaching the town with the corpse of the king's son, who had just been shot by the Pangwes. The whole town was immediately thrown into confusion and a state of frightful excitement,—the men seizing their guns and spears and running in every direction, and the women and children screaming and throwing themselves upon the ground and rolling in the mud, tearing off their clothes, &c., expressing their grief in the most phrensied manner. As the canoe arrived at the landing and the people saw the bleeding corpse, language cannot describe the excitement.

We remained a little while, and then finding that we could do nothing to allay the excitement, we left for Nĕngenĕnge. At the same time several war-canoes started for the other side to make war on the Pangwes, to avenge the death of their friend. On our way up we called at a Bakĕlĕ town, and reached home about twelve o'clock. During the afternoon we frequently heard the report of guns in the direction of the Pangwe towns, and messages were received respecting the war which increased the excitement continually. Several canoes arrived, containing the women and children from the Bakĕlĕ town which we had visited but a few hours before, as the Pangwes had attacked and shot a woman. In the evening we held our usual service, and Mr. Preston spoke most feelingly on the subject of death and the retributions of eternity, and the truth seemed to produce some effect.

23. The war excitement is continually increasing, and new reports are frequently arriving. It is probable that many of the towns in this region will be involved in this war, and for some time to come there will be little if any opportunity to travel and preach among the people. We were expecting, after having visited all of the towns in this vicinity this week, to ascend the Nkâmâ to its source and visit the Pangwe towns there, many of which have never yet been visited by a white man. But our plans are all frustrated, and we must yield to circumstances and leave this work of carrying the gospel to the "re-

gions beyond" till a more favorable opportunity.

In view of this state of things they decided it was best to return to Baraka, which they reached the next morning. Mr. Bushnell's health improved, and he grew stronger during this excursion of ten days. "Never," says he, "do I feel so well satisfied as when engaged in this real missionary work, going from town to town, seeking out the benighted and sin-ruined, and making known to them a Savior's love and saving power."

A Second Tour.

Mr. Bushnell went up the river, March 28, to visit some towns in which he used to preach the gospel before coming home. The first place at which he landed was King Dakey's town, about forty miles from Baraka. The king gave them a welcome, and "was very anxious to have a missionary, or at least a teacher sent to him." The next day he preached to the people in the king's house. They listened attentively, and expressed pleasure at again hearing the truths of the gospel. Leaving here at nine o'clock in the morning, he came down the river, ten miles, to Ovizuwe, where he landed and ascended a high hill, on which King George has recently built a new town. "From the venerable old king and his people I received a cordial welcome, and while they were assembled in the king's house I took occasion to preach to them the truths I had so often proclaimed in their hearing in years past." In the evening he returned to Ovizuwe, where he also assembled the people and preached to them; and the next afternoon again reached home.

Madura.

LETTER FROM MR. CHANDLER, DEC. 31, 1853, AND FEB. 6, 1854.

Preaching—Boarding School.

I HAVE preached to the heathen in and about Sivagunga more than usual of late, and been more kindly received. The people will often give respectful attention to the truth, although they have no thoughts of obeying it. The shackles of heathenism bind them hand and foot, and whatever may be their wishes or convictions, many can see no possible way to change their religion and live. Hence they often say, Give us a living and we will become Christians. But we must "sow beside all waters" if we would obtain the blessing.

Our boarding school is in a very hopeful state. The teacher is a very faithful, studious young man, who graduated from our seminary last April. The boys are much attached to him, and make good progress in their studies. Some are candidates for admission to the church. A much larger proportion than formerly are from Christian families, and more susceptible of religious impressions. Those received to the church at the close of the last year, have continued to adorn their profession.

Personal Effort with Domestics—Results.

Mr. Chandler had been for some time giving more than usual attention to the spiritual wants of his household. The immediate cause that led to this he thus states.

As I was one day preaching in the streets, a heathen man asserted in a somewhat emphatic manner that those who know most of our religion were the most reluctant to embrace it, and referred to our domestics and workmen as proof. The assertion, I am happy to know, is not altogether true; yet it contained too much truth, and a rebuke for which I have had occasion to thank the Lord. It has been a sad thought to me that among the eight or ten persons, who are in one way or another employed about our house, some of whom always accompany me in touring among the people, not one was a Christian. True, many plausible reasons might be given for their continued impenitence; but the want of direct personal effort for their salvation, I fear, has been the chief.

Upon receiving the intimation above, that they exerted so powerful an influence against us, I determined to make an effort to remedy the evil. At our customary evening prayers, I laid the matter plainly before those whom we employ, showing them that although they professed great friendship for us, they were by their example doing much to hinder our work, and especially were hazarding the welfare of their own souls. They said it was true, and seemed considerably impressed. One asked, if he might not be saved in the Roman Catholic church? Another, knowing the bitter opposition his friends would make, asked if he could not be saved by faith in Christ without joining any church? I tried to follow up these impressions, giving short practical expositions of Scripture daily, and urging them immediately to commence a religious life. They had always previously recited a weekly lesson in the Bible, or some

Scripture catechism. But I had never before attempted so definitely to set before them the demands of God's law, the mercy offered in Jesus Christ, and the impossibility of obtaining mercy from any other source. These efforts, through grace, have, I trust, not been in vain. Several have expressed a hope that they have become Christians, and asked to be received to the church.

Mr. Chandler resumed the narrative, February 6, by giving interesting particulars in respect to several of these individuals.

One of our servants who had become more than usually interested in the salvation of his soul, has been called to his last account. He was employed as cook in the boys' boarding school. On the Sabbath, January 22, as many right about us had been carried off by cholera, and the son of a catechist was lying sick with the same disease in our house, I spoke in the morning upon the uncertainty of life and the necessity of always holding ourselves in readiness for death. I also addressed this cook personally, asking him if he felt prepared to die, and if he did not deem it more important than all things else to be thus prepared, when he was at any moment liable to be assailed by that fatal disease? He replied in the affirmative, and on the same day spoke to others of what I had said to him, and also of his wish to be a Christian and unite with the church. He said that he intended to ask me to receive him to the church, and to baptize his children at our next communion. He little knew how soon the sincerity of his professions would be put to the test. On the next morning that terrible disease, the cholera, fastened on him its relentless grasp. For three days and nights I tried every means in my power to save his life. The disease at one time seemed checked, and we all hoped he would recover. But it was too late. He gradually sunk away and died in peace. During those three days he often spoke of dying, with the utmost composure, saying that he trusted only in Christ; and he most deeply lamented that he had lived as a heathen so long. He requested me to see that his relations performed no heathen ceremonies at the grave, and also desired that his family should come out from among them and be separate. His eldest son, who succeeds his father as cook, has requested admission to the church. This man's death, and funeral services, have produced a salutary impression upon all at the station. All think he died a true Christian.

On Saturday last, our own cook came with his wife to my study, wishing to talk with me upon the concerns of their souls. He has for months indulged the hope that he is a Christian, and wished to connect himself with God's people. But his friends, all of whom are violent Romanists, have made much opposition. He has therefore been deferring the matter till he could prepare and persuade his wife to come forward with him. He first taught her to read the Bible, and then has given her much instruction by the aid of our Scripture catechisms. He has been in the habit of reading a chapter, singing a Christian song, and praying in his little mud hut, every evening, besides attending our daily worship. He now thinks that by divine strength he and his wife can stand, although all of their friends reject them. He has been for a year a regular monthly contributor to our Benevolent Society, and takes much pleasure in singing Christian songs, and in learning and reciting to me from the Scriptures, often asking me to explain passages which his Roman Catholic friends have urged against us, and also to be allowed to copy parts of my sermons which he thought would help to convince them of their errors.

Another of our servants thinks himself a Christian, and his conduct is such as to give us much confidence in his sincerity. But he is quite young, and so much under the control of an older brother and father, who are Romanists, that he hardly dares unite with the church. Such persons have literally to forsake father and mother, brother and sister, and all they have, for Christ's sake.

The Christians at Sivagunga had become so much interested in intelligence received from Dr. Pratt at Aintab, in correspondence between him and Mr. Chandler, that the Benevolent Society voted to send him fifty rupees, to be expended there for schools or for the educattion of young men.

Beirut.

ANNUAL REPORT.

This station, the oldest in Syria, has been occupied, as last year, by Messrs. Smith, Whiting, DeForest and Hurter. Dr. Smith was seriously unwell for several months, and Dr. DeForest has

been quite feeble throughout the year. Owing also to the state of Mr. Calhoun's health, the assistance of the brethren at Beirut was needed in sustaining the Sabbath services at Abeih.

Preaching.

Notwithstanding, the Sabbath afternoon service in Arabic has been kept up, with the exception of a Sabbath or two in the summer. For seven or eight months of the colder weather, the congregations were sometimes larger than they have usually been, but there has been no considerable permanent increase. The numbers varied from 60 to 120. During the summer there was, as usual, a great falling off, but in the autumn the audience increased again as in former years. The morning Arabic service was suspended during the summer. "This," says the report, "is a meeting composed chiefly of the members of the church residing in Beirut, together with the domestics living in the mission families. It is for the most part conducted by one of the native brethren, though one of our own members takes the charge of it occasionally, when health and our other Sabbath engagements will permit. The Bible class and Sabbath school have been continued during the winter and spring months as usual. Our congregations are usually attentive and serious, to a degree that makes it a pleasant and hopeful work to preach to them. Some good, we trust, is done; but we are not able to report any unusual awakening of the minds of the people, such as would indicate the special presence of the divine Spirit."

Some causes have been operating the past year, in a peculiar manner, to counteract the efforts of the missionaries and prevent the progress of their work. Among these is the alienation and bitter hostility of several individuals who once were apparently their friends. There is reason to hope, however, that their influence will be only temporary. "The excited state of men's minds in relation to political affairs, more especially since the commencement of the war, is another cause that has had its influence in turning away the thoughts of the people from spiritual things, awakening and fostering bad passions, and thus materially embarrassing and hindering us in our work." It is also a very serious evil that, for a full third of the year, there must be a virtual suspension of labor at Beirut, owing to the absence of the missionaries among the villages of the mountains during the hot season. Repeated trials have shown this absence to be necessary; but they are hoping to remedy the resulting evil, in part, by securing before long a native pastor for the church in Beirut, who will be able, without injury to his health, to remain at his post through the year.

The English service has been continued as heretofore, with as full an attendance of the English speaking population, native and foreign, and is much prized by the audience. "Its influence," says the report, "in favor of our own more appropriate work among the natives, is not small, by sustaining a high tone of moral principle and promoting religious feeling among those who, as Protestants, are looked to by the natives for a practical example of that religion which we are aiming to diffuse among themselves." In connection with this congregation there have been, during the year, two baptisms, four marriages, and two burials of infants.

Besides the service on the Sabbath, the brethren have a prayer meeting at their houses, in rotation, every Thursday, "which has existed from the commencement of this mission, and is now observed in concert by most, if not all, of the mission stations in western Asia. During this year it has been well attended, and the meetings have occasionally been seasons of much interest."

Out-Stations.

The state of Mr. Calhoun's health rendered it necessary that the pulpit at Abeih should be supplied for most of the year from Beirut. The unavoidable result was, that the preaching services at Kefr Sheema were but feebly sustained, and, in consequence, the work there has not made the progress that was desirable. Yet,—we use the language of the report,—"The few Protestant families that constitute our little congregation in this village, still show a becoming interest and zeal in the good cause, and continue to beg for a religious teacher to reside permanently among them. We wish exceedingly that we had a suitable man to give them. The field, including the adjacent villages, is a wide and inviting one. Four of the members of the evangelical church of Beirut are from Kefr Sheema."

Native Church.

"At the beginning of the year now closed, there were in communion with the church 23 members, 8 having been recently dismissed and organized into a church at Abeih. There have been added during the year by profession of their faith 3, making the number of those in communion, at the date of this report, 26. Two of those received were from Kefr Sheema, and the third resides in Akka at present, though originally from Beirut, where he obtained his knowledge of evangelical truth and his religious impressions. There are several candidates now seeking admission to the church, some of whom may, perhaps, soon be received.

"The spiritual condition of our little church during the past year, has been less favorable than in previous years. There has been manifested a spirit of worldliness in some, and of jealousy and

strife in others. Two or three painful cases of defection have occurred, which have called for the exercise of discipline, and it is feared may yet require the excision of one or more members. Yet there are not wanting causes for encouragement and for gratitude. We trust it can still be said that the most of the members give evidence of sincere piety, and are leading upright and useful lives. Some few, at least, seem to be growing in knowledge and in grace; and all show a gratifying interest in the things pertaining to the kingdom of God upon earth. Few of our meetings are attended by larger numbers or with more interest than the monthly concert. The contributions at these meetings, though not large, show a willingness on the part of our people to aid, according to their ability, the cause of the gospel in other lands. The church has sent 1,000 piastres to assist the British and Foreign Bible Society in their special effort to furnish a million of New Testaments for China."

Translation of the Scriptures.

After Dr. Smith had completed the translation of the Pentateuch, which was about two years ago, he commenced upon the New Testament, The report in speaking of his labors, says: "In this important work, Mr. Smith was able to reach the end of the four Gospels about the 20th of August, a little less than a year from the time he commenced with them. After that he was laid aside from this work by ill health, which, for a time, gave himself and his friends much anxiety. Since then he has, through the goodness of God, been improving regularly, and he is now able to give as much time to the translation as heretofore. On the 31st of December he had reached the 22d verse of the 18th chapter of the Acts." May 27, he had advanced to 2 Cor. 7.

The Press.

That the capabilities of the mission press may be judged of, our brethren write: "We have been able to print an Algebra, and have now in hand an edition of the Pentateuch, with references, using all the varieties of letters found in Algebras and Reference Bibles in English." The whole has been created since 1835, the founts of type all having been made by Mr. Hallock, either in Smyrna or the United States, after improved models furnished by members of the mission. "When the new fount which he is now making shall be finished, and the small fount of capitals completed, we may consider our press fully furnished for any work it may be required to perform, as an auxiliary in the great work of evangelizing the Arab race. Our power press has been set up during the year, and by the aid of steam turns off its work rapidly and well. We value this new addition to our establishment, chiefly in anticipation of its being employed in printing our new translation of the Holy Scriptures. We have finished printing, during the year, a new edition of the Scripture Spelling Book, Doct. Vandyck's Algebra, and Sermon on the Second Commandment, a small Arabic Grammar, and Meshakah on Skepticism, besides some broad sheets; and we have now in the press Schneider on Rites and Ceremonies, and a new edition of the Psalter, making in all 1,083,000 pages. In the bindery there have been completed 3,158 bound volumes, besides 5,000 tracts in covers."

Book Distribution.

"There have been issued from our depository during the year, 5,008 books and tracts, of which 725 have been disposed of at Beirut, and the rest have been sent to other places, viz.: Sidon, 923; to the mountain, 1,073; to Tripoli, 242; to Aleppo, 313; to Mosul, 76; to Damascus, 71; to Jerusalem, 100; to Alexandria, 20; to Bombay, 306. In the number reported for Beirut, are included 318, sent from the depository, to our book magazine, from which the number distributed through the year has been 222. There remain now on hand in the depository, bound and in sheets, 15,688 books, and 12,268 tracts.

"The above relates to books of our own publishing. Besides these, there have been distributed here and sent to the other stations, the following Scriptures, of which an account is rendered to the British and Foreign Bible Society, viz.: in Arabic 83 Bibles, 204 Testaments, 10 Gospels and Acts, 20 Pentateuchs, and 184 Psalms; in Turkish 10 Testaments, in Karshuny 15 Testaments, and in Italian 1 Testament.

"The name of Bombay will be noticed in the list of places to which our books have been sent. The demand from thence has more than once been repeated and suggests thoughts of considerable interest. The books, it is understood, are for the use of Mohammedan readers. These Mohammedans, also, are undoubtedly originally from the easternmost part of the Arab world, either now resident in India or mere temporary visitors. The fact, of course, shows that the Arabic of our books is understood there. We believe the same testimony would come also from the westernmost part of the vast region inhabited by the Arab race, were there missionaries there by whom our books could be put into circulation. The prospective importance which these facts give to our printing operations, and especially to our translation of the Bible, can hardly be over-estimated."

Education.

"The primary school at Kefr Sheema has been continued during the year; the pupils numbering about 15 boys and 20 girls. The primary school on the mission premises at Beirut has had, in the

two departments, about 75 pupils. Both the teachers, as well as the teacher at Kefr Sheema, are members of the church. A small day school for girls has been taught by one of the pupils in Mr. Whiting's family during the winter, and it is contemplated to continue this school hereafter in the girls' school-house on the mission premises, under the instruction of a graduate of the female seminary. The demand for such instruction for girls is steadily increasing.

"The teaching force of the female seminary was increased last spring by the arrival of Miss Cheney, who entered at once upon the duties of her position, devoting a portion of her time to the acquisition of Arabic, and a part to the instruction of some classes in English. Still, on account of the repeated illness of Doct. DeForest, it was not deemed advisable to receive a new class last autumn. The only girls admitted during the year, were one of Mrs. Whiting's pupils, who was transferred to the seminary for one year, one of the class who graduated two years since, and who desired to return for another year, and the daughter of Mr. Butrus Bistang. These three were received into existing classes.

"The course of instruction, biblical and other, has been much the same as that hitherto pursued. Miss Cheney commenced 'Watts on the Mind,' with some of the older pupils in English. All the pupils have had familiar lessons in Church History, in Arabic, and some of them have begun an abridged work on Moral Philosophy. Much effort has been bestowed upon the cultivation of a taste for the reading of profitable books, and a number of the girls have read the whole of D'Aubigne's History of the Reformation, and other history with Mrs. DeForest in an evening class, the atlas being always open before them. Mrs. Smith has given some instruction in the rudiments of drawing, to a part of the pupils, and Mrs. Bird and Mrs. Calhoun have given lessons in vocal music, for which some of them have considerable taste. After completing the companion to the Bible, (in Arabic,) the whole school were engaged daily in a Harmony of the Gospels, and the biblical and religious instruction has been continued as heretofore.

"The advantages of the school are more and more appreciated in the city and the adjacent mountains. Many, both Protestants and others, were exceedingly earnest in offering their daughters last autumn, and some, when refused at the seminary, besought the mission families to receive their children. They blame us for not making sufficient provision for meeting the demand we have labored to create."

Bhamdun.

Bhamdun was first occupied as an out-station of Beirut in the summer of 1834. Since that time, some of the families from the city have generally spent the summer there, as it is a fine health retreat; and occasionally some one has remained through the winter. In this way a prevailing conviction of the truth and excellence of Protestant Christianity has been produced in the minds of the various communities around, and an urgent desire created for a missionary to reside amongst them.

Accordingly, Mr. Benton removed there April 19, 1853, expecting to make it his permanent field of labor; but, on the 14th of October he went to Aleppo to supply the temporary absence of Mr. Ford, who was called for a season to assist in the seminary at Abeih. Dr. Smith and Mr. Hurter were, as usual, at Bhamdun in the summer, and Mr. Nasif-El-Yuzgy, the corrector of the press, accompanied them with his family and proved a valuable auxiliary in other labors. The preaching service which was commenced by Dr. Smith the first Sabbath after his arrival, was continued till October, with an average attendance of 75, who were uniformly serious and attentive. On the occasion of a baptism in one of the missionary families, about 200 were present, some of whom came from the neighboring villages. Two Bible classes were attended by nearly 100 different individuals, including children, and each class had an average attendance of 25. "A deep interest in the study of the Bible was awakened in both classes, especially in that for the women, under the instruction of Mrs. Benton, which was not limited to Bhamdun, nor to the Christian population. Some, after listening with open mouths and fixed attention to the message of life, would carry away such a report as would lead others to come and beg to have it repeated to them. One, formerly a bitter opposer, was found, like Mary, sitting at Jesus' feet; and of more than one it was publicly said, 'She has changed her religion.' Occasionally a Druze woman came into the class for a Sabbath. Of a truth, 'the entrance of Thy word giveth light.'"

A Sabbath school, conducted by Mr. Hurter, and designed chiefly for the little girls connected with the day school, had an attendance ranging from 15 to 25. Every evening, also, the devotional exercises in the mission families were open to their native friends; and personal religious intercourse was constantly maintained with the people.

The school for boys, established several years ago, and which is under the care of a member of the church at Beirut, has been continued; and also a little girls' school which was opened in 1851. These schools have done much to awaken a general interest among the people for the education of their children, and when they were discontinued, in October, to allow of the concentration of the funds which had supported them, on a larger school, the people of their own accord

contributed some hundreds of piastres for the support of the girls' school, which is now in successful operation under their own patronage. About 80 pupils were gathered into these schools for the winter. In repeated visits to the mission schools at Bhawarah, Megd-el-Bana and Ain Lahalta, Mr. Benton was much gratified with the proficiency of the pupils in their studies, and, particularly, with their familiar knowledge of the shorter catechism. Two of the teachers of these schools are pious, and the third is a native Protestant from Bhamdun. Applications were frequently received from other villages for schools, some of which were repeatedly urged.

Another means of influence at Bhamdun arises from the fact that, there is no good physician in all the region of the mountain, and therefore the people, in times of sickness, resort to the missionaries for advice and relief. The females of the mission would sometimes have from a dozen to twenty cases in a day, and were called to be at once physicians, apothecaries and nurses. After receiving prescriptions gratuitously, they would listen with attention and respect to him who reminded them of their deep spiritual maladies, and the costly remedies which God has provided for their recovery.

In several of the ten or fifteen villages visited by Mr. Benton, enlightened men were found ready to welcome the preacher of the gospel, and asking for schools.

Mr. Benton has now resumed his labors at Bhamdun.

Gawar.

LETTER FROM MR. CRANE, APRIL 10, 1854.

A Favorable Change.

Our brethren in Gawar are not only permitted to retain possession of their post, but through the kind care of their Heavenly Father are kept comparatively free from solicitude as to their personal safety. The changes mentioned in the following extract from Mr. Crane's letter will awaken gratitude to God, while the causes which, in part, produced them, show how easily he can make all things work together for the promotion of his cause.

At a time like this, and in a country where, in the strictest sense, all men are liars, every class of the population depend upon us for truthful reports of the progress of the war, and consider our continued residence here a satisfactory proof, that the Turks will be sustained and the country continue quiet. Among the Nestorians, the strong and universal feeling is, that our presence among them is their most powerful earthly protection. Those who a year ago raised a mob to drive us out of the country, now, with good reason, look upon us as their greatest benefactors.

Owing to this and other causes, we perceive a decided change for the better in the disposition of the people respecting us, and have reason to hope that it will be a permanent one. In a tour of the villages made by Mr. Rhea and Deacon Tamo a short time since, they were every where most kindly received, and in every village the people assembled to hear the truth in greater numbers than ever before; in one village they had an audience of between fifty and sixty, and in another of forty.

Among our numerous encouragements, is the case of Basso, the agent of Mar Shimon for Gawar, and one of the three influential Nestorians who were instrumental in the arrest and imprisonment of Deacon Tamo. He is a relative of the Deacon, and has again become his avowed friend, and, what is still better, he appears to be a sincere and really earnest inquirer after the truth.

LETTER FROM MR. RHEA, MAY 15, 1854.

Ishtazin—Progress in Memikan.

Mar Ogen, mentioned in the following extract, will be remembered as the 'old pipemaker,' who has long been known to the readers of the Herald as a bright example of holding forth the word of life in the midst of surrounding darkness.

Mr. Crane and myself, accompanied by Deacon Tamo, made a short excursion recently to the valley of Ishtazin. When we were there, just a year ago, the valley was clothed with the verdure of spring; now, it was still covered with snow, and we often heard the wild roar of the avalanche, as, under the warm beams of the rising sun, it broke away from the mountain crag, and rushed down into the valley. We met with a friendly greeting from many of those simple-hearted mountaineers, as we went from village to village, preaching the glad tidings. We spent six days with them, visiting their fine villages, and embracing every opportunity, both in public and private, of warning every man to repent and make his peace with God. There, as every where else all through the mountains, gross darkness covers the people, and their condition is

truly pitiable. Our old friend, Mar Ogen, gave us a hearty welcome to his house, which we made our home while in the valley. Many months had passed since he had heard the glad sound of the gospel, and his eye beamed with unwonted delight, as his thirsty heart drank once more from the flowing fountain. At the close of the day, the poor old cripple called his little children around him, and had them repeat the Lord's prayer in the modern Syriac, which they did very well; and after all was over, with evident satisfaction he said, "I taught them." We hope he is truly a child of God, and it is interesting to think of him, a lone light in that dark valley.

Memikan, the little village in Gawar where the missionaries have all along resided, seems to be growing rapidly in evangelical sentiments.

The fast of Lent closed not long since, during the last week of which, and especially on the great feast-day which follows its close,—a day of great rejoicing and mutual congratulations,—the people are accustomed to celebrate the sacrament. It is considered a very great reproach not to go, but several of our villagers remained at home, assigning as a reason that they were unworthy. It is a no small point gained, when an ungodly Nestorian refuses to partake of the communion. Deacon Tamo hesitated for some time whether he should go, and thus give countenance to the many superstitions connected with the ordinance. But finally, at the urgent request of the priest of Keat that he should come and preach to the large numbers assembled, he went and fearlessly set forth the nature and solemnity of the ordinance, and the iniquity of the superstitious observances connected with it. The people heard him gladly, and they all said, Amen.

Nestorians.

LETTER FROM MR. COAN, APRIL 18, 1854.

Continuance of the Revival.

THE religious interest among the Nestorians, it will be seen from Mr. Coan's letter, not only continues but is extending more widely.

Notwithstanding wars and rumors of wars, which are calculated to distract and divert the mind, we have been permitted to enjoy the presence of God's Spirit in an unusual manner the past season, and to rejoice in the privilege of addressing large, attentive and solemn audiences, both on the Sabbath and on week days. Our large chapel at the city, which will comfortably seat three hundred people, is often quite full on the Sabbath, and we not unfrequently have two hundred at our Friday afternoon service. A religious service has been maintained on the premises every evening for several months past, the attendance upon which for the last four weeks has averaged somewhat over a hundred. Our premises are not unfrequently crowded with strangers, who are thus brought within the sound of the gospel, some of whom go away pricked in their hearts, and crying out, What must I do to be saved? and we have hope that some have found peace in believing.

Of the villages around, Geog Tapa has shared most largely in the outpourings of God's Spirit. The work has not been characterized by that overpowering awe upon the mass of the people, that it was during the first revival, a few years since, but I think it is deeper, more extensive, intelligent and thorough. Meetings have for a long time been held every evening at the house of John, and with manifest tokens of the Spirit's presence. Their congregations on the Sabbath often number four hundred. We have good hope that many in that village have passed from death to life.

In Wazerowa there has been much religious interest, and the place for meeting has been too strait for them. The priest of that village, one of our teachers, is exerting an excellent influence, and I believe in no village of similar size and religious privilege on the plain, is there so much decided evangelical sentiment.

In the village of Charbash, the congregations for some time past have been very large, and the meetings, which have been held every evening, have averaged seventy or eighty adults. Last evening over a hundred were present, and much interest is apparent, and several appear to be inquiring what they must do to be saved. In Degalla also the congregations have been full, and there is much more than usual interest. In the large village of Ada, meetings have been held every evening for two or three weeks, conducted by Yonan and Sead of that village, who report some cases of interest.

Last Sabbath I preached in Ardeshai, in the morning, to an audience of about four hundred, and in the afternoon to one of two hundred. Our helper there, priest Abraham, is encouraged to hope that some are giving their attention to divine things more than ordinarily. There is a large number who seem to love the truth, and are always present at religious meetings, and sustain the priest in his efforts to do them good.

In all these villages, and in many others, we have found inviting fields of labor, and have endeavored to thrust in the sickle to the extent of our strength, but we see numerous opportunities for preaching which we cannot improve. The harvest truly is great, but the laborers are few. In all the villages where we have schools, an open door is before us for preaching the Word.

It does not become us now to speak of the results of our labors, or of the fruits of the operations of God's Spirit here this winter. We trust that when the day comes for making up the jewels, many will be found to have been gathered in.

The Seminaries—Schools.

The manner in which the members of the male seminary spent their vacation, is full of promise in respect to their future usefulness.

During the recent vacation of the male seminary, the young men went into all the villages, two and two, preaching the gospel. The very powerful rains, which we have had this spring, caused much damage to the seminary buildings, so that they could not assemble at the appointed time, and they were thus providentially left longer to work among their people. They bring very interesting reports of their labors. The pupils of both seminaries have given us great comfort by their prayerfulness and studiousness, and we have been permitted to hope in the conversion of some who heretofore had not given evidence of a change of heart.

There have been seventy-two village schools the past winter, most of which are still in operation, and I may say, in general, that they have done well. The teachers have assembled monthly for religious service on our monthly concert days, and for mutual exhortation and instruction. Such are precious opportunities for meeting the priests, deacons and guides of the people, and we endeavor to improve them, in enlightening and instructing these in their duties, not only as teachers of schools, but as the instructors of their nation. We are endeavoring to incite them to greater diligence as teachers, and to inspire them with more enthusiasm in instructing those committed to their charge, by assembling the children of the schools which are near enough together to make it practicable, for examination.

Papal Efforts.

It is sad that such efforts should be made as are described below, to disseminate error and to hinder the progress of the truth; but it is only what has been occurring, all along since the first promulgation of Christianity. Wherever the good seed has been sown, the enemy has also been ready with the tares.

The papists were never more busy and active than at present, resorting to the basest means to carry their points, and with too much success. There are many of the ecclesiastics who greatly desire to reform abuses in the church, and who preach reform loudly, and openly assail many of their foolish customs, but they dare not put forth the hand to correct these abuses, from fear of driving many over to Rome. The priests are thus in the hands of the people, and deprived of the power of discipline. The papists are ever busy and stand ready to raise the cry of alarm at the first innovation or departure from superstitious practices, and thus seek to add to their numbers from those who become disaffected. In every case of betrothal, in every business transaction, in every social gathering, in every religious festival, on every occasion, where it is possible, they throw in the apple of discord, and endeavor to make the most of the quarrel.

Diarbekir.

LETTER FROM MR. WALKER, MAY 15, 1854.

In accordance with the advice of their brethren, though with great reluctance, Messrs. Dunmore and Walker have left Diarbekir for the hot season, the former having gone to Arabkir and the latter to Aintab. A most excellent native brother from Aintab and a faithful preacher of the word, the same who spent the last summer at Diarbekir, will, as far as possible, supply their place.

Imminent Peril and Deliverance.

Thanksgivings should abound to God that, in the repeated attacks made of late on the mission-

aries in the Turkish empire, their lives have been so mercifully preserved. A sort of admiration will also be found mingling with other feelings in respect to the Koords, for a certain delicacy manifested by them in the case now to be related, and which was no less striking towards Mrs. Pratt, (Herald, March, 1854,) who, it will be remembered, was not even obliged to dismount from her horse.

Mr. and Mrs. Walker started on their journey Monday afternoon, May 1, their party consisting, besides themselves, of their attendant, Shemmas, and two young muleteers. The road had been pronounced quite safe by the Pasha, and no guard necessary. The second day they crossed the mountain of Karajadagh, and stopped for the night at the Koordish village of Karabagché, near the southwest base of the mountain. Finding the village deserted by its inhabitants, they took possession of the same house which they had occupied on their way to Diarbekir the previous fall. What now befell them, Mr. Walker will describe in his own words.

Just before retiring we were startled by a piece of earth thrown down with some violence through a hole in the roof above our heads, made for the egress of smoke, and immediately our fears of an enemy in the vicinity were confirmed by the heavy tread of some one retreating from the hole. "Thieves are about!" said Shemmas, "we must watch to-night." On looking upon the roof, no one was to be seen. Shemmas and the muleteers agreed upon an alternate watch. My wife and I retired, not without some fear for the issue of the night, but commending ourselves to Him whose eye doth ever follow his children. We were hardly in bed when we were aroused by a volley of stones poured into the passage-way, a loud out-cry and the firing of a pistol or gun. We listened for the voice of our good Shemmas, but could not distinguish it among the confused cries, and for a time we feared that he had fallen in the first assault of the robbers. We arose and were hastily putting on our garments when Shemmas rushed into our room, his countenance and voice exhibiting the utmost terror, and cried out, "What sort of men are these? They have killed one of the muleteers! They are carrying out your goods! They will be in upon you in a moment!"

We endeavored to allay his excitement, and feeling that we were utterly without the means of defence, and that there was no hope of aid from man, we knelt in prayer, not knowing what a moment might bring forth. We were thankful for that little respite in which to go to the throne of grace, that we might obtain mercy and find grace to help in this time of our need. Having committed ourselves, our interests, our work, our friends in this land and afar, to him who is able to keep all our trust, we arose from our knees strengthened and refreshed, to await what might befall us.

Soon after, and without giving us any signal of their approach, four ruffian Koords rushed into our room and commenced a most vigorous and brutal assault upon us with large stones, of which their girdles were full. My wife, who was partly concealed by a curtain, I directed to get under the bed, and immediately after I received a blow in the side from a large stone, which knocked me against the wall. I went forward to meet them and they desisted from throwing stones. Two of them were armed with pistols and swords, and the other two, who were younger, only with stones and the ugly looking club which the Koords carry. They demanded money! money! with many threatening gestures. I handed them a bag containing what I had on my person, and Shemmas did the same. As one of them approached the bed, pistol in hand, I called to my wife to come out, and she crawled from under and took her place by my side. The fellows were not satisfied with what they had received (some eight or nine dollars) and angrily demanded, "money! money!" removing everything from my pockets, taking such things as they fancied and throwing the others upon the floor, and searching my clothes very thoroughly. Not being successful in finding more money, they seized me by the throat, and, with sword lifted over my head as if about to strike, continued to demand money. I told them calmly that I had given them all that was upon me; my goods were in their hands; they could take the whole if they pleased. They afterward throttled Shemmas with even more ferocity, dragging him down by the hair of his head, and with a pistol at his breast threatened instant death if money was not given. My wife and I interposed, telling them that he had given all his money, and begging them to take our goods and spare his life. After stripping him of the most of his clothes, and searching him very thoroughly, they released him. In searching my wife, they merely tore open rudely the bosom of her dress, but not finding

any money, they attempted no farther insult. Indeed, when about to strip Shemmas, they had the delicacy to order my wife and me to turn our faces the other way.

The robbers then resorted to the baggage in search of booty, but meeting with great difficulty in breaking open a box, in which, after all, they found but little that they wanted, they departed, as the morning dawned, without having gained access to the trunks in which the valuables were. The amount of the loss, including a watch, will probably fall short of $150. One of the muleteers was severely wounded in the head with stones, and the other considerably lamed; but the next day they were all able to go forward. They reached Oorfa in safety before the Sabbath, where they found Mr. Nutting, who accompanied them to Aintab.

Aintab.

LETTER FROM MR. NUTTING, MAY 15 AND 22, 1854.

Biredgik—Oorfa—Progress at Aintab.

Mr. Nutting, on his way to Oorfa to succeed Mr. Schneider for a month, passed a night at Biredgik, where he preached in the evening to a congregation of 21, about half of whom were females. Biredgik is near the Euphrates, about two days' journey from Aintab and two from Oorfa. It has five male heads of families, who are Protestants; and, in the opinion of Mr. Nutting, if a suitable native preacher could be placed there, a church and a large congregation would be speedily gathered.

At Oorfa, where Mr. Nutting arrived April 8, he preached four Sabbaths to an average congregation of 26, who were capable of understanding what they heard, and had a Bible class three evenings a week, which was attended by almost all the Sabbath congregation. At this exercise, audible expressions of conviction and assent to the truth, such as, "true," "right," were frequent; and most of the hearers often said that the word preached was "very sweet," was "grateful" and "profitable" to them. "Before I left," says Mr. Nutting, "all the Protestants drew up in writing an expression of thanks for the instruction which had already been given them, and an earnest desire that I would come and stay permanently with them, which, at my suggestion, they changed to a general request for some missionary to come as soon as possible and reside at Oorfa. This request they enforced by all the arguments they could think of and by some forty signatures of men, (many of whom, of course, are not open Protestants,) and sent to Mr. Schneider to present at the annual meeting." Mr. Nutting gives many reasons why Oorfa should be thus occupied at once, saying among other things, "I see not any reason to doubt, according to the present indications of Providence, that, if a missionary should be stationed at Oorfa the present year, and preach the gospel in its own simplicity and clearness, he would soon see a large number brought to the knowledge of the truth; and it would not be a more wonderful thing, if in five years there should be a congregation of 700 Protestants every Sabbath, and a church of 100 members, than what has taken place within an equal time at Aintab."

In speaking of Aintab, May 22, Mr. Nutting says, "There is a wonderful increase of inquiry and attendance upon the Sabbath and week-day meetings, the Sabbath school and day schools, and of the number of adults learning to read. Yesterday there were 176 scholars in the Sabbath school, and, though during the previous week we had made an extension of our place of worship capable of seating 100 persons, the place was much crowded all day. There are many new attendants on Sabbath worship, and especially a large increase of females, so that they now number two-fifths of the congregation. In the day schools, are more than 300 scholars. Hitherto the adult females have been taught in reading by children and an old man; now it is so difficult to find children enough to do the work, that we are compelled to look about for a suitable man or woman to devote all his time to it, in addition to those already employed." Mr. Nutting has just commenced a regular course of Biblical Theology with a class of 15 young men, all hopefully pious. When not engaged as colporters, they, with one exception, receive no support from the mission, but work at various trades during the day, and study and receive instruction in the evening.

Madras.

JOURNAL OF DR. SCUDDER.

Dr. Scudder's journal just received, which covers the period extending from March 23, 1853, to April 19, 1854, shows that his strength still holds out to proclaim, as diligently as ever, the unsearchable riches of Christ.

A Contrast—Preaching.

March 23, 1853. Since 1842, several of the Sikh states, with a warlike population of a quarter of a million, have been added to the British dominions. Scinde, with more than a million of people, and a territory whose area is, as

nearly as possible, equal to that of England and Wales; Satara, with another million of souls; five or six small states with a population of at least two millions; and lastly the Punjaub, with its population of four millions and a quarter, and an area of eighty thousand square miles, has also been added. Recently, too, Pegu has been annexed to the British empire. If Christians were as zealous, with the sword of the Spirit, which is the word of God, as are the British with the sword of iron, what mighty conquests for Immanuel would soon be achieved. How true it is, that the children of the world are far more on the alert, in their operations, than are the children of light! There are now in India, including officers and privates, and not including those in connection with the native army, forty-two thousand men who have come from England. The entire cost of cavalry regiments throughout India, amounted, in 1851, to £188,651, and of Her Majesty's Europeans to £771,148,—or of both to a few thousands less than a million sterling; while the staff cost £415,862. According to this estimate, each cavalry regiment costs £37,000, and each regiment of infantry £30,000. There are, however, some incidental expenses not taken into consideration, which may raise these amounts respectively to £45,000 and £35,000 a year. It is not at all improbable that ten regiments of infantry may be added ere long to the European army, which would involve an expense of thirty-five lacks a year. Thus we see what mighty things are done, what expenses are incurred, for worldly conquest. The army of Immanuel in this land cannot muster four hundred foreign laborers; and as to funds, alas! how small the amount to carry on its operations.

April 6. A little more than a quarter of the year has fled, and my five thousand almanacs are gone. I began to distribute them about the 10th of January. Of course, as I preach to all to whom I give books and tracts, I have preached within this time to five thousand Tamil people. Of the Teloogoos to whom I have preached, I have kept no account.

In the blessed work in which I am engaged, I am permitted to go on with a good degree of health. From this time last year I have been laid aside but two days by sickness, and have been enabled to preach more than six hundred times. I now make it a point to speak, every day, on the subject of intemperance, in connection with my preaching the great doctrines of the Bible. This is necessary, as intemperance is making such awful strides throughout the length and breadth of the land, and this subject forms an excellent introduction to what I afterwards have to say.

August 15. A young man came to me to-day, saying that he wished to embrace the Christian religion. He says that he has been thinking of this subject for twenty days, and that his attention to religious things was arrested by reading the tracts and books which he has received.

Infanticide—A Suttee.

From the subjoined extracts, it appears that the Hindoo mind still clings to the destruction of female children and the burning of widows.

November 17. Late in the year 1851, Major Latu found that infanticide was practiced in the Punjaub among a certain class of people. Since then it has been found to prevail in Umballa, Ferozepore, Jullundur, Hooshearpore, Lahore, Mooltan, Jhelum and Lera districts. It is not, however, practiced by all the inhabitants. It is confined chiefly to the Beedees and the Rajpoots, among whom the custom is of immemorial antiquity. The Vhetrees, however, some Brahmins, and even several of the Mohammedan tribes, maintain the practice; and the higher the rank, the more certain are the female branches of destruction. It is believed, by some of the most experienced officers, to have infected all classes, to a greater or less degree. All over the Punjaub there is a disproportion in the number of female births, not to be accounted for by ordinary causes; and in certain districts, the disproportion rises to a height which almost implies the extinction of the female race. This subject has come under the consideration of Earl Dalhousie, the present Governor General. All will soon, it is hoped, be made right.

The motive for the crime differs among different classes. With the Rajpoots of the Punjaub, as among the Rajpoots every where, it is simply pride. They must marry off their female children, and they must marry them to their equals. This is occasionally difficult, and they destroy them to avoid the inconvenience. The Bedees murder theirs on the strength of tradition.

January 20. A correspondent of the Bombay Gazette states that a case of

suttee has lately occurred in Guzerat, near the Mahee Kanta agency. The fact, it is said, was known to the authorities; but no steps were taken to prevent the crime or punish its perpetrators. The victim was the wife of the headman of the village of Ullowana. It is not within the British territory, but the Guicowa, says the Friend of India, should be held responsible for the act.

Senecas.

LETTER FROM MR. HALL, JULY 7, 1854.

A Man of God.

In the subjoined communication, Mr. Hall at Lower Alleghany sketches a character which is worthy of study as furnishing an evidence of the truth of Christianity; and which, as manifesting the power of the grace of God, will fill thousands of hearts with adoring praise.

According to human view, this station suffers very much by the death of Dea. Robert Pierce. He was one of the first of this tribe who cordially received the gospel of the Son of God. In the early history of the mission to the Senecas, having heard the gospel during a visit at the Buffalo Creek Reservation, where the mission first commenced operations, he subsequently revisited that place, traveling all the way on foot, a distance of seventy or eighty miles, for the purpose of receiving further instruction, and of professing his faith in the Lord the Redeemer, and uniting with the church organized among his people residing upon that distant Reservation. The interest which he and some others of his tribe manifested in the truth as it is in Jesus, induced the missionaries of that station to come to Alleghany and preach Christ. It was not very long before a little church was organized here, of which he was chosen deacon; and upon him devolved the responsibility of defending the truth in the intervals of missionary visits which could not have been very frequent at that time, as the distance was great, and much of the way an unbroken forest. Thus were the interests of Christ's kingdom here left (instrumentally) with our ignorant deacon from something like 1825 to 1832, when Mr. Bliss settled upon the Cattaraugus Reservation, about midway between Buffalo and Alleghany, and from that time regularly visited the latter, once in four weeks.

My acquaintance with Deacon Robert Pierce commenced in 1834, since which time, in all my missionary operations he has been my friend and adviser; for, notwithstanding his ignorance in all other things and respects, (having neither learned to read, nor mingled at all in society beyond his own little quiet neighborhood,) he had been so taught of God, and his judgment was so sound and had been so matured by his incessant and protracted care of the church, that I found him able, wisely to settle many questions relating to the interests of religion among his people, which my youth and inexperience dared not decide.

I lived within a few rods of him nearly two years, and in his house a portion of the time; and though my acquaintance with him was not as intimate as it would have been, if I could have conversed in his mother tongue, yet I was as familiar with him as this barrier admitted of; and I am bound to say that I never saw such a man before,—so humble, so meek, so docile, and, considering his means of learning, so wise; so poor in spirit, so mourning on account of sin, so hungering and thirsting after righteousness, so merciful, so pure in heart, so much of a peacemaker, so reviled and persecuted for righteousness' sake. Surely he was a remarkable man. He was a man who, above all others of my acquaintance, "let patience have her perfect work," that he "might be perfect." During an intimate acquaintance with him of nineteen years, I never discovered anything wrong in him except the common fault of the Senecas, spending his time too leisurely. Yet he was always ready for every good work.

I have seen his meekness, his patience, his humility, his pity, his faith and his integrity, all severely tried. During the first four or five years of my residence here, there was a determination on the part of some of the pagan rulers to prevent my stay. During this period Deacon Pierce, of course, stood at the head of the front rank of my defence, and then he suffered everything that wicked men dared to impose. But through all that long trial, and other trials of different kinds, God's grace seemed to be "sufficient for him," so that in no respect has he dishonored his Head.

At the time of his death I was sick, and unable to attend the funeral, in consequence of which I sent for Mr. Bliss to preach his funeral sermon. His text was, "Behold an Israelite indeed, in whom there is no guile." By permission

I quote his concluding remarks in order to give a more perfect knowledge of what our lamented brother was: "I have chosen the words of my text because they seem to me to express precisely the character of Deacon Robert Pierce. . . . More than twenty years I have known him personally, both as a Christian and an officer in the church. . . Probably he never heard but a few sermons before he accepted of Christ as his Lord and Master. So that almost literally was it true, when the missionary said, Come and see Jesus, and he heard the word of the Lord, his heart responded, Master, thou art the Son of God; thou art the King of Israel. On the doctrine of Christ's godship, he rested his soul's eternal salvation. He stood unmoved from the first to the last. Here he found an anchor for his soul, sure and steadfast. . . . The great thing which was always prominent in his Christian life was his integrity. I would include in this, love of the truth, honesty, conscientiousness and faithfulness. When he embraced the gospel, it was with all his heart. When he made a covenant with God, we have reason to think he meant all he promised. Whether he did or not, so far as human eye can reach, most faithfully has he fulfilled every vow with which he bound his soul. He has redeemed every pledge. While others have proved false, he has been true; while others have halted, and hesitated, and turned away backward, his course has been onward. His path, like the shining light, shining more and more unto the perfect day, has been growing brighter and brighter. As a brother, who was ever kinder and more affectionate? What children in all the Seneca churches have had a father more faithful, constant, prayerful and holy? As a member and officer of the church, he was always decided and prompt, but never willful; always ready to learn, always ready to communicate by conversation, by prayer, by exhortation; but never arbitrary or dogmatical.

"Where can you find a man of such unwavering constancy? . . . He was an uncommon man. He never aspired after worldly honor or power. When others' souls were in agitation respecting the political questions of the day, his was quiet; but when others were quiet respecting the kingdom of Christ, he was in trouble. . . . A great man has fallen in Israel! The world knew him not. The church at large knew him not. God knew him. Christ saw him under the fig tree, (in his closet,) in the sanctuary and everywhere. He was a light. The mouths of gainsayers were shut when his name was mentioned.

"To the friends let me say, Be still. As of Enoch, it may be said of him, He walked with God. To the missionaries let me say, Here is our ground of triumph, I had almost said of boasting. One such trophy of grace is enough to compensate for a whole life of toil."

Proceedings of other Societies.

Foreign.

BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this society was held in London April 27. Its income for the last year was £24,759 12*s.* 9*d.*; and its expenditures £21,738 4*s.* 10*d.*

The Hon. and Rev. Baptist Noel, who seemed to have a thorough acquaintance with the history and condition of missions everywhere, thus summed up the progress of recent years in India;—Formerly there were laws in existence in India opposed to the introduction of Christianity; but these laws have happily been abolished, and the opposition is changed into decided friendship, the Government being now well aware that the strength of the British connection with India is materially increased by every convert that is made to Christianity. Formerly the vices of Europeans served only to cast discredit upon the religion of Christ, and added to the neglect of it by the idolater. In this respect a vast change has taken place, and many of our missionaries have been most materially aided and strengthened by the example and friendship and the contributions of private civilians and officers. The association of Hindoos with Englishmen is still further carrying on the same work. They cannot be associated with the English without endangering the loss of caste. If a Brahmin handles a dissecting knife, he loses caste; if he becomes a professor of medicine, or even drinks a glass of pale ale, he loses caste. They are doing this, however, constantly—many of them in secret; and there are thousands of intelligent Hindoo youths in

India who know that they have forfeited caste, and they begin to feel, though they may not always avow it, the intolerable burden of the position in which they are placed. If caste has been one great hinderance to the spread of the gospel and the elevation of the working classes in India, it is being daily undermined. But still more important preparatory works are taking place. When the first missionaries went to India, there were no preparatory school-books of any kind, there were no Christian tracts written to give a summary of the faith. The Bible was unknown. Preachers might proclaim the great truths of our religion, but they had no book of authority to sanction their statements. Every nation in India has now a translation of the word of God, and every part of India is filled with tracts disseminated by missionaries and their agents. School-books have been compiled for their instruction; and all this is a preparation for further and more vigorous attacks upon native superstitions and vices."

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this society was held in Exeter Hall, May 1. Its receipts for the year ending December 31, 1853, were £114,498 14*s.* 3*d.*, being an increase of £9,116 14*s.* 9*d.* over those of the preceding year. The expenditures of the year had been £114,498 14*s.* 3*d.* The society has 367 central or principal stations, called circuits; 507 missionaries; 70 other paid agents; 8,779 unpaid; and 110,228 church members. Its missions are found in every part of the world; in Canada and the West Indies, Western and Southern Africa, India, China, Australia, New Zealand and the Islands of the South Sea. Rev. Mr. Young, who the last year visited Australia, New Zealand, the Friendly and Feejee Islands, South Africa, and Ceylon, delivered a singularly interesting address. The following is a part of what he said of the Friendly Islands.

From the deck of the vessel, I distinctly counted at one time twenty lovely islands just gilded by the rays of the rising sun, and sparkling like so many emeralds in the bosom of the now pacific deep. The Tonga Islands embrace the Vavau and other groups and number about 200, and their population is estimated at between 20,000 and 30,000 persons. It is only about thirty years since the missionaries first visited these islands. These islands of beauty were then islands of blood. But a great change has been effected. The people were then in darkness, but the Sun of Righteousness arose, and the Gentiles came to his light, and kings to the brightness of his rising. The land was then a wilderness; but instead of the thorn has come up the fir-tree, instead of the brier has come up the myrtle-tree. And although every idolatrous weed has not yet been eradicated, the fruits of righteousness are, nevertheless, apparent everywhere, which are to the praise and glory of God. With the exception of about fifty persons, the entire population have embraced Christianity. It is true that they have not all felt its saving power, yet they have been all more or less benefited by its influence, and some thousands of them have experienced its transforming influence, and are now by the grace of God adorning the doctrine of God their Savior. There were many things that greatly delighted me during my visit to that interesting land. I was pleased with the reverence of the people for the Lord's day. On that day nothing is heard or seen infringing upon its sacred rights. If people are beheld coming from their habitations, it is that they may go up to the house of the Lord, and inquire in his holy temple. If a canoe is seen in the offing, it is conveying a local preacher to his appointment on some distant island, that he may preach Jesus to the people. If noises occasionally fall upon the ear, they are not those of revelry and strife, but songs of praise and earnest prayer to the God of heaven. I never saw a Sabbath so hallowed in any part of the world. I was also delighted with the attention of the people to family worship. That duty is strictly attended to, not only by the members of families, but by others; there being very few families throughout the length and breadth of these islands bearing the Christian name, where they have not a domestic altar on which is presented the morning and evening sacrifice. It is a most exhilarating thing to be in one of their villages at the hour of family worship. I have been so privileged; and whilst listening to the voice of praise and of prayer issuing from nearly every habitation at the same time, my heart has been filled with the deepest emotion, and my spirit has felt as if at the very gates of heaven."

CHURCH MISSIONARY SOCIETY.

The Church Missionary Society held its fifty-fifth annual meeting in Exeter Hall, London, May 2. The income of the society the last year was £123,915 8*s.* 11*d.*, of which £10,617 12*s.* 8*d.* were raised in the missions; its expenditure was £131,783 13*s.* 11*d.*

The society has missions in West and East Africa, in Palestine, in India, in Ceylon, in China, in New Zealand and in North West America. The number of stations is 118; of clergymen 176, of whom 103 are English, 49 foreign and 24 native and East Indian; of European laymen, such as schoolmasters, &c., 30; European female teachers, 14; native and country born catechists and teachers 1,661; attendants on worship 107,000; and communicants 17,224. It is a very interesting and encouraging fact that, whereas twenty years ago only about one missionary in twenty-five of the English was from the universi-

ties, now the universities furnish by far the largest part of these.

Rev. Canon Stowell, in speaking of the "grand want of the Church," which is, "men full of faith and of the Holy Ghost," said;—The great means of obtaining those blessed instruments is that of united prayer and supplication. And in this respect we may borrow a lesson from the officers of the British army and the British navy, who have set us a noble example. I am privileged to tell you the blessed fact, that there are 305 military officers in our Eastern expedition, and 310 naval officers in our Eastern expedition, who are bound together in solemn concert and communion, that they will remember each other in prayer; that they will pray for each other steadfastly once a week; that they will pray for each other on the eve of battle, and if possible in the very raging of the battle; that they will lift up their hearts in peace and love to God to save them and shelter them. My Lord, this union for prayer embraces 615 British officers in the naval and military service. It is something of a holy romance. It sounds so out of the ordinary ideas of war, that we may almost call it a holy war. I thank God, whatever may be the issue of the war, or its after complications, its immediate object is a just and righteous object; and I believe we may so far call it a holy war. But it is more delightful to call it so when there are so many holy men engaged in it, and when prayers to God are ascending from the camp and from the battle-field. And shall the soldiers of the country put to shame the soldiers of the cross? Shall they put to shame the soldiers of this missionary army? Will my reverend brethren allow me to challenge them specially to preach on the subject of the missionary work, and the importance of young men to the devotion of God? And will they promote unions for prayer that God will send out laborers into the harvest? If we had had unions for prayer, instead of having to record that we have sent out thirty or forty men, we should have to record the sending out of at least a hundred. I conceive that everything around us and abroad concurs in one solemn warning to us, "Blessed is that servant whom his Lord when he cometh shall find watching." Whether the Euphrates is drying up, or whether the Jews are returning to their land, or whether the Savior is to come visibly or invisibly, I do not pretend to determine. I look for his coming as the hope of the church. He saith, "Blessed is that servant whom his Lord when he cometh shall find watching." What is that watching? It is to wait, to work, to pray. It is to be found as we would wish our Master should find us.

LONDON MISSIONARY SOCIETY.

THIS society held its sixtieth annual meeting in Exeter Hall, London, May 11. Its agents are thus distributed:—in Polynesia, 33; the West Indies, 20; Africa, 38; Mauritius, 3; China, 16; India, 57. In this statement are included 7 ordained native pastors. The society also employs upwards of 600 native agents, comprising evangelists, catechists, schoolmasters and readers. The income of the society the last year was £76,781 7*s.* 6*d.*, of which £12,329 2*s.* were raised at the missionary stations; the expenditures were £73,946 15*s.* 10*d.*

Rev. Norman McLeod commenced an eloquent address by narrating the following incident. The first sentences that I heard from the report, as I entered this hall, reminded me vividly of an incident which, twenty-one years ago, was perhaps the first that filled me with peculiar interest, that has never ceased since, in missionary labors; and this incident was in connection with this very society. I have read, I forget at this moment where—I think it might have been in the voyages of Kotzebue—certain things against your mission in the South Sea Islands, which filled me for a moment with the skepticism natural to a young man. I happened accidentally to meet with the captain of a ship that voyaged to the South Seas. I was a total stranger to him, and he to me; and without mentioning my name, or profession, or any thing else, I drew beside him, and the man being pointed out to me as one who had just returned from the South Seas, I said to myself, Here is a practical man, I think; he will give me an unvarnished account; he is an honest sailor; I shall have the benefit of the evidence of an honest man; and I knew that he was a good living man. I inquired of him, "Do you think that missions have done much good in the South Seas?" He looked at me, and said, "I do not know what you know about missions, but I will tell you a fact. Last year I was wrecked on one of these islands, and I knew that eight years before an American whaler had been shipwrecked on the same island; that the crew had been murdered; and no doubt you may judge my feelings when we anticipated that we should either be dashed to pieces on the rocks during the night, or, if we survived to the morning, be subjected to a dreadful death. As soon as the day broke, I saw a number of canoes, manned, pulling away between the island and the ship. We prepared for the worst consequences. Judge of our amazement, when the natives came on board in a European dress, and spoke to us in English. In that very island I heard the gospel on the Sabbath day, and sat down at the communion table, and sang the same psalm that I sang in Scotland." He added, "I do not know what you think of missions, but I know what I think of them." I think from that day to this, my interest in missions has not flagged, but increased. For very many years it has been my habit as a minister, to devote one Sabbath evening in the month solely to the cause of missions, and read what is going on

throughout the world; and I think I am acquainted with the missionary addresses of the whole Christian church.

FRENCH EVANGELICAL MISSIONARY SOCIETY.

The twentieth anniversary of this society was held April 27, the audience nearly filling the largest Protestant place of worship in Paris. Its stations, located among the Bassoutas of South Africa, suffered much during the Kaffir war, but are now giving signs of prosperity. A work of grace is reported at three of them. Eight missionary students are under training. The income of the society last year was £3,360; expenditures £3,520.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

The synod of this church has a mission in Canada, which in twenty-two years has grown from two to forty-eight ministers; in Jamaica, where there are twenty-two congregations, forty-four schools and 4,102 members, who contributed last year to religious purposes £2,901 17*s.* 8½*d.*; and at Old Calabar, where a church was formed last year of five members, the king's oldest son being one of them, and now about fourteen young men educated at the mission schools are seeking admission into it.

The receipts for foreign missions last year were £15,186 12*s.* 8*d.*, which is an increase of more than £3,000 on those of the preceding, and the expenditures, £11,347 13*s.* 3*d.* The increase was in part owing to a special effort in behalf of the old Calabar mission.

ESTABLISHED CHURCH OF SCOTLAND.

The established church of Scotland has a mission at Calcutta, and at Madras; three missionaries have been ordained and sent out to Bombay. In Calcutta, one thousand and thirty-two young persons are in attendance on the schools; there is a large and attentive audience almost every evening in the chapel, and apparently not a few are convinced of the truth of the gospel. In Madras seven hundred and nine children are under instruction; a native catechist is employed, and there is a service in Tamil every Sabbath, with an attendance varying from forty to one hundred. The income for the year was £5,553 1*s.* 9*d.*

This church has also a Jewish mission in Cochin, which has been highly successful; one in Germany, where three missionaries are employed, to whom a fourth is soon to be added; and contemplates establishing a mission to the German Jews in Paris, of whom there are twenty thousand. Connected with the mission in Cochin are eighteen schools, attended by seven hundred pupils, of whom one hundred and fifty are Jewish. Only one Jew has been converted, but eighty Roman Catholics have been admitted to the church. A considerable part of the labors of the missionary to Cochin, had been amongst Syrian Christians, a very interesting people, fifty thousand in number, with one hundred and fifty churches and five hundred priests. A bishop has been appointed over them, who is very desirous to evangelize his people.

CHINESE EVANGELIZATION SOCIETY.

The fourth annual meeting of this society was held on the 27th of April. Since the last annual meeting, three new missionaries had been engaged, two of whom had already left England for the scene of their intended labors, and the third (Dr. Parker) would sail in a few days for Shanghai. In addition to European agents, six colporters, selected by Mr. Lobscheid, were employed in distributing the Scriptures and tracts; and in many places they had been kindly received. The society had also assisted the Rev. I. J. Roberts to prosecute his labors. He had received an invitation from the rebel chief to preach the gospel to his soldiers; but, after two attempts to reach the camp, he was obliged to desist. In his last report, he stated that he had distributed 6,920 copies of the Scriptures and religious tracts. Before the end of the year, the society hopes to be able to print the entire Scriptures in Chinese (Gutzlaff's version). Instructions to that effect have been sent out to China; and, in the mean time, 10,000 copies of the Psalms were to be printed.

The funds received during the past year exhibited a remarkable increase, amounting to 1,796*l.* 9*s.* 7*d.*, or upwards of 1,000*l.* more than the sum received in the previous year. The expenditure amounted to 1,727*l.* 6*s.* 1½*d.*, and the balance in hand to 333*l.* 6*s.* 1½*d.*

LONDON JEWS' SOCIETY.

The income of the London Society for promoting Christianity among the Jews, for the last year, was £31,644 18*s.*, which is about £4,000 increase on the year before. The expenditure was £30,805 17*s.* 11*d.* 2,086 Bibles, 6,412 parts of the Bible in Hebrew, and 1,068 Hebrew New Testaments have been issued; and upwards of 50,000 books, tracts and portions of the Bible in modern languages.

According to the report of the Committee, success is attending the efforts of the Society. Prejudice against Christianity is largely and widely disappearing. There is a very wide diffusion of Christian knowledge among a large mass of the Jewish people. Fourteen adults and nine children of Hebrew parents have been bap-

tized at the Episcopal Jews' chapel during the past year in London. At Frankfort the effects of missionary labor are clearly perceptible, in the different spirit which pervades all parties of the Jews. Many, whilst repudiating the idea of forsaking Judaism, do not scruple to say that they have no objection to their children becoming Christians, and prove their sincerity by sending them to Christian schools. The desire for the Scriptures is still on the increase, and they have been largely circulated during the past year. In Amsterdam the change in the feelings of the Jews is very considerable. During the year seventeen Jews have been baptized, some at Amsterdam, some at Rotterdam, and the rest at smaller places. Large numbers of the Jews have heard the gospel; the Scriptures have been widely distributed, as well as thousands of tracts, and many of the Jews have been brought to confess the truth of Christianity. The Old and New Testaments are still extensively read, and Biblical knowledge is incomparably greater than formerly in Dantzig. With respect to Konigsburg, similar testimony is given.

BRITISH JEWS' SOCIETY.

THE British Society for the Propagation of the Gospel among the Jews, which is supported by members of the various "Non-conformist churches," has stations in Palestine, Tunis, Gibraltar, Frankfort, Breslau, Bavaria, Wurtemberg, Mulhausen, Marseilles, Lyons and Paris; and in Birmingham, Hull, Manchester, Portsmouth and London. It employs twenty-three missionaries, including a female Scripture reader. The report details instances of good which appear to have been derived by individuals in every class among the Jews from reading the word of God and the instructions of the missionaries; and also refers in cheering and hopeful tones to the general result of Christian intercourse and effort on the Jewish community at home and abroad, and to the increasing spirit of friendship and good understanding between Jews and Christians.

The receipts of the Society, the last year, were 4,269*l.* 9*s.* 5*d.*; and its expenditures, (including the balance due on the last account,) 4,816*l.* 7*s.* 6*d.*

Domestic.

FREE-WILL BAPTIST MISSIONS.

THE Free-will Baptist Foreign Missionary Society has two stations and one out-station in India, four missionaries, with their wives, one unmarried female, one East Indian assistant, and three native preachers. Mr. and Mrs. Bacheler, however, are still in the United States. The church at Jellasore has seventeen communicants, and the one at Balasore has thirty, fifteen having been added during the year embraced in the last report. The prospects of the mission, on the whole, are quite hopeful.

The receipts of the Society for the year ending September 30, 1853, were $6,245 93; while the expenditures amounted to only $4,630 23. The balance in the treasury at the commencement of the present year was $2,349 37.

AMERICAN BAPTIST MISSIONARY UNION.

THE fortieth anniversary of the Board of Managers of the American Baptist Missionary Union was held in Philadelphia, commencing May 16. The receipts into the treasury during the year, were $136,802 42; the expenditures, $146,388 36. Of the receipts, $6,500 were from the American and Foreign Bible Society, $3,500 from the American Tract Society, and $4,000 from the United States Government. Compared with the preceding year, there was an advance in expenditure of $11,044 03; in receipts of $2,690 25; and in donations of living contributors, of nearly $12,000.

The Union has missions in Burmah, in Siam, in China, in Assam, among the Teloogoos in India, to the Bassas in West Africa, in France, in Germany, in Greece, and among the Indian tribes of North America. The number of missions is 21, embracing 86 stations and 539 outstations. Connected with the missions are 66 missionaries, of whom 61 are preachers, and there are 64 female assistants. Two missionaries and 5 female assistants have died, and 4 missionaries and 4 female assistants have joined the missions. The number of native preachers and assistants is 220; total of missionaries and assistants connected with the missions, 349. Three missionaries are under appointment. There are 192 churches, having a membership of 15,219, of whom were added by baptism the past year, 1,820. The number of schools is 88, including 3 for native preachers, and 14 normal and boarding schools; with about 1,992 pupils.

The following extracts are taken from a report presented at the meeting, on the publications of the Board.

Your committee are strongly of the opinion, that missionary information is essential to the growth of the missionary spirit. It is its necessary aliment. Intelligence from the various fields of labor is to that spirit, what the rain, the dew and the sunshine are to vegetation. The principal reason why many Christians and churches are engaged to no greater degree in this work, is owing more to their want of information concerning it than to any confirmed opposition. To banish the darkness, and secure the co-operation of such, we must pour into

their minds the condensed light emanating from the numerous missionary stations which are scattered over the world. Your committee believe that, where the periodicals of the Board circulate the most freely, and are read carefully, there the deepest interest exists in this holy cause, and that from such well cultivated fields are received the largest amount of funds which find their way into your treasury. * * * This is a very subordinate consideration. They enlarge the minds of their readers by the comprehensive views they give of the great work of Christian missions; they impart clearness of conception with reference to the numerous relations and details of the work; they awaken an interest for the heathen; excite sympathy for the missionaries; quicken the susceptibilities of conscience; prompt to earnest prayer, and stimulate to self-denying liberality. These publications are like a powerful telescope sweeping the whole field of our missionary operations, and giving us, in consecutive pictures, a complete series of views, embracing the lights and shadows, the sunny sides and shady sides of missionary life.

Whilst your committee rejoice in the extent of the circulation to which your publications have attained, they are constrained to ask, "What are these among so many?" The number of members in the churches embraced in the home field of the operations of the Missionary Union is about 400,000, and the number of Magazines published is less than 6,000, and of the Macedonian less than 37,000. Here is a disparity painful to contemplate. We believe it is in the power of the ministry, by judicious effort, to double this circulation the present year. Let the pastors, on suitable occasions, present this subject to their churches; show the great importance of reading missionary information, and then make skillful and vigorous efforts to obtain subscriptions, and the demand for these publications will be greatly increased.

Your committee would, therefore, close their report by recommending the adoption of the following resolutions:

Resolved, That an acquaintance with the progressive history of the missionary enterprise is essential to the existence of a healthful missionary spirit.

Resolved, therefore, That pastors be earnestly urged to manifest a personal interest in securing an increase of subscribers for the Missionary Magazine among their own people.

Resolved, That the churches be, and hereby are requested to adopt efficient measures to furnish every pew in their respective places of worship with, at least, one copy of the Macedonian.

PRESBYTERIAN BOARD OF MISSIONS.

The seventeenth annual meeting of the Presbyterian Board of Foreign Missions was held at the Mission House in New York, May 3. The Executive Committee were enabled to report decided progress in every department of missionary labor. The Board has under its direction, independent of what is done for Papal Europe, 22 separate missions, 59 ordained missionaries, 3 licentiate preachers, 109 male and female assistant missionaries, 29 native helpers, 26 churches, and about 500 native church members; 53 schools, and 4,050 scholars; 6 printing presses, and have published more than 6,000,000 pages.

Of these missions, seven are among the Indian tribes of our own country, viz.: the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahas, and the Chippewas of the State of Michigan; connected with which are 8 ordained missionaries and 61 male and female assistant missionaries, 11 churches, and upwards of 100 native communicants; 8 boarding and 3 day schools, in which there are about 600 pupils in various stages of their education. Additions have been made to most of the churches, and the prospects of these missions were never more promising than at the present time. That among the Creeks seems to be peculiarly prosperous. Says the Report:

Among none of the Indian tribes are there more encouraging signs of improvement than are to be found at present among the Creeks. Some years ago they became distrustful of the missionaries who were living among them at the time, and required them to leave the country; and for a time they seemed to have taken a decided stand against all missionary efforts among themselves. When Mr. Loughridge, the first missionary employed by the Board to visit this people, arrived among them in 1841, he was received with evident distrust; and when they finally consented to his forming a mission among them, it was under so many restrictions and limitations that the Committee could not but feel that any effort to diffuse the gospel among them could not be other than a doubtful experiment. The year following, Mr. Loughridge and his wife took up their abode among these people, and from that time the feelings of the Indians began to run in a different channel.

Since then there has been a growing confidence in the integrity and uprightness of the missionaries, and an increased conviction of the importance of education and religion to their own welfare and happiness. The schools, as they have been successively established, have been well attended; religious instruction has been heeded, and every year witnesses new accessions to the church; day-schools have been established by the people of their own accord, and are supported at the expense of the nation, several of which are taught by teachers who have been trained at the mission schools; the people are daily becoming more industrious, and are surrounding themselves both with the necessaries and the comforts of civilized

life; they have become decidedly temperate in their habits, and in this respect furnish an example not only for the more besotted of their own race, but one that might be safely imitated by their white brethren in all parts of the United States.

The Board has two missions in Western Africa, one of which is in Liberia, and the other near the equator, and known as the Corisco mission; connected with which are 6 stations and out-stations, 6 ordained missionaries, 1 licentiate preacher, and 8 male and female assistant missionaries, 5 churches and about 120 communicants, 7 schools, (one of which is a classical institution,) embracing in all about 250 pupils. All of the churches have received accessions, and one has experienced a season of special revival. Of Western Africa in general, the Report remarks:

A variety of circumstances conspire, in the providence of God, to prepare Western Africa for the introduction of the gospel, and they ought not to be overlooked by those who feel an interest in the welfare and salvation of this down-trodden race. For more than a year and a half there has been very little of the slave-trade, and unless some untoward event intervene, the prospect is, that it will never again be resuscitated. Commerce in the natural products of the country is developing itself with almost unprecedented rapidity, and is effecting an entire change in the habits, the feelings and the pursuits of the people. No one who knew the country under the distracting influence of the slave-trade, can fail to be struck with the tranquilizing change that has been effected in their condition by the peaceful pursuits of lawful commerce.

Christian missions, too, have effected a great work among these benighted people. Something like one hundred churches have been organized on different parts of the coast, and more than ten thousand native converts have been gathered into those churches. There are as many as one hundred and fifty Christian schools connected with the various missions in Western Africa, and twelve or fifteen thousand youths are receiving a Christian education in those schools. Twenty different dialects have been studied out and reduced to writing, into many of which large portions of the Bible, as well as other religious books, have been translated and circulated among the people. Missionaries in that country have increased facilities for protecting themselves against the deleterious influence of the climate, and the treatment of diseases peculiar to that country is better understood. A strong footing has been acquired at more than a hundred of the most eligible points of influence on the coast. The voice of the living preacher is now heard in the capitals of Ashanti and Dahomi, on the frontiers of Soudan, at Kalabar, and, as we have just seen, by one of our own missionaries, on the heights of the "Sierra del Crystal."

These will be seen to be advantages of great importance; and if they are followed up earnestly and faithfully, in reliance upon the blessing of God, they must result, ere long, in making known the unsearchable riches of the gospel throughout the whole length and breadth of that vast continent. Honor to that church which labors most steadily and faithfully to bring about this glorious result!

Four of the missions of the Board are in Northern India, viz.: Lodiana, Furrukhabad, Agra and Allahabad, where are 13 stations and out-stations, 26 ordained missionaries, (two of whom are natives of India,) 1 licentiate preacher, 21 female assistant missionaries from this country, 25 native helpers, 9 churches with about 260 native communicants, 4 printing presses, 27 schools, (several of which are high schools,) with nearly 3,000 pupils.

In Siam, the Board has one mission, connected with which are 2 ordained missionaries, 1 licentiate preacher, 1 female assistant missionary, 1 native helper, 1 boarding-school with about 30 pupils. Three of its missions are in China,—at Canton, Ningpo and Shanghai,—connected with which are 12 ordained missionaries, 2 physicians, 13 female assistant missionaries, 3 native helpers, 7 schools with 170 pupils, and 2 printing presses. Concerning this country the Report says:

The attention of the world has been turned to the political movement now in progress, which seems likely to overthrow the Manchu dynasty, and to place on the throne a Christian emperor. The details of the revolution cannot be here narrated. It appears to be ascertained that the leader of it was at one time under the instruction of Christian missionaries, and that, whatever motives may have at first prompted him to take up arms against the Mandarins, he has avowed his opposition to idolatry and his faith in Christianity. The idols have been destroyed at his command. Their priests have been treated with a severity which shows that the new reformer has not fully imbibed the spirit of the Savior. Errors in doctrine are not surprising in one so imperfectly instructed, but it is wonderful that so much Christian truth should be embraced, and still more remarkable is the power with which it has been set forth, not by the sword, but by the pen, as of a ready writer. Motives of selfish policy have been attributed to him, and may have too great ascendency over him, but the reflecting observer will recognize with deep interest the correctness of moral conduct which has marked the progress of his army, and the devout Christian will see in this wonderful movement the hand of the God of nations and the God of grace. Whatever may be its final issue, it has already, in some degree, broken the indifference of the

Chinese as to spiritual things, and the indifference of the church as to her duty to this heathen people. The result will be seen in God's time. At present, the prospect is that the leader of the Insurgents will soon become Emperor of China, that the door for missionary labors will be thrown widely open, and that the Chinese will to a large extent renounce idolatry; but all this will not make them a Christian people. They must have first the means of grace, and then the outpouring of the Spirit from on high. At such a time as this the church should arise in the strength of her Lord, and engage in the great work already set before her, which seems to be on the eve of a vast expansion. Copies of the sacred Scriptures should be multiplied. Many more missionaries should be sent forth. Prayer should be offered without ceasing, that God would give a right direction to all the great interests now in motion. It cannot be denied that there may be a great disappointment in the results expected from this strange movement. Doubtless the great adversary will strain all his power to pervert it. The heart of the chief may easily turn aside, like a deceitful bow. Fanaticism, or a merely secular policy, may tempt him to extremes equally dangerous. In God only should the friends of missions confide, and their earnest entreaties should not be withholden, that he would overrule and dispose the issue of the Chinese Revolution for the establishment of the church of Christ amongst this numerous people.

The Board has recently commenced missions for the Chinese of California, and for the Roman Catholic population in South America.

Its receipts from all sources, including a balance of last year of $618 97, were $174,453 02;—of which $23,615 were from the United States Government, $6,000 from the American Bible Society, and $3,500 from the American Tract Society;—being an advance on those of last year of more than $20,000. Its expenditures were $173,185 50, leaving a balance in the treasury of $1,267 52.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Amoy.—Mr. Bonney in a letter dated Canton, April 18, writes:—A letter from Mr. Doty brings good news. A few Sabbaths since he baptized ten persons, and the London mission seventeen. There were also many inquirers. Mr. Doty is free to call it a "revival," because of the unusual interest in the preaching of the gospel. At a place fifteen miles from Amoy, where Mr. Burns (of the English Presbyterian mission) has been laboring for two months, a remarkable reformation has begun. The people, finding their idols vain sources of help, are using them for fuel, cooking their rice with the wooden images.

Gaboon.—Rev. Messrs. Bushnell and Best and their wives arrived at the Gaboon January 29; and Rev. Messrs. Herrick and Pierce and their wives, and Miss Smith, February 16. In the letter in which Mr. Walker announces the arrival of the latter he writes, "I am glad to say that the attendance on the preaching of the gospel has been better for the last few months than before. We do not see that any minds are seriously impressed with divine truth, but many hear."

Armenians.—Mr. Van Lennep writes from Constantinople under date of May 31:—

The last accounts from various parts of our field are quite encouraging. It is true there is persecution in various quarters, but it always works for good. In the village of Erdek on the peninsula of Cyzicus, we have just learned that, for the last two years, several Greeks have been disgusted with the superstitions of the Greek church, and as the Bishop wished to force them to compliance, a schism ensued, and in consequence one of these people has been banished from the place, and is applying to the government here for redress. In Baghchejuk the work is spreading steadily. All opposition has ceased. The sons of the chief man become bolder every day in their profession of the truths of the gospel; and their father has laid aside all his opposition, and listens attentively to all his sons say in defence of evangelical Christianity. The truth has also spread in Arslankeuy, a village contiguous to Baghchejuk; and it is said that forty persons there express a readiness to be organized into a Protestant community. In Cesarea a number have lately expressed their conviction of the truth of the doctrines we preach, but a new tax imposed by the government, is made use of in order to molest them. A school has been opened by one of the Protestants of the place, and is attended by some fifteen children; nine more are expected to join them shortly. They are very anxious to obtain a good teacher.

In Tocat an Armenian of high standing and influence has joined the Protestants, and a violent storm has broken out in consequence. The Governor has hitherto refused to grant redress to the Protestants.

In Marash, an expository service of the Protestants was broken in upon by their enemies, and two of the former were wounded in the head. The only redress given them by the authorities was to compel them to accept fifty piastres (two dollars) as compensation. In Hunvas, the preacher Simon has been obliged to leave the place on account of the lawlessness of the Koords, who had threatened his life. In Kharpoot, a pious young man writes that he is deluged with company; people come from all the region to converse on the truths of the gospel.

The annual meeting of the Armenian mission, which commenced May 31 and closed June 10, was of great interest and importance. Some of the subjects which came before it for discussion, are referred to in the following extracts from a letter of the mission, dated Constantinople, June 14, 1854. It will be seen that the reinforcement to the mission, large as it is, will by no means meet the demand for laborers.

The reading of the station reports at the opening of our meeting left the impression on every mind that the most important business which would claim our attention, would be the supply and disposition of laborers for the vast fields in the interior, where the regular ministrations of the word are now imperiously demanded by every consideration of Christian policy, as well as mercy to the perishing. These places have some of them been before us for several years past, during which time we have been pained with the consciousness of our inability to answer their urgent call for help;—others are just now opening to us, and presenting the most cheering prospects for evangelical labor.

The meeting has received with great satisfaction the information that six new missionaries will, during the summer and autumn, if Providence permit, be on their way to our mission; and we thank God, who has put it into their hearts to cast in their lot with us in this good work. Still, as appears from the resolution adopted, we must regard this number as entirely inadequate to meet our wants. And we hope it may be well understood, that, in accordance with our uniform policy, we have asked only for such and so many as we regard to be *absolutely indispensable*. As the station reports so fully set forth the grounds on which we now make our application for thirteen men additional to those at present in the field, we deem it out of place to make any farther statement or appeal in this letter, except in regard to the two requested for Constantinople. The conviction has long been felt by the brethren at the capital, and often presented by them at our annual meetings, that this city is very inadequately provided with evangelical labor bearing directly upon its great population. This fact is made sufficiently clear in the report of this station now presented. In addition to this general fact, it may here be added that the station has now been constrained to resign one of its members for the work in the interior, who, if he had remained, would have devoted himself to direct labors for the city; and one of the native pastors has been called from the care of his flock and the preaching of the word, to fill an important vacancy in the seminary. Some of the brethren remaining are also reminded by their often infirmities, that their time of service may not be extended far into the future. At the same time, we are compelled to feel that the city proper, containing an immense fixed population, and resorted to by great numbers of Armenian traders from every city of the empire, should be subjected to evangelical efforts far more aggressive and energetic than any yet made.

We dismiss this whole subject with one general remark;—that at no former period, in the history of this mission, have we made an application for reinforcements with so strong a conviction that its failure would be attended with immeasurable detriment, as at the present moment.

Providential circumstances have kept Mr. Van Lennep at Constantinople, where he has continued his usual duties, until the present time, and the brethren of this station are still as desirous as ever to retain his valuable services for this city. But, acting on the principle that the work should be viewed as a whole, and those posts be first occupied which will most suffer from the absence of laborers, and being assured that both Mr. and Mrs. Van Lennep are prepared cheerfully to take this step, involving on their part not a little self-denial, all parties have given their approbation to the removal of Mr. Van Lennep to Tocat in compliance with the action of the last annual meeting. They will be followed by the sincere sympathies and prayers of every member of the mission, and especially of those with whom they have been so long and happily associated. It is confidently hoped that the Lord will graciously smile upon this undertaking and give to our brother and sister many years of joyful and successful labor in that new and interesting field.

It is the opinion of this meeting that there is nothing in the present state of the country, which should cause any delay in the occupancy of new fields in the interior, or stand in the way of any of our missionary operations. By using precautions, always within reach, in traveling, the recurrence of such disasters as have occurred to Messrs. Schneider and Walker may in future, we trust, be prevented. There is no symptom of wavering or of fear on the part of our brethren who occupy the interior and more exposed situations, and the committee need have no apprehensions that they will easily be driven from their posts.

The probable bearing of the war on the cause of Christ in Turkey, and the confidence of the

mission in Him who is Ruler among the nations, are thus expressed.

It would be unsuitable to close this letter without alluding to the extraordinary external circumstances, in the midst of which we have held our meeting. A powerful government, moved as we have reason to believe, in no small part by the increasing success of missionary operations in this empire, has roused the fanaticism of its subjects and marshaled its armies to send them forth to a "Holy War." We have seen the invading hosts approaching, and there have been times when we have had painful apprehensions, of the triumph of the great oppressor, and the extinction of all religious liberty in this fair land. But the strong arm has been paralyzed, and we have now much reason to hope that the very schemes which were designed to expel us from Turkey, will, through the all conquering power and grace of God, be the means of extending our privileges and of establishing more firmly and more consistently the principles of religious liberty. We would not confide in the wavering and often ungodly policies of even the best of human governments; and we dare not attempt to be prophetic concerning the ends to which these shocks of armies and navies may lead. But we cannot despond. We know that our work is approved of Him who holds the nations in his fist. We believe that we shall possess the land, whoever else may possess it or lose it. The past is full of encouragement; the future is full of hope. We thank God that we are permitted to live and labor at such a time as this, and would remember that much will be required of those to whom so much is given. May the God of peace make us perfect to do his will, working in us that which is well pleasing in his sight.

Mr. Dwight, under date of June 14, presents the following animated view of the present and prospective wants and prospects of this vast field.

The great subject of our meeting was the same that has occupied us for several years past, namely, the supply of our field with laborers. The call for preachers, from all quarters, is louder this year than ever before, and it is a very great problem how they are to be furnished. We have agreed to ask for twelve or thirteen from America, (including those under appointment,) and also to request a few hundred dollars appropriation for a theological, class in Tocat, under the care of Mr. Van Lennep, who expects to remove to that place in about a fortnight. By means of this class and the one in Aintab, we hope to train, by a short course, several promising young men who are already on hand, to become preachers to their own countrymen, and thus in some measure supply the urgent demand. Bebek also, will do its work in this line, and for the rest, we must look earnestly to the Lord of the harvest, that he may send forth laborers into his harvest.

We earnestly beg that the Prudential Committee will make the necessary appropriation for these theological classes, and also we hope that means and men will be placed at their disposal, so as to enable them to furnish, within a moderate space of time, the whole number of missionaries we have asked for from America. From all present appearances, this whole field is soon to be thrown open to us, so that not only among the Armenians, but among all the other classes of the population, evangelical labors will be loudly called for. What else did our dear Christian friends in America expect when they sent us here? What else did we hope for when we undertook this mission? Was any one so near-sighted, and so small-hearted, as to feel that the grace of God was going to be circumscribed by national boundaries, and hedged in by those walls that now separate between the different races of men in this empire? Was the Armenian alone to learn of Christ and his salvation, and after he had drunk of the water of life, was he, now in this age, to be forbidden to say to his neighbor, "Come?" And, above all, was it supposed that a pure and holy life, an earnest and consistent Christian example in the midst of all this perversion, dishonesty and moral deadness, was to have no influence? If such was the expectation of any, it was, to say the least, a very great mistake, and now, very soon, the providence of God is going to show to the world, how wide of the mark all such calculations were. Are the churches in America prepared for the result of their own labors and prayers? They have sent forth tillers of the soil; the seed has been widely sown; they have sought the blessing of the Lord, and a large and rich harvest gladdens our eyes. Will they now suffer this harvest to fall to the ground and perish for want of reapers? I hope not.

Choctaws.—Mr. Hotchkin, under date of March 21, communicates some interesting particulars in respect to Good Water. A protracted meeting had been held there a short time before which resulted in good. He says: "A man who joined this church about four years since, and who has maintained a very consistent Christian character ever since, came voluntarily before the session and made the following confession. 'Before his conversion he said he had killed two hogs that belonged to Mr. Oakes. And the remembrance of it often made him wretched and was a heavy burden to him, and he had several times debarred himself from communion on that account. He also said that he could not live so any longer, and he had been that day to Mr. Oakes and confessed his sin to him, and offered to make full restitution. Mr. Oakes, he said, had frankly and kindly forgiven him, and appeared

perfectly reconciled. Now he says, I can "offer my gift," I have done as the Savior directed, my burden is gone, and if the session think best I want to commune with my Savior.' This I suppose is the fruit of the blessed Spirit, and I presume if there were more confessions of this kind, there would be much more happiness. The session examined five persons and approved of their uniting with the church. As three of these persons live within the bounds of Mr. Stark's church, their names will be entered on its records. There appeared during this meeting a good degree of seriousness. Seven persons came forward as anxious, and took a stand on the Lord's side. I mention these things to show that we have evidences that God has not withdrawn his Spirit from us."

Mr. C. C. Copeland, writes from Mount Pleasant, May 31, "We have very good reason to feel that a work of grace has commenced among the Chickasaws. By request of Presbytery I have visited the field occupied by Brother Watson. At the 'Cherokee Spring' sixteen are professedly inquiring the way of life and salvation, among whom are a captain, or councillor, and his wife. Last Sabbath, by order of Presbytery, I spent at Wapanucka, where Mr. Kingsbury, Mr. Ballantine and myself were to meet and organize another church. The ill health of Mr. Kingsbury probably prevented his attendance. The church was organized, however, with eleven members. After an elder had been selected, a meeting of the session was appointed, and three Chickasaws were received to the communion. I feel that the time for preaching the gospel to the Chickasaws has arrived. Had I no other charge, how gladly would I labor among them. Two of our native helpers have died this spring, one was an elder in Mount Pleasant church, brother of Allen Wright."

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Falmouth, 1st ch. la. 12 00
- Gorham, Cong. ch. m. c. 48 50
- Gray, s. s. 1 00
- N. Bridgton, Cong. ch. 7 00
- N. Yarmouth, Gent. 15,37; la. 31; m. c. 8,94; 55 31
- Portland, 2d ch. m. c. 29 07
- Saccarappa, Cong. ch. 20 00
- Yarmouth, 1st par. 89,50; la. 44,55; 134 05—306 93

Kennebec co. Conf. of chs. B. Nason, Tr.
- Waterville, J. Talbot, dec'd, 5 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bath, Winter st. cong. so. m. c. 100 00
- Rockland, Young la. miss. so. for fem. sem. at Oroomiah, 13 00—113 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, Hammond st. ch. 40 00
- Hampden, Cong. s. s. for miss. sch. at Diarbekir, Turkey, 25 00—65 00

Somerset co. Aux. So. C. Selden, Tr.
- Bingham, 7 00
- Bloomfield, Cong. s. s. 10 00
- Solon Village, 3 00—20 00

York co. conf. of chs. Rev. G. W. Cressey, Tr.
- A lady's thank off'g, 10 00
- Kennebunkport, South cong. ch. 50 00
- Lebanon, Cong. so. 18,75; J. L. 25,25; ack. in June as fr. Lebanon, N. H.; J. R., Jr. 1; 1 00
- Limerick, Cong. ch. 55 00
- Lyman, Cong. ch. and so. 31 00
- Wells, 1st do. m. c. 10 00
- York, 1st do. 88 00—245 00

754 93

Amherst and Aurora, Rev. H. S. Loring and wife, 4; s. s. 10; Bethel, 2d ch. and so. to cons. Rev. DAVID GARLAND an H. M. 50; Dennysville, s. s. 30; East Machias, juv. miss. so. 10; Rockport, a friend, 20; Fryeburg, H. C. Buswell, 12; South Paris, cong. ch. 5; Castine. Gent. 108; la. 45,80; m. c. 21,20; to cons. Mrs. M. PERKINS an H. M. 316 00

1,070 93

NEW HAMPSHIRE

Grafton co. Aux. So. W. W. Russell, Tr.
- Haverhill, 1st cong. ch. and so. to cons. A. K. MERRILL an H. M. 108 25

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Antrim, Pres. ch. 2 25
- Greenfield, Evan. ch. 12 00
- Hillsboro' Bridge, Cong. ch. 2 73
- Hudson, Cong. ch. 6 37
- Mason, Centre do. 5 44
- Nashua, 1st do. to cons. M. C. STEBBINS and FRANKLIN MUNROE H. M. 200 00—228 79

Merrimack co. Aux. So. G. Hutchins, Tr.
- Boscawen, West cong. so. 42 75
- Franklin, Cong. ch. and so. 46; H. Proctor, 25; 71 00
- Pembroke, Cong. ch. and so. 66 15—179 90

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 1st and 2d chs. m. c. 14 00
- Hampstead, Cong. so. 18 00—32 00

Strafford Conf. of chs. E. J. Lane, Tr.
- Farmington, W. F. Johnson, wh. and prev. dona. cons. Mrs. SARAH F. JOHNSON an H. M. 50; m. c. 33,37; Rev. D. D. TAPPAN, 6; 89 37
- Meredith Bridge, Cong. ch. and so. 10 75—100 12

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Acworth, Cong. ch. and so. 24 00

673 06

Lancaster, Ortho. cong. ch. 23 78

696 84

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.
- Hardwick, L. H. Delano, to cons. Mrs. SOPHIA H. DELANO of St. Louis, Mo. an H. M. 100; s. s. 8; H. R. district, 16; 124 00
- St. Johnsbury, 2d cong. ch. and so. 50 08—174 08

Chittenden co. Aux. So. C. P. Hartt, Tr.
- Burlington, Rev. S. P. 5 00
- Milton, A. Hall, 10 00—15 00

Orange co. Aux. So. L. Bacon, Tr.
- Thetford, Thetford acad. for ed. in Kessab, Turkey, 10 00
- Williamstown, Cong. ch. and so. 16 56—26 56

Orleans co. Aux. So. H. Hastings, Tr.
- Barton, A. P. 2 00
- Brownington, Mr. Hall's so. 18 00
- Holland, 7 67
- W. Charlestown, 25 00—52 67

Windsor co. Aux. So. C. B. Drake, Tr.
- Barnard, C. P. 2 00
- Sharon, Cong. so. la. 20,25; unknown, 1; 21 25—23 25

291 56

Granby, G. A. A. 5; Stow, s. s. 2,24; Waterville, S. H. 5; 12 24

303 80

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Dalton, Cong. ch. and so. 34 18
Hinsdale, do. to cons. EDWARD CHEESEMAN and MARSHALL PIERCE, H. M. 200,49; m. c. 48,60; 249 09
Lanesboro', Cong. ch. 17,75; m. c. 32,25; s. s. 4,13; 54 13
Lenox, Cong. ch. 61,58; m. c. 38,42; 100 00
New Marlboro', Cong. so. 23 00
North Adams, Cong. ch. and so. 42 47
Peru, do. 32 26
Pittsfield, Young la. ins. m. c. 12 00
Stockbridge, Cong. so. 40 00—587 13

Boston, S. A. Danforth, Agent.
(Of wh. fr. La. Jews' so. for sup. Mr. Schauffler, 60; Miss HARRIETTE W. COBB, wh. cons. her an H. M. 100;) 221 13

Brookfield Asso. W. Hyde, Tr.
Holland, m. c. 5 00

Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Union cong. ch. 23 09

Essex co. South Aux. So. C. M. Richardson, Tr.
Manchester, Cong. ch. and so. 74 02

Essex co.
North Beverly, Cong. ch 70 00
Salem, R. P. Waters, 30; Crombie st. ch. 292,87; 322 87—392 87

Franklin co. Aux. So. L. Merriam, Tr.
Bernardston, Mrs. Lydia Goodale, to cons. Z. C. NEWCOMB an H. M. 100 00
Charlemont, 1st cong. so. 16; la. 13,86; 29 86
East Hawley, Cong. so. 16 25
Greenfield, Gen. Grennell, for Mr. Riggs and fam. Dakota m. 10 00
Montague, Agricul. benev. so. 16,25; s. s. con. 2,95; s. s. 1,12; chil. of mater. asso. 80c. 21 12
Shelburne Falls, 26 50
South Deerfield, 1st cong. so. 34,50; Monument ch. and so. 16; 50 50—254 23

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st cong. ch. Mrs. Ayre's s. s. class, 2; 2d do. 34; 36 00
Cummington, Village ch. m. c. 32; West, m. c. 11,50; 43 50
Granby, m. c. 38 00
Hadley, 3d ch. gen. benev. so. 56; do. m. c. and Russell so. 39; 95 00
Hatfield, m. c. 39 00
Haydenville, m. c. 50 00
Northampton, B. Barrett, 50; a friend, 5; 1st par. m. c. 54,38; Edwards ch. m. c. 13,15; 122 53
Southampton, 77 49
South Hadley Falls, m. c. 30 00—531 52

Hampden co. Aux. So. C. O. Chapin, Tr.
Palmer, 2d cong. ch. 2 00
Westfield, A friend, 10 00——12 00

Middlesex North, C. Lawrence, Tr.
Fitchburg, Calv. cong. ch. m. c. 21 00
Groton, Union ortho. ch. and so. 140 00—161 00

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dorchester, 2d cong. ch. and so. m. c. 36,15; la. 246,28; T. D. Quincy, to cons. Mrs. MARY N. PERRY of Boston an H. M. 100; 382 43
Foxboro', Cong. ch. and so. (of wh. to cons. Rev. EDMUND Y. GARRETT an H. M. 50;) 116,39; m. c. 11,29; 127 68
Franklin, Cong. ch. and so. 31 40
Medway Village, Ch. and so. 84,93; J. C. Hurd and fam. to cons. GEORGE E. LINKFIELD an H. M. 100; 184 93
Roxbury, Eliot ch. and so. gent. 100; m. c. 19,60; 119 60
South Dedham, Cong. ch and so. 30 00
West Roxbury, Spring st. ch. m. c. 8 25—884 29

Old Colony Aux. So. H. Coggeshall, Tr.
E. Middleboro', m. c. 12 00

Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 66; la. 34,50; E. par. gent. and la. 40; 140 50
Braintree and Weymouth, Union so. 27,20; m. c. 59,01; E. B. 1; 87 21
Bridgewater, Trin. cong. so. m. c. 83 00
East Bridgewater, do. 24 50
Easton, Cong. ch. m. c. 15 00
North Bridgewater, 1st par. 46,14; Porter evan. ch. and so. 230,55; m. c. 169,45; wh. cons. SIMEON LEACH, EDWIN H. KINGMAN, DAVID HOWARD and Mrs. REBECCA B. MILLS, H. M. 446 14
N. Weymouth, Pilgrim ch. 27 00
Quincy, Evan. so. m. c. 20 00
Randolph, 1st par. gent. 113,58; la. 50,54; E. par. gent. 43,65; la. 45,46; young la. 15; m. c. 27,89; 296 12
South Braintree, m. c. 32 00
South Weymouth, Indiv. 1 00-1,172 47

Pilgrim Aux. So. J. Robbins, Tr.
Pembroke, Miss M. C. Ford, (of wh. for *Nathaniel Ford*, Ceylon, 20;) 30 00

Taunton and vic. Aux. So.
Fall River, E. S. C. 5 00
South Attleboro', Cong. ch. and so. 47 88——52 88

4,413 68

A friend, 20; do. for bibles and testaments for Africa, 5; Andover, W. par. gent. 37,40; la. 50; m. c. 12,60; juv. miss. so. 25,22; Brighton, evan. so. 127,40; Charlestown, Winthrop ch. and cong. 982,75; Cambridge, Shepard, cong. ch. and so. 318,12; m. c. 82; Campello, E. Noyes, 50c.; Chelsea, Winnisimmet ch. m. c. 133,60; Broadway ch. and so. m. c. 23,69; Dracut, West cong. ch. and so. 26; East Cambridge, evan. cong. ch. and so. m. c. 14,52; Lawrence, Lawrence st. cong. so. 64.09; Lowell, Kirk st. ch. (of wh. fr. SEWALL G. MACK, wh. cons. him an H. M. 100,) 200; Appleton st. ch. 65; Newton Centre, Mrs. E. H. B. 10; 2,197 89

6,611 52

Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 4,375,) 250; Conway, William Avery, by J. Avery and M. H. Avery, Ex'rs, (prev. rec'd, 694,34,) 200; Holden, Mrs. Mahalah Hubbard, by S. Hubbard, Ex'r, (prev. rec'd, 61,90,) 21,33; Lee, Joel Bradley, by Harvey Bradley, Ex'r, 75; Northampton, Miss Jane R. Welsh, by C. P. Huntington and S. L. Hinckley, Ex'rs, 300; W. Brookfield, Moses Barnes, by Baxter Ellis, Ex'r, 200; 1,046 33

7,657 85

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Danbury, 1st cong. ch. 183 71

Fairfield co. West, Aux. so. C. Marvin, Tr.
Stamford, J. Betts for *John Niles*, Ceylon, 20 00

Hartford co. Aux. So. A. W. Butler, Tr.
Canton Centre, 8 56
East Granby, 19 75
Hartford, Centre ch. m. c. 10 37
Manchester, 2d cong. ch. wh. cons. Rev. FRANCIS F. WILLIAMS an H. M. 90; m. c. 4; 94 00—132 68

Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Hartford Centre, Cong. ch. m. c. 3 00
Norfolk, Indiv. for Alleghany m. 5 00
Winchester, 1st so. 20 00——28 00

New Haven City, Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 23,88; Court st. ch. m. c. 40,75; North ch. H. E. H. 5; 69 63

New Haven co. East, F. T. Jarman, Tr.
Branford, Cong. ch. 4 75
Durham, Rev. Dr. Smith, 5 00——9 75

New Haven co. West, A. Townsend, Jr. Tr.
Birmingham, Cong. ch. m. c. 6 42
Waterbury, 2d so. 102 52
Westville, West cong. ch. 40 00
Wolcott, 8 00—156 94
New London and vic. F. A. Perkins, Tr.
East Lyme, Cong. so. 8; m. c. 10; 18 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Rockville, Little girls for Mr. Benton, Syrian m. 10 00
Vernon, s. s. for Mr. Stoddard's sch. Nestorian m. 19 00—29 00

647 71

Legacies.—Somers, a female friend, by A. W. Butler, Tr. 265; Wilton, Zadok Raymond, by C. Marvin, Tr. 53; 318 00

965 71

RHODE ISLAND.

Kingston, Cong. ch. and so. 30; Washington Village, cong. ch. m. c. 10; 40 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Blooming Grove, R. D. ch. 17 00
Buskirk's Bridge, A friend, 10 00
Bushwick, R. D. ch. m. c. 9 00
Coxsackie, 1st do. m. c. 27,60; 2d do. 94,42; 122 02
Flatbush, R. D. ch. 81 50
Grahamville, do. 3 00
Guilford, do. 10,61; m. c. 20,25; 30 89
Jamaica, A friend, 5 00
Leeds, R. D. ch. 20; B. Z. G. 5; 25 00
Linlithgo, R. D. ch. 13,19; s. s. 1,24; 14 43
Middleburg, R. D. ch. 15; s. s. 2.08; 17 08
New York, A friend, 300; Mrs. E. Day, for ed. at Amoy, 15; Mrs. S. Blake, for do. 24; an indiv. 2; Collegiate R. D. ch. La Fayette place, 651,50; Ninth st. ch. 318; Twenty-ninth st. ch. 125; North ch. 79; Washington square R. D. ch. 182,51; Market st. do. m. c. 191,75; Houston st. evan. miss. ch. 10,75; 1,882 51
Piermont, 1st R. D. ch. la. sew. so. 10 00
Poughkeepsie, R. D. ch. 111 00
Stapleton, do. 205 44
Scodack, R. D. ch. wh. and prev. dona. cons. Rev. WILLIAM BAILEY an H. M. 45 00
Tarrytown, 2d R. D. ch. 50 53
Tiossiock, R. D. ch. 10 00
Tompkinsville, do. 27 00
Union Village, do. 17 75
Upper Neversink, R. D. ch. 3 00
West Troy, South ch. 36 00
Williamsburg, R. D. ch. 53 77—2,786 92
Buffalo and vic. J. Crocker, Agent.
Buffalo, La Fayette prcs. ch. 100 00
Pike, Pres. ch. 35 00—135 00
Geneva and vic. C. A. Cook, Agent.
Arkport, M. H. 5 00
Bristol, Mrs. P. W. 3 00
Burdett, Pres. ch. 38,30; Rev. T. R. Townsend, 25; 63 30
Geneva, W. H. S. 2 00
New Haven, I. Dowd, to cons. Rev. WARREN W. WARNER an H. M. 50; pres. ch. 20; 70 00
Youngstown, Pres. ch. 25 00—168 30
Monroe co. and vic. E. Ely, Agent.
Bergen, S. H. 10 00
Mendon, A. S. 5 00—15 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. J. W. Benedict, 100; Louisa Hale, for Armenian chil. 1,16; Brooklyn, Bridge st. cong. s. s. miss. asso. for sch. at Madras, 10; for do. in Oroomiah, 10; 2d pres. ch. m. c. 100; C. Gould, 100; C. N. Talbot, 100; J. C. Baldwin, 100; Smith st. s. s. miss. so. for Miss Fisk's sch. Oroomiah, 10;) 1,071 55
Oneida co. Aux. So. J. Dana, Tr.
Deansville, Cong. ch. 15 00
Paris Hill, Cong. ch. s. s. 20 65
Utica, 1st pres. ch. m. c. 14 83
Whitesboro', Pres. ch. 32 72—83 20
Otsego co. Aux. So. D. H. Little, Tr.
Carlisle, 2d ch. 45 00
Cherry Valley, 2d do. 100; m. c. 34,06; 134 06—179 06
Washington co. Aux. So. A. Eldridge, Tr.
Whitehall, 1st pres. ch. and so. 160,78; m. c. 51,05; pres. s. s. miss. so. to cons. BENJAMIN J. DYER of Fulton, an H. M. 100; 311 83

4,750 86

Albany, 2d pres. ch. G. C. Treadwell, wh. cons. Mrs. NANCY TREADWELL, Mrs. AMY TREADWELL and Miss ANN TREADWELL, H. M. 300; THOMAS W. OLCOTT, wh. cons. him an H. M. 150; Ezra P. Prentice, 100; indiv. 469,50; 4th pres. ch. 100; Bovina, Mrs. J. D. 5; Chester, R. C. C. 5; Coxsackie, R. D. ch. for Micronesian m. 2; Circleville, pres. ch. m. c. 20; Cold Spring, La. Berean sew. so. 47,36; Crown Point, A. T. 4; Durhamville, pres. ch. for Micronesian m. 8; Eaton, cong. ch. m. c. 5; Geneva, R. D. ch. s. s. for sch. in Arcot, India, 15; Hudson, pres. ch. 75; m. c. 16,72; s. s. for Dea. John, Nestorian m. 35; Jamaica, pres. ch. 15; Jasper, Mrs. C. L. 3; Jefferson, 1st pres. ch. 17,24; Johnstown, J. P. W. 3; Louisville, Mrs. B. 2; Lyons, prcs. s. s. 33; Madison, R. D. ch. 2; Middletown, pres. ch. 69,53; Newburgh, J. Beveridge for Dakota m. 50; Orient, cong. ch. 35; Portville, pres. ch. m. c. 25; Troy, 1st pres. ch. m. c. 37,48; Union Centre, cong. ch. m. c. 7,24; Warwick, V. for Mr. Riggs, Dakota m. 5; Washingtonville, 1st pres. ch. m. c. 19,64; 1,681 71

6,432 57

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Bedminster, R. D. ch. 60 00
Bergen, R. D. ch. m. c. 128; s. s. 9,33; 137 33
Clinton, R. D. ch. 11 95
Freehold, do. 71 00
Hudson, do. m. c. 12 33
Jersey City, 1st R. D. ch. 135,03; 3d do. 35; 170 03
Montville, R. D. ch. 31 37
Six Mile Run, do. m. c. 86 54
Paterson, 2d do. 22 00—602 55
Hanover, Pres. ch. 65; Newark, High st. pres. ch. m. c. 205,03; Orange, 2d pres. ch. (of wh. fr. Moses H. Baldwin, wh. and prev. dona. cons. Miss ANNA W. BALDWIN an H. M. 50;) 182,82; Paterson, M. H. W. 1; Windham, pres ch. 116; 569 85

1,172 40

PENNSYLVANIA.

Erie, Systematic benev. 1,50; Montrose, pres. ch. s. s. for Mr. Walker, Diarbekir, 27,63; Philadelphia, Clinton st. ch. s. s. 30; 1st pres. ch. M. W. Baldwin, 250; Western do. 5; Miss Bayard, 15; Arch st. pres. ch. G. W. McC. 10; Calvary pres. ch. H. R. R. 10; Mantua do. coll. and m. c. 40; disc. 9c.; Sunville, pres. ch. 3; Waterford, pres. ch. m. c. 4; 396 04

DELAWARE.

Wilmington, Hanover st. pres. ch. m. c. 90 60

VIRGINIA.

Alexandria, 2d pres. ch. 2; Bremo, J. H. Cocke, 100; Sinking Spring, Mr. McChains's ch. and so. 63,68; juv. miss. so. for ed. of a child in Nestorian m. 10; 175 68

NORTH CAROLINA.

Kingston, R. C. H. 3,54; Salisbury, J. G. Cairns, for *Isabel McC. Cairns*, Ceylon, 20; 23 54

GEORGIA.

Greenfield, Pres. ch. m. c. 4; Savannah, La. African sew. so. for ed. in Gaboon, 20; for Africa, 18; 42 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 3d pres. ch. (of wh. fr. EDWARD COX, wh. cons. him an H. M. 100; G. L. Weed, wh. cons. SOPHIA B. WEED an H. M. 100; Mrs. P. Wilson, wh. cons. POLLOCK WILSON an H. M. 100;) 500; m. c. 7,31; 2d pres. ch. m. c. 17,80; 8th do. 6; 531 11
College Hill, Fem. college, m. c. 2 62
Columbus, 2d pres. ch. which cons. Rev. HENRY SHEDD, of Mt. Gilead, and Rev. J. W. THOMPSON of Constantine, and Rev. MARCUS HICKS, of Columbus, H. M. 150 00
Georgetown, Pres. ch. s. s. 8 42
Harman, Cong. ch. m c. 16,80; s. s. 5,20; 22 00
Ironton, Pres. ch. 20 00
Jersey, m. c. 2,41; s. s. 1,59; cash, 6; 10 00
Walnut Hills, a bal. 2 35—716 50
Chester, Mrs. H. F. R. 10; Cleveland, "Memento," wh. and prev. dona. cons. GEORGE NOYES of Oriskany, N. Y. an H. M. 20; Fremont, 1st pres. ch. s. s. for ed. in India, 10; Hudson, Rev. H. Coe, 10; Streetsboro', 2; s. s. 1,28; 53 28

799 78

INDIANA.

By G. L. Weed, Tr.
Danville, Pres. ch. m. c. 22; a widow, for China, 2; Indianapolis, 2d pres. ch. 11,38; Putnamville, Mrs. H. 3; unknown, 2; Rockville, 2d pres. ch. 10; A. F. 10; 60 38
Boonville and Ohio Township, cong. chs. 35; Brockville, Miss D. E. B. 2; Fort Wayne, 8; Peru, 5; Perrysville, W. L. B. for Armenian m. 6; Pittsburg, U. s. s. m. c. 8; 64 00

124 38

ILLINOIS.

By G. L. Weed.
Alton, 1st pres. ch. 59,80; Bond co. Bethel ch. 16,65; Quincy, 1st cong. ch. 61,65; 138 10
Brighton, pres. ch. s. s. 35,50; Chandlerville, cong. ch. 10; Columbus, m. c. 21; Friendsville, m. c. 3; J. C. 5; Grand de Tour, 5; Jerseyville, P. Fobes, 15; Joliet, 2; Lee Centre, 4; Ottowa, cong. ch. 75; Vermillionville, Dea. D. 5; 180 50

318 60

MICHIGAN.

By Rev. O. P. Hoyt.
Albion, 12; Almont, indiv. 7; Battle Creek, 41,14; California, 2,30; Chelsea, 4; Clinton, 29,98; Farmer's Creek, 1; Franklin, 2,22; Homer, 14; Howell, 9; Hudson, 15,51; Kalamazoo, 10,76; Lima, 3,72; Litchfield, 19,61; Lodi, 11; Manchester, 1,50; Palmyra, 10,36; Parma, 7,63; Rochester, 4; Salina, 15,88; Springport, 4,64; Sturges, 7; Stoney Creek, 39; Teconsha, E. A. 1; Tecumseh, 11; Unadilla, 8; Union City, 25,60; Wheatland, 16,75; 338 68
By W. C. Voorheis.
Ann Arbor, Pres. ch. 87,13; Lodi, Rev. J. Marsh, 5; Saline, pres. ch. 24,07; Webster, do. 31,72; ded. dis. 50c. 147 42

486 10

Detroit, Mrs. L. I.; Hillsdale, pres. s. s. m. c. 5; Marshall, ch. 82,51; Union City, ch. 10; Vermontville, do. 8,27; 106 78

592 88

WISCONSIN.

Blake's Prairie, 11,25; s. s. 75c.; Fon du Lac, G. I. P. 1; Prairie du Sac, cong. ch. m. c. 4; 17 00

IOWA.

Dubuque, Juv. miss. so. 30; Garnaville and Farmersburgh, German chs. 8; Wapello, Rev. Mr. Woods, 1,75; 39 75

MISSOURI.

Independence, L. P. Pixley, (of wh. for Armenian m. 5,) 15; St. Louis, a friend, 50; 65 00

KENTUCKY.

Louisville, Thomas Tracy, wh. cons. Rev. B. F. MORRIS of Rising Sun, Ind. an H. M. 50 00

TENNESSEE.

By Rev. W. Mack.
Bethany, 25; Columbia, 100; ded. disc. 1,23; 123 77
Jonesboro', Juv. miss. so. for J. W. Cunningham, Ceylon, 20 00

143 77

LOUISIANA.

New Orleans, 1st pres. ch. 151 03

ALABAMA.

Mobile, Mrs. C. V. R. Hale, 25 00

MINESOTA TERRITORY.

St. Paul, Royal Arch, coll. 2,55; M. L. H. 1; 3 55

IN FOREIGN LANDS, &c.

Bombay, India, Friends, 671 00
Doaksville, Choc. na. m. c. 25,20; do. of col'd people for Africa, 2,30; Fort Towson, L. A. Edwards, U. S. A. 42; m. c. 17,40; Good Water, ch. 28; 114 90
Hilo, Sandw. Isls. Ch. wh. and prev. dona. cons. F. S. DU PONT, U. S. N., Mrs. SOPHIA M. DU PONT, Wilmington, Del., Rev. SAMUEL KAUWEALOKA and Rev. JAMES KEKELA, Fatuhiva, H. M. 100 00
Montreal, Can. Zion's ch. 10 00

895 90

Donations received in June, 20,930 27
Legacies, 1,364 33

$22,294 60

☞ **TOTAL from August 1st to June 30th,** $266,254 93

GENERAL PERMANENT FUND.

Portland, Me. William Swan, by P. Barnes, Ex'r, 1,000 00

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in June, $614 62

DONATIONS IN CLOTHING, &c.

Chesterville and Farmington Falls, A box, fr. cong. ch. for Rev. J. Potter, Seneca m.
Coventry, Vt. A box, fr. la. sew. so. 31 71
Craftsbury, Vt. A box, fr. fem. miss. so. 21 00
Portsmouth, O. A box, for Rev. S. R. Riggs, 73 00

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Choctaws.

ANNUAL REPORT.

MOST of the brethren laboring among the Choctaws have forwarded their reports to the Missionary House; and the following abstract of these documents will doubtless be read with interest by all the friends of the Indian race.

Stockbridge.

Mr. Byington has six places for the preaching of the Word, not including certain neighborhoods where meetings are held irregularly. In two districts, he says, there has been "considerable seriousness." Thirteen have joined the church on examination; and the whole number of members is one hundred and thirty. There have been contributed to the American Board $40 12, to the Bible and Tract Society, $25 50.

The boarding school has had forty-one pupils, nine of them being classed as day scholars. "In many things," Mr. Chamberlain says, "we have been highly gratified with the improvement and progress made by our charge. Indeed, had it not been for some things which are not peculiar to this school, but are found in connection with others in the nation of a like character, I trust we should have always reflected on the labors of the year with satisfaction." A Saturday and Sabbath school, having forty-five pupils, is reported as flourishing.

Mr. Byington represents the Choctaws as advancing in knowledge, industry and wealth. "Some of our public men," he says, "are quite attentive to the execution of the laws. The chief now in office is spoken of as very efficient; and the same thing is said of the judges. There is not much drinking in the nation. Some leave their homes, and go into the neighboring States, for the purpose of procuring whiskey. This is a striking spectacle. An Indian going from his own country to the white settlements, to get drunk!"

Yashu Bok.

On the 5th of March, Mr. Boing commenced a new station between Stockbridge and Wheelock, not far from the Depot known among the Choctaws as Yashu Bok. It was a day of peculiar interest to this young brother, owing in part to its being a communion Sabbath. In describing the place which he has chosen for his future labors, he says: "My field extends over an area of something more than one hundred and fifty-six square miles, having a population numbering from one thousand to fifteen hundred, the veriest heathen, fond of ball-plays, horse-racing, dancing, &c. Notwithstanding their ignorance and wickedness, however, they are regarded as very industrious, given principally to the cultivation of the soil."

Of his efforts and plans, he writes as follows: "At present, I have two places where I preach every alternate Sabbath morning; and in the afternoon I hold prayer meetings in different neighborhoods within my limits. I am assisted by an elder from Mr. Byington's church. This native brother holds meetings every alternate Sabbath; so that my people are favored with some Christian instruction every Sabbath. If the Lord shall bless me in preaching the precious gospel, and the Choctaws in hearing it, my plan is to have but one preaching place, where I shall hope to meet my congregation every Sabbath morning, and then hold neighborhood meetings for the afternoon, as opportunities may offer."

Wheelock.

Mr. Edwards took the charge of this station, as the successor of an honored and lamented brother, on the 1st of October, 1853. He has seven preaching places, five of which he visits one Sabbath in each month. At all of these places, however, there are weekly services. The attendance is reported as generally on the increase. Fourteen persons have been admitted to Christian fellowship within the past year; and the whole number of communicants is two hundred and eighty. "We have inquirers constantly," Mr. Edwards says; "and some of those who have been received into the church, give very pleasing evidence that they are new creatures in Christ Jesus." The contributions to the Board have amounted to $50; and $20 have been given to the Bible Society.

Miss Backus has had forty pupils under her care, nine of them having been day scholars, with an average attendance of thirty-six. Of the annual examination, which occurred on the 12th of July, Mr. Edwards says: "All passed off very well. The girls acquitted themselves much to the credit of their teacher." Five Saturday and Sabbath schools, in which the Choctaw language is taught by natives, are regarded as important auxiliaries to the missionary work.

Pine Ridge.

Mr. Kingsbury has preached about half of the time to his congregation at Doaksville, diminished somewhat by removals, and especially by the abandonment of Fort Towson by the United States government. The rest of his Sabbaths he has spent in other parts of the Nation, particularly at Mayhew, where there has been "considerable interest" felt of late in the subject of religion, and where five were admitted to the church from September to May last. The whole number of communicants at this place is forty-six. At Doaksville there are fifty-two. The contributions made to different objects by the Doaksville people have amounted to more than four hundred dollars. There have been given to foreign missions one hundred and fourteen dollars.

Forty-six pupils have received instruction in the boarding school, eight of them having been day scholars for three months. The present number is thirty. Twenty-four of these have studied geography; twenty-eight, arithmetic; nine, grammar, the history of the United States, and philosophy; while twenty-two have gone through the Assembly's Catechism. But the most interesting fact in relation to this school is, that the Lord has blessed it with a revival of religion. "The Holy Spirit," wrote Mr. Kingsbury in June, "seems to be moving the hearts of some of these children in a very remarkable manner. It is now about five weeks since the work commenced. No special efforts were used. The Spirit seemed to make effectual the ordinary means of religious instruction; such as had been enjoyed for months and years before, without appearing to have any saving effect. We have never before seen, among Choctaw children, such a deep sense of sin, with such mourning and bitterness on account of it. There have been repeated instances where our pupils wished to be excused from going to their meals, saying that they wished to spend the time in prayer, and they did not wish to eat. One of the first cases of seriousness, and in many respects one of the most striking, was, to human appearance, the most unpromising. Very deep feeling has been manifested in regard to relatives who are not pious. The teachers have this day informed me, that after the girls retired last night to their lodging room, several continued in prayer until two o'clock. There has been no excitement. All has been conducted with stillness and solemnity. There has been much serious conversation with these girls by their teachers; and much fervent prayer has been offered for them. We greatly rejoice in view of what the Lord has done for these dear girls; but we rejoice with trembling. They are soon to go out from us, some of them probably never to return. In some cases they will not only be destitute of religious privileges, but they will also be exposed to adverse influences. We can only commend them to Him who carries the lambs in his bosom."

The following extract from the report of Mr. Kingsbury brings us very gratifying intelligence: "In all the region of country where I labor, there is very little drinking. Nor is there any other open vice, except that a portion of the community do not regard the Sabbath." No other missionary has so large an acquaintance with the Choctaws as this excellent brother.

Good Water.

A protracted meeting was held at this station in March, which Mr. Hotchkin describes as "quite interesting." "There appeared to be a good degree of seriousness." Two persons have professed their faith in Christ within the year under review; the present number of communicants is one hundred and twelve. When the yearly collection was made for foreign missions, it was found that the offerings were twenty-eight dollars, besides "a cow and calf." How much has been given to other objects, is not reported. The boarding school has not been in operation the last year.

Good Land.

Mr. Stark's report has not been received. He stated to the Indian presbytery, at its last meeting, that he had a membership of two hundred and sixty-nine; and the additions to his church, since the September meeting, had been twelve.

Of the day school at Good Land, it is impracticable to give any definite information.

Bennington.

The number of church members at this station is sixty-four. It is not known that any additions have been made to it by profession, within the past year. The contributions for benevolent objects are supposed to have reached the sum of sixty dollars. Mr. Lansing has addressed assemblies on the Sabbath, ranging from twenty to two hundred; and his Wednesday evening prayer meeting, for the most part, has been well attended.

A day school is taught at this station, the whole number of pupils having been forty-nine, with an average of thirty. "Mr. Potter has spared no pains to make it a good school; and the progress of the children is very manifest." Wednesday afternoons are devoted to music. "As a general thing," Mr. Lansing says, "the Choctaws are natural singers; and nothing delights them more than music. They learn very soon; and their voices seldom fail."

Mount Pleasant.

The brethren in the western part of the Choctaw nation receive very important assistance in their work from native church members. Mr. Copeland gives, in his report, a list of nine "elders" and "exhorters," who hold meetings within the bounds of the Mount Pleasant, Bennington, Mayhew and Six Town churches, and who manifest "a good degree of discretion and zeal." Others are occasionally employed. Two native assistants have died within the last twelvemonth. Respecting one of these Mr. Copeland says: "The death of Mr. Wright was triumphant. No doubts or darkness troubled his spirit in his last hours. Calmly, peacefully, as when one sleeps, he entered his eternal rest. The church has suffered a great loss; but heaven, no doubt, has gained another inhabitant." The desirableness of lay assistance is apparent from the fact, that Mr. Copeland reports fourteen places at which he has preached since last October.

The number of communicants at Mount Pleasant is fifty-two. The additions to the church, within the past year, have not been numerous; but precisely how many should be reported, is not known. The contributions for foreign missions at Mount Pleasant have amounted to $43 75; at Chish Oktah, to $5 35; at Six Towns, to $15 00. Eight Saturday and Sabbath schools are reported by Mr. Copeland, the number of pupils in them, varying according to circumstances. "These schools," he says, "are accomplishing a great work for the people." No day school is kept at Mount Pleasant.

In concluding his annual review, Mr. Copeland says: "Many of the Choctaws are providing themselves with wagons for horses and oxen; and they are also improving in agriculture, sowing the smaller grains in larger quantities, &c. The crops promise to be good, if the rainy weather does not continue too long. We are all rejoicing in the news of the Texas temperance law, which prohibits the citizens of that State from selling liquor to the Indians. I have heard of several companies who have gone over Red River for 'strong water,' but could not get even a dram."

Lenox.

No report has been received from Dr. Hobbs. It is known, however, that he has been much encouraged in his work; and Mrs. Hobbs is exceedingly happy in her school.

Cherokees.

ANNUAL REPORT.

THE prospects of the Cherokees seem to have brightened, in certain directions, within the past year. The Committee employed Rev. Marcus Palmer, M. D., formerly a missionary of the Board among these Indians, to act as an itinerant during the winter and spring; and he says, in closing his labors, "The Cherokee nation is increasing fast in numbers, wealth, intelligence and civilization. The public political mind is settled and calmed. The intemperance and frequent murders which now take place, are the evil results of the *per capita* payments, and the effects of the storm which, years since, went by. The causes being removed, the evils are evidently subsiding; and a better state of things seems to be coming over the people." It must be confessed, however, that some clouds still darken the horizon of this interesting people. A powerful revival of religion is greatly needed. If the influences of the Holy Spirit shall be much longer withheld, the Christian will have great occasion for solicitude and fear.

Dwight.

Mr. Wentz has had charge of this station for the greater part of the year. "Considering the population," he says, "there has been a fair attendance at our Sabbath meetings; and the preached word has been listened to with apparent interest. Still there has been no special seriousness." Two have been admitted to the church on examination; and the present membership is forty. A large number are non-residents, however; and three are under discipline.

Miss Swain's school has had an average attendance of twenty scholars, the whole number of pupils having been twenty-eight. Two or

three of these are preparing to enter the national seminaries. Mr. Wentz says, "A general waking up on the subject of education is beginning to manifest itself. One district has raised the salary of its teacher, by voluntary contributions, from $333 to $450. And generally the schools are well attended."

Park Hill.

Mr. Worcester's Sabbath congregations are larger than they have ever been before. At the dedication of the new church at Park Hill, some three hundred persons were present; and since that time the average number has been eighty-six. "We have generally an orderly and attentive assembly," writes this missionary brother, "but we are not so happy as to see evidence of the efficacy of the Word." No additions have been made to the church since the last report. The monthly concert collections have amounted to $86,73.

There were sixty different pupils in the Park Hill school during the past year, thirty-eight in the winter, and forty-three in the summer. Of the latter, twenty-two were boarded in the neighborhood, at the expense of their parents or guardians. The average attendance has been about thirty. One of the pupils is an interesting Spanish Mexican, apparently some ten years of age. "He was taken by the Camanches, when very young, and was redeemed about a year ago by a young Cherokee, who paid three hundred dollars for his ransom." Miss Hall says of her latest scholars: "Thirty can read the New Testament intelligibly; and they have committed to memory the Lord's Prayer, the twenty-third Psalm, and the Ten Commandments. The first class are studying the historical parts of the Bible, with the aid of Emerson's Scripture Questions; and the younger classes are committing Scripture to memory."

Fairfield.

The church at this station consists of seventy-two members; though it would seem that some twenty of these are non-residents. One person has been admitted to Christian fellowship within the year by profession; and two or three others have expressed a wish to enjoy the same privilege. "Considerable sums have been given by members of the church to the Cherokee Bible Society."

The statistics of the school at Fairfield have not been received. Since Miss Denny assumed the charge of it, however, there has been an unusual interest in this department of labor. Indeed, the number of pupils became so great, (some of them being quite large, moreover,) that it has seemed desirable, for the present at least, to commit a part of them to the direction of a male teacher.

Lee's Creek.

Mr. Ranney's labors have been much as in past years; but he has seen no very strongly marked results. Two persons have joined the church; so that the whole number of communicants reported is eleven. There were two candidates for Christian fellowship in the beginning of July. The contributions of this church and people are not known. In respect to one form of benevolence, Mr. Ranney writes as follows: "Within the year an auxiliary to the national Bible society has been organized in this district; and twenty dollars were contributed last fall. The members have commenced their efforts for the coming autumn; and they speak quite encouragingly of what they hope to accomplish. This movement originated almost entirely with those who speak only Cherokee. One meeting of the Auxiliary was held in the spring, which I attended. I saw no one at the meeting that talked English, except myself. Speeches were made; a subscription was commenced; and about ten dollars were subscribed at that time. None of the officers of the Auxiliary speak English, except the treasurer; and he is the missionary. The president said he called the meeting at that time, in order to exhort the people to plant a little more corn, so as to have some for the Bible society."

The school was attended by forty pupils during the winter term, the average number having been twenty-one. Since the summer term commenced, twenty-six have received instruction, the average not exceeding fifteen. Miss Stone makes the following statement in regard to her school: "In its discipline I have met with unhoped-for success. Though the strictest vigilance has at all times been necessary to the maintenance of order, there is little or no persevering resistance of authority; and the school-room and the playground uniformly present a scene of quiet enjoyment. A more thorough course of biblical instruction has been pursued this year than the previous one; and the interest manifested in it by the pupils has led to the hope that the teachings of the divine Spirit are not entirely withheld. All whose attendance has been constant, have made some progress in their studies. The three pupils who have a home in the mission family, have advanced rapidly. So marked is the difference in this respect, especially in the acquirement of the English language, that it is ardently to be desired that all who speak only Cherokee, may be withdrawn from their home influences, at least during term time."

Dakotas.

ANNUAL REPORT.

IMPORTANT changes have taken place in this mission, in consequence of the removal of the

Indians from the territory ceded by them to the United States in 1851. The Prudential Committee have reduced the number of stations to two; and the elder of these was commenced in the fall of 1852.

Arrangements for the Future.

Prairieville and Red Wing are abandoned from necessity, there being none of the Dakotas at either place. Messrs. S. W. Pond and Hancock will hereafter proclaim the gospel of Christ to the white settlers, who are taking possession of the country vacated by its former owners. Dr. Williamson and Mr. Riggs will confine their labors to the Wahpetons, a band of the Dakotas which has shown more disposition to profit by the instructions of the missionaries than the rest of the tribe. It is hoped that most of these, some ten or twelve hundred in number, will settle near the Yellow Medicine River; in which case they will be placed in circumstances peculiarly favorable to their improvement. And should the policy of the United States government toward them be wise and paternal, there will be great reason to anticipate gratifying results. Mr. Riggs has removed from Lac-qui-parle to the neighborhood of Dr. Williamson, and commenced a new station. Many of the Indians who have been under his care, if not all, are expected to follow him. As indicative of the feelings with which this enterprise is begun, the Prudential Committee have decided to call the station "New Hope."

Events of the Year.

In closing the history of Lac-qui-parle, it is proper to allude to the loss of Mr. Riggs's dwelling by fire in March last, though it has been already described in the Herald, for the purpose of acknowledging the kindness which has been shown him in this hour of trial. He has received proofs of sympathy, unexpected but most grateful, from the friends of missions in all parts of the country.

Two Indians have joined the church at Lac-qui-parle by profession; and two suspended members have been restored. As five persons have received certificates of dismission to the church at Yellow Medicine, and another has died, the present number of communicants connected with the former is twenty-two, six of whom are non-residents. A young woman has died at this station, giving evidence of conversion, though she had not made a profession of her faith in Christ.

During the winter a Dakota school was taught by Mr. Riggs, one of the Indians acting as his assistant. The attendance was encouraging; for about half of the time, indeed, it averaged more than thirty. Miss Spooner taught a small English school, till the fire interrupted her labors.

Dr. Williamson has found the number of his Indian hearers gradually increasing; so that he has as many on pleasant Sabbaths as his room will accommodate. On the 6th of May a church was organized at Yellow Medicine, to which some additions have since been made. The communicants at the present time amount to seventeen, five of them being white persons.

Owing to the scarcity of food among the Dakotas, the school at Yellow Medicine has not been kept during the entire year. For a period of more than six months, however, the average attendance exceeded twenty, the whole number of pupils having been forty-six.

Ojibwas.

ANNUAL REPORT.

This mission has had its joys and its sorrows, its encouragements and its discouragements. A glance at the two stations, one upon Lake Superior, and one beyond the Mississippi, will make this more apparent.

Bad River.

Mr. Wheeler, under date of July 31, writes in a hopeful strain. "The past year," he says, "has been one of progress among our people. They were never more quiet, friendly, industrious, or temperate; and they were never more disposed to listen to the truth. Our meetings upon the Sabbath have been well attended. Never before have so many Indians come so regularly to our religious services, and listened so attentively to the preached Word. A number of Indians, including three chiefs, have identified themselves with the Christian party, and call themselves 'praying Indians.' We believe that some of them are sincere inquirers after the truth; though we have not yet seen sufficient evidence of piety to justify us in receiving them into the church." In confirmation of what is said above as to the temperance of the Indians, he remarks in another place: "I have seen but one Indian drunk at Bad River for more than a year." One person has been received into Christian fellowship.

In February, the small pox broke out among the Ojibwas, and caused a temporary interruption of missionary labor. Our friends succeeded, however, in vaccinating them before the contagion spread; so that only two died. Miss Spooner kept a school at La Pointe from July 18 to September 30, 1853, having fifty scholars, with an average attendance of twenty. At Bad River, from November to February, she had fifty pupils, the average number having been twenty-

two. Last spring the school was opened again at Bad River, the attendance being about the same.

Mr. Wheeler concludes his report as follows: "Last spring the government generously furnished the Indians with seed to plant, and with some agricultural implements. This was quite a help to them. We did their ploughing for them. They have planted more than ever before; and they have the prospect of a good crop. Henry Blatchford has now come to our assistance; and I have written to Mr. Pulsifer to come also. It is well that the station is to be reinforced; for its interests imperiously demand it."

Crow Wing.

The prospects of this station have become so dark and discouraging, that it has been deemed advisable to abandon it altogether. Messrs. Hall and Pulsifer were induced to remove thither, for the purpose of taking charge of a boarding school, which the United States government was anxious to establish at that point. But owing to the war between the Ojibwas and the Dakotas, the constant introduction of ardent spirits, the small number of Indians near the junction of the Crow Wing River with the Mississippi, (the removal of the eastern bands having been relinquished,) and other circumstances which need not be specified, there is but little hope, for the present at least, of effecting much in this field.

Mr Hall is expected to devote his time and strength hereafter to the home field. He may occupy some point on the Mississippi, not very far below the Indian country. Mr. Pulsifer will probably engage in educational labors at Bad River; and Henry Blatchford, the native catechist, will find many opportunities for usefulness on Lake Superior.

Senecas.

ANNUAL REPORT.

To our missionary brethren among the Senecas, the past has proved an eventful year. The Lord has manifestly drawn near to their people with his converting grace; still they have had occasion to speak of trials and disappointments. Joy and sorrow have been mingled in their cup; as will appear from the following narrative.

Cattaraugus Reservation.

The readers of the Herald are already apprised of the large and deeply interesting meetings held on this Reservation in January last, when nearly one-half of the Indians were found at the house of God, listening to his blessed word. And subsequently, for two months or more, the gospel was preached almost daily to attentive and anxious congregations; so that in the end the number of converts was such as greatly to cheer the friends of Christ. The leading pagans, however, made vigorous efforts to uphold their tottering system; and unfortunately, when the revival was at its height, there were some manifestations of a proselyting spirit, growing out of the co-operation of different denominations. These things have been a grief to our brethren; but they feel, nevertheless, that they have life-long arguments for thanksgiving and praise.

The number of persons admitted to the church by profession, since the first Sabbath in February, is fifty-four, nearly one-fourth of whom were pagans at the commencement of the revival. The whole number of communicants is about one hundred and fifty. Several backsliders have been restored; among whom are two influential chiefs, whose return to the fold of Christ has given the missionaries great satisfaction. "Two or three hopeful converts, who wished to unite with the church, have been called away to their long home. A lovely girl expressed a desire to join the people of God; and a day was appointed to receive her; but before the time arrived, a messenger from the spirit-land came for her." Mr. Gleason says that sixty-two children have received baptism during the year. The monthly concert collections have amounted to $32,56; and "several hundred dollars have been paid for other purposes connected with the gospel."

There have been five schools under the direction of the missionaries; two of them, however, were open only for a few weeks. The whole number of pupils reported is 214, the average attendance having been 112. One of the teachers, Miss Kent, writes in respect to her school as follows: "There has been a good degree of interest manifested in all the studies pursued; which have been reading, spelling, writing, arithmetic, geography, and first lessons in natural philosophy. In the study of geography the children have been much aided by the outline maps kindly furnished. In drawing and singing, as also in learning verses from the Bible, they have been much interested. During the winter there was much seriousness among the scholars, but nothing like a general revival. Two or three, we hope, became subjects of renewing grace." Miss Clark says of her school: "During the winter term, considerable interest prevailed upon the subject of religion. One young man has come out from the world, and united with the church; and others have indulged a hope, but have not yet professed their faith in Christ. The children have manifested a good degree of interest in their studies, particularly in geography, which has been occasioned by the use of the outline maps."

In regard to the progress of the Senecas in general improvement, Mr. Gleason makes the following statement: "We have been frequently

told by one and another, on our right and on our left, that there has been a great improvement among these Indians within a few years past, and more especially within the last year. Mr. Bradley, formerly a missionary teacher among them, has of late made us a visit, and spent a Sabbath with us. He was very much animated by the change that had been wrought. He seemed to think that there could scarcely be found, in all the State, a minister of Christ who had seen so much improvement in his society for two or three years past, all things considered, as we had seen on this Reservation." It is the testimony of both Messrs. Wright and Gleason that agriculture is receiving more and more attention from these Indians.

Mr. Gleason reports the formation of two brass bands. One, having eighteen members, is called the National Brass Band; and the other, with twelve members, is called the Seneca Independent Temperance Brass Band. "Both have made surprising progress in the science of music. They have received invitations to play in the towns adjacent, and have been highly complimented for their performance."

In speaking of a recent meeting of the Buffalo Presbytery at Cattaraugus, Mr. Gleason says: "I had a twofold motive for inviting that body here, though I well knew that it would lay a heavy burden on our shoulders: 1, that the several ministers and their elders, by coming upon the ground and mingling with us in the house of God, could see what they perhaps had not taken the pains to inform themselves of; 2, that our people might get a better view of enlightened Christianity among their white brethren, and in this way lose some of their prejudices against the whites. The meeting had a very pleasing and happy effect. It was as we desired. There was a mutual benefit and blessing. Those of our Indian brethren who understand our language, were evidently delighted; and they think that a decidedly good impression was made on the minds of the Seneca brethren and sisters. If we can have the benefit of a good thorough temperance law, that will prove a terror to evil-doers, and throw the strong arm of the State around us for its execution, no people will feel the influence of this sort of protection more than ourselves." Mr. Wright says that there has been but little intemperance, comparatively, within the past year. But this has been owing in part, doubtless, to the revival; and the desirableness of a general prohibitory statute is only too apparent.

The Gospels of Matthew and Mark have been carried through the press by Mr. Wright within the last twelvemonth; and a revised edition of Luke is begun. The History of Joseph, a translation of the Scripture narrative, is in the press. A sheet of hymns, sixteen pages, has also been printed.

Alleghany Reservation.

The report from this Reservation is less satisfactory. Special meetings were held some months ago; and there seemed to be a good deal of interest in them. Eight persons united with the church by profession; and seven backsliders were restored to all the privileges of Christ's house. But the spirit of proselytism crept into this field also; and the minds of the Indians were often diverted from the "weightier matters" of the Christian faith. And it must be confessed that some of the church members, of whom there are now eighty-four, do not give that comfort to the missionaries which might be expected from them.

The contributions of the congregation at Old Town, including the missionary laborers, amount to $218,44. Of this sum, $161,44 have gone into the treasury of the Board. The people under Mr. Potter's care, during 1853, gave $67,55 to the Board; but their donations for 1854 are expected to be much smaller.

The five schools on this Reservation have had an aggregate attendance of one hundred and forty, the average number having been eighty. The boarding school is accomplishing an important work for the pupils who enjoy its advantages. Institutions of this character are needed for all the children who are of a proper age to be benefited thereby.

Tuscaroras.

ANNUAL REPORT.

As the new boarding-school is some three miles from Mr. Rockwood's residence, it will hereafter be known as a separate station, Mount Hope being its designation.

Tuscarora.

No additions have been made to the church by profession within the past year. It is hoped, however, that one young man became a true disciple of Christ in his last sickness. The number of communicants is at present ninety-two, of whom all but six are Indians. The monthly concert collections for the last year have amounted to $23,79. In July last, $78,04 had been subscribed for Mr. Rockwood's support; and it is expected that additional sums will be obtained before the close of the year.

In connection with this station a day school has been sustained, partly by subscription. "Thirty-eight dollars were obtained in this way from the Indians and from white families. In every case the Indians have paid promptly; but some of their white neighbors have failed to do so, in whole or in part." The number of pupils reported is thirty, the average attendance having been fifteen.

On one other topic, of special interest to the red man, Mr. Rockwood writes as follows: "The people maintain their usual interest in the subject of temperance. But there has been a great deal of drinking, because ardent spirits can be obtained almost any where in violation of the laws of the State. From fifteen to twenty persons, mostly young men, are given to strong drink; some of them are habitual drunkards. One young man was recently killed in a drunken quarrel with the Irish. If the State of New York and Canada would give us the Tuscarora law, we should expect better times."

Mount Hope.

The boarding-school has been commenced with favorable auspices. "The little girls," Mr. Rockwood says, "are contented and happy, and have already made visible improvement. A gentleman who resides about two miles from us, was present a few Sabbaths since, and listened to the recitations of the children in our Sabbath school. He expressed his admiration of their appearance, and said that he had not thought it possible that so great a change could be made in so short a time." "Miss Britto thinks that a part of the children have made great progress in some of the branches of house-work." "Order and neatness are every where apparent."

The present number of pupils is fifteen. "They are an interesting little group, and bid fair to answer the expectations of those who have aided in the establishment of the school." Miss Peck taught a number of day scholars during the winter; and a few of this description have received instruction down to the present time.

The Tuscaroras have co-operated cheerfully in erecting the necessary buildings; and in other ways they have rendered valuable assistance Under date of July 10, Mr. Rockwood wrote as follows: "The buildings have been completed; the grounds are in part graded; and the whole is inclosed by a substantial fence. We have aimed to make every thing substantial, neat and inviting. We have set out some fruit and ornamental trees and shrubbery. Isaac Miller, one of the chiefs, who owned and gave us the ground whereon the building stands, and who owns the land adjoining, has given ground enough for a garden and barn. He has also given us the use of an acre of land for the school; and the Indians have planted it with potatoes. It was plowed and planted in less than a day. Some forty persons were present, men and women, with teams and hoes."

Armenians.

ANNUAL MEETING.

THE condition and prospects, in general, of the field under the care of the mission to the Armenians, as brought to view at the annual meeting, were presented last month in extracts from a letter of the mission and one by Mr. Dwight. A more detailed view, yet one which must of necessity be much condensed, will now be given from the reports of the various stations and departments of the mission, read at the annual meeting. The year covered by the reports ended with May, 1854.

Constantinople.

General Labors—Preaching.

No essential change has taken place during the year in the routine of labor at this station. Mr. Ladd removed with his family to Smyrna soon after the last annual meeting, and Mr. and Mrs. Goodell returned from America in September. Of the eight missionaries laboring here, one is devoted to the Jews, two in part to the Greeks and to the Armenians in part, and five wholly to the Armenians. Messrs. Schauffler and Benjamin are chiefly employed in preparing and publishing books; about a third of Mr. Dwight's time is taken up in the same department; Mr. Goodell is almost wholly occupied in the revision of the Bible in Armeno-Turkish for a new edition; Mr. Van Lennep has given a large share of his time for several months to the revision of the Psalm and Hymn Book in Armenian, and to the preparation of a book of music adapted to it; Mr. Riggs has brought out a Greek Hymn Book, and assisted in the Armenian, and is now preparing a Church Members' Manual. Messrs. Hamlin and Riggs have their principal sphere of labor in connection with the seminary, and Mr. Everett superintends the female boarding school, the book depot and the department of colportage, employing regularly twelve colporters in the city, and in the villages and cities around.

At the same time, each missionary has his stated weekly service or services, "there being an average of nine sermons and two thirds, preached every week in the native languages." There are also three weekly prayer meetings, four catechetical exercises, four expositions and one doctrinal lecture every week, besides English and German preaching in Pera and Bebek every Sabbath, and an English expository service in each of these places and in Hass-keuy, on a week day evening. Nine or ten hours in the aggregate are spent weekly in visiting the families of native brethren and friendly Armenians, besides what is given to visitors.

The average attendance at each of the five places of worship for the Armenians, is not far from fifty. A change from Armenian to Turkish, made by Mr. Goodell in the forenoon service at Koomkapoo, which had been thinly attended, resulted in an increase to upwards of fifty, most of whom are new comers. An adult Bible class

in the same language, conducted by brethren of the church, and having from twenty-five to thirty attendants, promises to be very useful. Mr. Goodell is always present to make remarks at the close. The congregation at Hass-keuy is large and interesting; Sabbath afternoons the place is crowded. At the Thursday evening lecture, Armenians not connected with the Protestant community are usually present, and sometimes from the first families in the place. Much discussion of religious truth has prevailed, especially among this class, and the evangelical system has gained the intellects if not the hearts of many individuals. The Patriarch, in view of this, has issued the most stringent orders for his people not to have any intercourse with the Protestants, a measure which has given great offence to some leading men of the village, and which can hardly fail of promoting the cause of truth. The theological students have been conducting the service in Samatia in turn, and apparently with profit. The average attendance on preaching in Greek in Pera, by Messrs. Benjamin and Constantinides, has been about eighteen. Mr. Riggs also preaches in Greek to the pupils of the seminary and a few others.

Twelve new members, five of them Greeks, have been received into the churches in the city during the year; the number of communicants in these two churches is one hundred and twenty-one. Twenty males, several of them with families, have joined the Protestant community at the capital.

Education.

Ten of the students in the seminary at Bebek are Greeks; one is a Jew, a promising lad of 13 years of age, whom his father seems quite willing to have under religious instruction; the others are Armenians. The theological class consists of seven pupils. Besides the daily morning and evening religious exercises, there is a Wednesday evening lecture in Armenian and Greek, an exegetical exercise in Armenian on the forenoon of the Sabbath, a sermon in the afternoon and the catechism in the evening, and a Bible class and sermon in Greek, both in the forenoon. On Thursday and Sabbath evenings the students have meetings among themselves, and often at other times. The religious interest in the summer and autumn, resulted in some interesting conversions. The ten students who went forth as colporters to various places on the Marmora during the vacation, returned with great joy at the signs of promise which they saw. In some cases they had interesting conversations with Mussulmans, and heard the remarkable declaration that Christ is the true prophet and Mohammed the false one.

The female boarding school, now at Hass-keuy, has more than maintained its character of usefulness. The present number of scholars connected with it is thirty-five. During the year ten have been received, one has been married to a Christian in Broosa, one, having finished her course of study, is teaching in Trebizond, and five others of those who have graduated, are engaged more or less in teaching. Miss West, the principal, who has been in the field a little more than a year, is so far advanced in the language as to be able in a good degree to discharge the duties of her office. The domestic department, including the care of what the scholars shall eat and wherewithal they shall be clothed, and the superintendence of the work of the school, all of which, the cooking excepted, is performed by the scholars, also the supervision and sale of the needle-work done by the scholars,—a work of no small importance, as most of them are dependent on the avails of their labor for their clothing,—is in the charge of Mrs. Everett, assisted by Miss Haynes. The proceeds of the half-day devoted to sewing, are sacred to objects of benevolence, and are expected to amount to eight or nine hundred piastres. Three hundred piastres were given by them towards the support of their pastor. The revival which commenced early in the fall term, affected the whole school. It was marked by more than usual conviction of sin on the part of some, and the increased religious interest has not yet subsided, some at the present time being anxious for their salvation. Three have joined the church, two of them Greeks; four were to be received at the next communion, and several others are hoping that they are Christians. The school has a good reputation in the village among all the respectable and enlightened, and the family connected with it finds as many houses open to receive them, as they have time and strength to visit; and it is always expected of them to speak of the truths of the gospel.

There are three common schools in Constantinople, one being in Pera, another in Hass-keuy in connection with the female boarding school, and the third in Koomkapoo. In the latter, in addition to the ten Protestant children belonging to it, there have been some twenty Armenian children, whom the Patriarch has now, for the second time within a few months, caused to be removed, by working on the fears of their parents. They will, doubtless, soon return. A teacher is also employed for adult females, chiefly married, who gives them lessons in reading from house to house, the chief object being to enable them to read the word of God for themselves.

The Press.

The issues of the press have amounted to 5,268,600 pages, and have been in the Armenian, Armeno-Turkish, Greek and Hebrew-Spanish languages. The call for publications from the

interior has been considerably greater than in any previous year, while, owing to the distress occasioned by the war, the sale of books in the city has been somewhat less than heretofore. From almost every part of the field there has been a demand for the Bible in the Turkish language. This department of the work demands more than ever to be vigorously prosecuted; and it is an encouraging fact that the Bible and Tract Societies, both of Great Britain and America, are offering liberal means for carrying it forward.

Out-stations.

A native helper, with his family, has been at Adrianople during the year. The truth is evidently commending itself to many in this place, and there is every encouragement to continue to occupy it.—At Rodosto the congregation has increased in numbers, and the pastor and his wife have much more intercourse than formerly with Armenian families. The colporter also, who is very well qualified for his work, has many animated discussions, with his Bible in his hand, with Armenians both at the bookstore and at their houses.—There has been no great movement at Broosa, but a steady progress; and the conviction seems quite common that Protestantism is the truth. The leading men, who are however, for the most part, of a worldly spirit and very careless about religion of any sort, generally give their assent to what is said by its advocates. The school is very popular and useful; more than two thirds of its pupils are from Armenian families.—The Greek Protestants of Demirdesh have recently been set off from the Greek community and acknowledged in form by the authorities as a Protestant body. They continue firm, are very attentive to the word preached, and very desirous of having a preacher reside among them. In the want of such an one, a Greek pupil of the seminary who is considerably advanced in his studies, has gone to act with them for a while as teacher and catechist.—The difficulties that existed in the church at Nicomedia have been healed. Three of the four members who were cut off from its communion, after having given signs for several months of a relenting spirit, at length made a public confession of their fault and were received again into the church.—At Baghchejuk, open hostility has entirely disappeared. More than twenty men, most of them heads of families, have been formally enrolled as Protestants; more than thirty attend the meetings regularly on the Sabbath; and it is said that more than one hundred are convinced of the truth of Protestantism, and one-third of the inhabitants, seven thousand in number, speak against the superstitions of the Armenian church. Books are freely circulated, and there is the most open discussion of Protestant sentiments.—The pastor regularly ministers to his flock at Adabazar, and has also more or less intercourse with the Armenians of the old church. The school continues highly useful.

The review of this whole field, says the report, "is calculated to call forth our thanksgivings and excite our hopes. There remaineth yet very much land to be possessed, but the lessons of the past lead us to labor with the highest degree of encouragement for its complete occupation."

Smyrna.

Mr. Ladd and his family removed to Smyrna the first of July, 1853, and Mr. Johnston and his children left for the United States, the last of the September following. The same month, the Smyrna station of the Jewish mission was formed, by the removal thither of Messrs. Parsons and Morgan. During the year, at the suggestion of the Armenian and Jewish missions, the two were united for all purposes of administration.

Most of the members of the church formed last year at Smyrna soon removed to other places, and only one has since returned. One person, it is expected, will shortly be received to its fellowship, and two others give much encouragement to hope that it will soon appear that they are fit to become members. A convenient place of worship has been obtained; the average native congregation is about twelve. A meeting at the house of one of the native brethren promises to be very useful. The exercises are the examination of the Scriptures and free conversation on any subject suggested by the portion read, accompanied by singing and prayer. The English service has had an average attendance of about thirty.

The family at Magnesia, three of whose members belong to the church in Smyrna, seems to be exerting a very good influence.—The Protestant community at Ak Hissar hold out well under their many persecutions.

In the Jewish department little has been done except in the way of preparation for future labor. The field is not one ready for the sower. Some progress has been made in becoming acquainted with the Jews, and it is hoped that a small congregation may ere long be collected, of those who shall be willing to listen to the exposition of the way of life through the blood of Jesus the Messiah. A small store has been opened for the sale of religious books, but time enough has not yet elapsed to determine how much can be done in this department. There is a brightening prospect in respect to a school for Jewish children. On the first of May four boys assembled for instruction, and the number has since increased to ten.

Aintab.

Notwithstanding several trying reverses which have been experienced at Aintab during the year,

there has been cheering advancement. At one time there was a falling off, both in numbers and interest, at public worship, but for several months past the house has been full, and the truth evidently taking effect on the mind. The additions to the church have been twenty-one; three members have been excommunicated and one has died, making the present number one hundred and seventeen. The Sabbath school has been very full and efficient. The average attendance since the first of January has been one hundred and five. Besides this, Mr. Nutting has a Bible class of some forty young men. In the high school are thirty-seven pupils, in the boys' elementary school one hundred, and in the girls', eighty. A private school taught gratuitously by a member of the church, has sixty girls, about two-thirds of whom are from Armenian families. There has also been progress in teaching adult females; one hundred and fifty, at least, are now regularly taught, not a few of whom attend the old church. For six months Mrs. Nutting has had a select school of twenty girls. The station has been too weak, most of the time, to give much attention to training native helpers, but a plan has been devised for entering efficiently into this department. The contributions of the church have been $137 94, of which $30 were for foreign missions, and $87 30 from females.

There is more than usual religious inquiry among the old Armenians. The native brethren are welcomed to their houses, are invited to call again, and listened to with much interest. During Lent they attended meetings in great numbers, and more than one hundred of the tracts on repentance and holiness were sold to them by one man. This awakened state of feeling is still more remarkable among the women. Besides the usual prayer meeting, four others are now held weekly in private houses by the ladies of the mission, mainly with reference to old Armenians; and not unfrequently, of twenty or twenty-five present, fifteen or even more are of this class.

Out-stations.

In Kessab and the neighboring villages the work has gone forward with unrivalled power. One of the four priests with fifteen men came over together to the cause of truth, and not long after six more followed. "They visit the villages, and talk, and search the Scriptures, and it spreads like a prairie-fire." There has been fierce opposition however. After the defection of the priest, a night attack was made on the house of the helper to find the "renegade;" and after this they cut down the trees of the Protestants and destroyed their vineyards; but still the work goes on. The community now consists of not less than three hundred. There have been twenty-two additions to the church, making its present number thirty-four. They have a school of thirty scholars supported by themselves.—Only one member has been added to the church in Killis. The state of feeling is favorable to inquiry; a good laborer is greatly needed here.

Marash is in a very cheering condition. Inquiry is free and active in the house, the streets and the market. Several additions have been made to the community from the most determined opposers. The Sabbath audiences number about fifty. The school has increased to nearly thirty scholars, not far from half of them being from Armenian families. The number of hopeful Christians is sufficiently large to warrant forming a church. It seems very desirable that a missionary should be stationed here.—Oorfa presents scarcely inferior claims for being occupied. A Protestant community has been fully organized; the population is large; it is also the centre for numerous villages; its situation and healthiness render it a pleasant place of residence; and the attitude of many, both in the Armenian and Jacobite churches, encourages the hope that labor would be attended with much success.

In Adana are about twenty Protestants; a community has been formed and recognized by the authorities, and the state of things, on the whole, is quite hopeful.—Three days from Adana, nearly in the direction of Cesarea, is Nigdeh, with a large Greek population. The leading man in the place is on the point of seceding from the Greek church, and declaring himself a Protestant, and he says as many as two hundred sympathize with him; though it is not to be supposed that this number are prepared to take the same step.

Cesarea.

A native helper has been at Cesarea during the year, with the exception of a few weeks, and finds much to encourage him. Many of the people are partially enlightened; many are convinced that the church is corrupt, and its ceremonies the inventions of men; but, from having been so long without any one to guide them to the way of life, errors have taken root in their minds along with the truth. A Protestant community has not yet been formed; it is expected, however, that one consisting of four heads of families and two single men, will soon be organized. From twelve to sixteen individuals have attended public religious exercises the last five months. A school taught by one of the brethren has recently been opened, and fully meets the expectations of its friends. The pupils, who have varied from 16 to upwards of 20, are for the most part from families not known as Protestants. A knowledge of the truth is extending in various directions, into the adjacent towns and villages, of which seven are mentioned, two of them large towns, where there are people who are known as

friends of the truth, and who are ready to receive any one who is sent to break to them the bread of life. Two missionary families are expected soon to occupy this field.

Tocat.

Tocat has been supplied during the year by an able and faithful native helper, who, shortly after the last annual report, obtained exemplary redress, from the government, of the man who was chiefly instrumental in the violent assault then recently made upon him; which has been the means of effectually suppressing direct opposition since that time; and thus an act that was designed to strike terror into the friends of truth, was overruled in the providence of God, for the more rapid and peaceful advancement of the kingdom of his Son. About the same time a Protestant community, consisting of seven heads of families, was formed, to which two other persons, one of them the head of a family, were recently added. Several of these are supposed to be real members of the body of Christ, and they are only waiting for the coming of a missionary to be organized into a church. The attendance on religious worship has considerably increased, several men with their families attending who are not enrolled as Protestants. During the week the children have been instructed, and several women are learning to read. Mr. Van Lennep and Dr. Jewett, are hoping to enter on the occupation of this station in a very short time.

Out-stations.

Through the blessing of God upon the visit of Mr. Powers to Sivas, a month or two subsequent to the last annual meeting, coldness and alienation in the church, gave place to harmony and brotherly love, and since that time a good state of feeling has continued to exist. Mr. P. admitted three persons to the church and administered the Lord's supper, married a couple and baptized an infant. The native helper, who is an efficient man, has regularly conducted religious services upon which there has been an increased attendance. There has also been more intercourse between the Protestant community and others, than ever before. A missionary, however, is greatly needed to go in and out before this little flock, and to lead those aright, who are earnest inquirers after the truth.

The Protestant community at Divrik, consists of eight men with their families, two having been added the past year. The attendance on public worship indicates progress. Here also the call for an educated pastor is urgent.

Marsovan.

The absence of Mr. Bliss from Marsovan, during the summer, was adverse to the prosperity of the station. But after the coming of Mr. Powers in October, a change took place through God's blessing on the abundant means of grace that were enjoyed. The congregation, which had almost run out, soon increased to fifty; and the church of ten members, which had been but recently formed, and into which coldness and alienation were finding their way, was much revived. Preaching has been listened to with great seriousness; in some instances, it is hoped, saving impressions have been received. Several additions to the church are expected soon. A contribution has been regularly taken up at the monthly concert, for sending a man to Hadji Keuy to conduct religious services on the Sabbath There appear to be large numbers in the city who are convinced of the truth. The native brethren have had much free and friendly intercourse with "them that are without," and have done much to diffuse a knowledge of the word of God. The Protestant community has been remarkably free from persecution; still, some who would gladly join it, have been prevented from doing so by the fear, which the Armenians take great pains to keep alive, that if the Russians get possession of the country, they will annihilate the Protestants. The school, which numbers twenty-five pupils, has been prosperous. Three of these, of the ages of 12, 18 and 22, are boarding scholars, the two oldest being hopefully pious, and giving promise of usefulness.—Mr. Farnsworth, while pursuing the study of the language at this station, has rendered essential service by conducting a Bible class on Sabbath morning, and a meeting for reading the Scriptures and prayer Saturday evening. Dr. Jewett, in like manner, has devoted two hours or more daily to the wants of the sick, and thus has done much to extend the influence of the truth. Mrs. Powers has also conducted a meeting with the women twice a week, for reading the Bible and prayer.

Out-station.

The state of things is less encouraging at Hadji Keuy than formerly. The priest there, who with three other heads of families, separated themselves from the Armenian church in December, and from whom so much was hoped on account of the clearness of his views and the great sacrifice which he made, has thus far disappointed those expectations. His heart does not appear to have experienced the power of divine truth, and his influence is far from being favorable. At present the work in that village seems to be at a stand.

Trebizond.

The work at Trebizond has apparently made but a small advance the present year. This has been owing to various causes,—such as the feeble health of Mr. Bliss, who by an arrangement with Mr. Powers, which was rendered desirable

by his state of health, has occupied the station since October; and the disturbed state of the city and surrounding country, which has grown out of the war. A part of the time the evening meetings have been discontinued, on account of an order from the authorities forbidding any one to be out after dark. The services of the Sabbath, however, have been observed without a single interruption, Baron Hagob, with good acceptance, taking the place of Mr. Bliss in conducting them whenever the latter was too unwell. The attendance has been about 36, and has been very regular. A weekly female prayer meeting, maintained by Mrs. Bliss, has been well attended. The common school, under the charge of a graduate of the female boarding school at Hass-keuy, a native of Trebizond, has had 19 scholars, 9 of them girls. The political rights of the Protestants have been maintained, and the authorities have uniformly given an immediate and respectful consideration to all their requests. Perfect harmony of feeling appears to prevail in the church, and, says the report, "to our eyes at least, these dear brethren have seemed attaining to more completeness of Christian character." One has been added to their number by letter. Two intelligent mechanics, one of whom gives evidence of a change of heart, have become regular attendants on worship. Others from abroad are not unfrequently present. At times the Spirit of God has seemed moving on the hearts of the people.

Erzroom.

For the first nine months of the year, all the services were continued as usual at Erzroom, but for the closing eleven weeks Mr. Peabody was confined to his house by sickness; and the vartabed, who took his place, had but two meetings on the Sabbath, at one of which he has of late preached in Turkish at the request of several respectable Germans. The number of attendants has not averaged more than fourteen. The vartabed has had five pupils under his care; he has also preached once every Sabbath since the autumn, and succeeds remarkably well. The influence of the war is most pernicious in the city, and indeed in the whole region, and the minds of the people are at present in such a state of excitement and fear, as in a great measure to prevent them from giving any heed to the truth. Yet, let a state of quiet succeed to war, and fields of promise would invite at least twelve missionaries at once to occupy them. Erzingan, with its 20,000 inhabitants, would afford labor enough for two; Kharpoot, with 100,000, might well employ the same number; Moosh with 25,000, Bitlis with 20,000, and Van with 160,000, would each need as many; while the remaining two would hardly supply the necessities of Erzroom with its plain, and that of Pasin in the immediate vicinity, with their more than 25,000 inhabitants.

Out-station.

Severe persecution and trial were experienced at Khanoos in the early part of the year, but the matter, which was referred to Erzroom, was at length decided in favor of the Protestants, and now those who were the most violent opposers manifest a friendly disposition. To their great joy a pastor of their own choice has been sent to them; and they have also been furnished with a teacher to take the place of the one who was removed by death. A building, designed for the pastor's house and the school, and which at present serves for a house of worship, has been erected. Their chief difficulty now arises from the Koords, who are conducting with a high hand in that vicinity, and have acted with such violence towards the pastor that he may have to leave the place.

Arabkir.

Mr. Clark arrived in Arabkir, with his family, the 1st of October, 1853. Shortly after, and when he had studied the language only six months, he commenced a service in a private house, with the assistance of his teacher. Eight or ten only were present. A room, which was fitted up for a place of worship, was opened December 18, with a congregation of thirty-two. In a month this number doubled, and the place having become too strait, a larger room was with some difficulty obtained; and now the hearers have increased to more than one hundred, which fills the place, the largest that can be obtained. It is the general feeling that a place of meeting is needed that will accommodate three hundred. A service is held during the week, besides the two on the Sabbath. A school with twenty pupils has been commenced. An earnest desire for instruction exists among many lads and young men who, from their age, are obliged to work for their daily bread. "Many have come to me," says Mr. Clark, "with tears in their eyes, and expressed an earnest desire to attend school." One young man belonging to a very intelligent class, after having pursued a kind of preparatory course in Mr. Clark's family for three or four months, is now laboring as a colporter in Kharpoot and vicinity. Another who has been a priest, is giving attention to the doctrines of the gospel, that he may enter on active labors in book-distribution and preaching in the neighboring villages. He is a man of a lovely spirit, and his heart yearns for the salvation of the people. He has already preached some excellent sermons in the place of worship.

The preliminary measures have been taken for the organization of a community, in which every desirable aid has been received from the

Turkish authorities. Indeed, such has been the course pursued by the Pasha and others under him, that Mr. Clark says: "Many a time have we been affected to tears in thinking of the good hand of God that has so wonderfully provided for our personal comfort and protection, as well as for the success of the cause of our dear Redeemer." More than three-fourths of the Armenians of the city, it is believed, are enlightened in respect to the errors of their church, and yet they cling to them. "There is a strange mixture of intelligence, independence and maturity of opinion, with an inconsistent practice." Progress, however, has been very rapid. A year ago Protestant books could not be circulated. Not a Bible or a Testament from the Protestant press would be read. But now very many copies of the Bible have been sold, even to leading Armenians of the old church, and the demand continues. Tracts are scattered through the whole city, and not a day passes without a call for them and other books. Prominent men in the Armenian church are making efforts in various ways in behalf of the truth. Some of great influence are advising their friends to join the Protestants, saying, 'We will wait a little. Now we have access to all. We will persuade as many as possible, and then bring up the rear.' This class often visit the missionary, but never come to the public services. They appear deeply interested in the work.

Other Places.

The truth has made great progress in Mashkir, a village six hours from Arabkir. Fifteen families, the wealthiest in the village, embracing about fifty individuals, have separated themselves from the old church, as Protestants. The priest preaches the gospel every Sabbath. The teacher is secretly a Protestant. The whole village is enlightened. Every day during the winter they came together to discuss, and read and study the Scriptures. The Protestants meet every Sabbath, to the number of thirty or more, for worship. Immediately on Mr. Clark's arrival in Arabkir, they sent a deputation requesting a teacher and a preacher. This request has been often renewed. In this village are one hundred and twenty-five Armenian families, and as many more in the small villages around.

In Tschimischgesek, a large town east of the Euphrates, ten hours from Arabkir, the truth has made some progress. At present there is a great amount of discussion. The champion of the truth in this wild region is a Koord, a chief or head of the Koords in all that section. He rejects the Koran and preaches the gospel to Koords, Turks and Armenians. He owns many villages, has several thousand men under his authority, and is very desirous a missionary should visit that region.—Light is spreading at Egin, a town of fifteen thousand inhabitants, with five thousand more in the district, eight hours from Arabkir. There are already some few Protestants.—The helper who is laboring at Kharpoot, while on a two days' visit to Gumish, was constantly visited by numerous awakened individuals. Not an hour that he was there, was he left alone in his room. One night he was conducted secretly to the house of a prominent Armenian, with whom he spent four hours or more in earnest discussion on the errors of the old church and on the truth.

The one hundred thousand people who inhabit the plain of Kharpoot, the city and the vicinity, are in a favorable state to receive the gospel. No strong prejudices, no violent priestly opposition, exist here. Even the principal vartabed is secretly a Protestant. The same is reported of two teachers. "It is one of the noblest and most inviting fields for a missionary that can be found in this or any other land." Large numbers visit the native helper to learn the truth, many of whom are the most prominent Armenians in the old church.

Aintab.

MR. SCHNEIDER'S VISIT TO CILICIA.

WHILE Mr. Schneider was on his way to the annual meeting of his mission, he spent a few days in visiting Tarsus and Adana. The steamer touches at Mersin, the port of Tarsus, five hours inland. To Adana the distance from the same point is only twelve hours. These cities, it is well known, are found upon an immense plain, lying between the Taurus range of mountains and the sea, and having a length of sixty or seventy miles, with a breadth varying from six to thirty miles. "It is exceedingly fertile," Mr. Schneider says, "being covered in most places with rich fields of grain, waving beautifully in the wind. Its productions are very much as Xenophon describes them, when Cyrus passed over it with his army. The warmth of the climate is proved by the fact, that many fields were white for the sickle in the middle of May, and actually being reaped; and I was assured that usually they began to gather the crops in April even."

Description of Tarsus.

Being surrounded by extensive gardens, Tarsus is invisible at a distance, save the minarets of a few mosques peering above the abounding foliage. The whole city, indeed, is embedded in verdure, and so has an air of coolness and comfort, which is exceedingly refreshing

in such a climate. The distant mountain tops, covered in the spring with snow, give additional charms to the scenery. Within the limits of the city proper, as well as on all sides of it, these gardens are so extensive that few places in this country present a more inviting appearance.

But when you enter Tarsus, you find nothing of that splendor and beauty which it must have possessed, when Paul spoke of it as "no mean city." The remains of its greatness meet you, indeed, at many a turn, in broken fragments of marble and granite, &c. But the present houses, with few exceptions, are very inferior, being made of low mud walls, thatched with straw. The contrast between the glory ascribed to this city by ancient authors and its present fallen condition is very marked.

The climate of Tarsus has a bad reputation. The intense heat of the summer months, and the stagnant water often found in the gardens, together with the abundance of its vegetation, will readily account for its supposed unhealthiness.

Protestantism at Tarsus.

Tarsus has one thousand houses of Fellahs, whose religion is that of the Ansaree in Syria, forty or fifty Greek families, five hundred Mussulman, and three hundred or three hundred and fifty Armenian, with a very few Jews. An intelligent Greek told me that he had many reasons for believing these Fellahs to be secretly Christians, though openly they appear as Mohammedans; and his opinion was that, as soon as there should be sufficient liberty of conscience, they would openly espouse the Christian religion. Among the Armenians a spirit of inquiry exists, and a year or two since their interest was such that they earnestly pleaded for some one to instruct them. But we had no one at that time to send; and, as a natural consequence, there is now less interest, though it has not ceased. It seems altogether probable that, had some one been stationed there, a little community might have been formed by this time. There are quite a number not only of Armenians but also of Greeks who are friendly, and who would gradually collect around a preacher of the gospel. It seems an object greatly to be desired that, in the birthplace of Paul, the gospel should again be proclaimed; and we are not without hopes that this end will soon be attained. The English Vice Consul, a son of a Scotch Presbyterian minister, would be delighted to welcome a missionary, and would do all in his power to further his ends. He has already done much in aid of our cause.

Reformation at Adana.

To the traveler at a distance, Adana resembles Tarsus. But the pleasing impressions received on the outside, are soon effaced within. The houses, of brick or tiles and mud, are generally low and uninviting. But the place is the seat of a Pasha during a part of the year; and it has a brisk trade, chiefly in grain and cotton. The climate, though very warm, is said to be better than that of Tarsus.

The population of Adana consists of ten or fifteen thousand Mussulmans, five thousand Fellahs, five hundred Greeks, six or seven thousand Armenians, and a few Jews. It is now about two years since we commenced operations, by means of colporters, among the Armenians of this place. Before my visit, no missionary had been there. The results thus far have been quite encouraging, though not quite so marked as in one or more of our other out-stations. I preached twice, and on both occasions had an audience of nearly thirty, who listened with very close attention. I could spend only two days among them. As they had long been desirous of a missionary visit, when they found that I could remain no longer, they were filled with sadness, and began to use arguments to prolong my stay; and I should have been most happy to remain longer, had circumstances permitted.

On inquiry, I found that a very large number in the place had become enlightened, and in fact, though not always in form, renounced the errors and superstitions in which they have been brought up. Inquiry and investigation have been very active; and the consequence is, that the minds of a great number are detached from their superstition, and are strongly inclined towards the truth. I became fully convinced that the way was prepared for collecting quite a respectable and interesting congregation by the regular and formal preaching of the gospel. The little Protestant band, entertaining the same views, pleaded most earnestly for an ordained preacher. For this, indeed, they have long been pleading. Their arguments were so convincing, and the necessity for such a laborer was so pressing, that it was most painful to me to be obliged to say to them, that we could not furnish them one at present,

and that they would be obliged to wait two years or more before their wishes could be gratified. When the way is so fully prepared, and the prospective results are so very cheering, it is, indeed, mournful that we have no more preachers.

The Roman Catholics have commenced operations in Adana. They have one hundred pupils in their school, all of whom are children of Armenian parents, and many of whom will become the active partisans of the Man of Sin. Ought not Protestants to be prosecuting their work vigorously in such a field?

A new Opening.

The following extract is eminently suggestive. In how many places, unknown to the missionaries, may the Spirit of the Lord have begun a blessed and glorious work!

At Tarsus there was a Greek from Nigdeh, distant three days in the direction of Cesarea, who seems to be much enlightened. He is a merchant, a man of much wealth and influence. According to his representations, there are three or four hundred houses of Greeks in that city, a large number of whom are enlightened. He says that as many as two hundred individuals are in this state, and are ready to declare themselves Protestants. On trial, however, it would probably be found that their convictions are not strong enough to enable them to endure the persecutions which such a step would bring upon them. But it is certainly an interesting and significant fact, that in this city, of which very little has been known hitherto, there should be so many whose eyes have been opened to the errors and superstitions of their church, and who are feeling after the truth. Thus is the light of the gospel constantly spreading. Imperceptibly, like leaven, it is diffusing itself all around. The individual above alluded to bids fair to become an instrument in introducing the gospel into that city; if so, doubtless he will suffer no small amount of persecution. The Lord give him strength for the trial.

Arabkir.

LETTER FROM MR. CLARK, JUNE 25, 1854.

PREVIOUS communications from Mr. Clark have informed the readers of the Herald of a very encouraging state of things in his field. The present letter will serve to deepen the interest which is felt in his labors.

Mashkir.

Messrs. Clark and Dunmore made a visit to Mashkir, a village some six hours from Arabkir, just before the foregoing date. Hence the following statement.

There is no spot, in all this region, where so much gospel light and love are concentrated, no spot where there is such a beautiful exhibition of the pure religion of Jesus, in the midst of a waste of dead formalism. It is, indeed, a lovely oasis, where all the plants of righteousness are growing in the richest luxuriance, where the type of Christianity is precisely that given us in the times of the Apostles, immediately after the day of Pentecost. In this village, twelve of the principal families are enrolled as Protestants. Others are soon to be added. The gospel has so gained the ascendency here, that no open opposer can be found in the place; and so enlightened have the people become, that in the old church even not a sentiment can be uttered at variance with the gospel without a decided rebuke.

The priest of the village is also a friend of the truth. It is said that he preaches the gospel to his people. The Sabbath we spent here, he made the following remarks to his people in the morning: "These pictures of the saints and the virgin, that cover the walls of your church, they can do you no good. They can never save you. They are vain, foolish things. They become not the house of God. Take them away, and cleanse the sanctuary for a purer worship and for the preaching of the gospel of Christ. Now these men from America have come a great distance to preach to us the gospel. They have left their friends, and encountered many perils and trials, to preach Christ to us. It is a great shame to us, that we do not preach and receive this same gospel. We know it is true. Come, let us be one with them, and labor together with them, as brethren in the same good work." With this priest we have frequent interviews. He is intelligent, has read many of our Protestant books; and, as far as we could judge, he is decidedly evangelical. He thinks, however, that he must wait a little. He believes that by leading his people along a little further, they will all come over as a body, and receive the truth; whereas, should he now declare himself openly a decided

Protestant, the people would not be fully prepared to stand by him.

But what delighted us most in this place, was the true Christian spirit found among the Protestants. We had before heard of their faith in Christ, their love for one another, and their zeal for God; but we were not prepared to find such perfection of the Christian graces. We had good evidence that many were truly renewed persons, the loving disciples of the Lord Jesus. It is their custom every morning at the dawn of day, and every evening, to meet together for prayer. They talk of nothing but Christ and his truth. They know the gospel, and are skilled in its defence. They are strong men in the Lord.

One of the number, a poor blind young man, has for some time borne the name of "the living concordance." Before embracing the truth, he was called the "blind fiddler." He played for the idle, the vicious, and the drunken, in their revels and dances. But when he turned to Christ, he hung up his fiddle in his shop, where it now is, covered with dust, possessed of only one string. By hearing the Bible he has committed it almost entirely to memory. Give him the remotest clue to any passage, and he will at once name the chapter and verse, and give the text exact and entire.

The brethren of this village are accustomed on the Sabbath to meet in the morning, and remain together until evening. They read, talk, pray, and instruct their children in the word of God. We preached twice on the Sabbath to a very attentive audience of about fifty. They received the truth as though they loved it. We were also present at the very interesting exercises of their Sabbath school, during the interval of worship. The order and regularity of the services of this Sabbath, the beauty and maturity of Christianity exemplified, strikingly reminded us of a New England congregation, where the people have grown up from childhood familiar with the sanctuary.

Mr. Clark expresses the hope that a church will be soon organized in this village, composed of true and living members of the body of Christ.

Keban Maden.

Mr. Clark next directs our attention to another village, distant eight hours from Arabkir, and situated on the Euphrates, with a population of five thousand souls. "It has been considered," says our missionary brother, "the darkest and most hopeless of all the places in his region." But it would seem that a brighter day is about to dawn on this remote locality.

In sending one of our native helpers to Kharpoot, some two or three months since, we directed him to stop a day or two at Maden, and make some effort to excite among the people a desire for the truth. He stopped at a coffee-shop, let it be known that he was a gospel man, opened his Bible, and read to any who might happen to hear. It was soon noised abroad that a Protestant was in town. The teacher of the place, a young man about twenty-six years of age, who had a little time before obtained a New Testament and a tract, and had read them with interest, wished to know what kind of a man this Protestant was; and he resolved to visit him. "But," said the Armenians to him, "it will be a great shame to visit a Protestant. It will never do." Still he ventured along the street, near to the coffee-house where the Protestant was, and where quite a large crowd had assembled. The window being opened, he heard a sound from within. He listened; and great was his surprise to find that the Protestant was reading the true gospel. He had never supposed before that the two were found together. But even then he hesitated about entering the shop. Finally, two or three men, wishing to confound the Protestant in argument, and seeing their teacher present, seized hold of him, and compelled him to go in and engage in controversy. This was what he desired. He at once began a conversation with our native brother; but finding that the Protestant spoke the truth, he could make no opposition, and was, indeed, obliged to assent to it all. At this time this teacher was officiating as a reader in the old church.

Soon afterwards, while performing his official duties in church, one of the rich Armenians came up to him, and, taking hold of his white robe, said, "Why do you wear this? What right have you thus to do? You are a Protestant." The young man at once disclaimed being a Protestant, saying that he knew not what Protestantism was. "But," says he, "one thing I can say; I believe the Bible." A controversy at once commenced in the church; and a large crowd, greatly excited, gathered around. Some frowned, and some opposed. He sprang to the altar, seized the Bible, and said, "This is my book. I believe what is here written. On this I take my stand; and from this I shall not be

moved." Many more, on hearing these words, ranked themselves on his side. The crowd was great; the excitement increased, and at last became so violent that some were put out of the church. The opposers used, not arguments, but blows. After this affair the people would no longer employ him as a teacher, save on condition that he should sign a paper certifying that he was not a Protestant. This he willingly did; but he also wrote that he was a "gospel man." They were not satisfied with this; but they said he must write something different; for "gospel-man" was too much like Protestant. He finally wrote that he would obey the gospel; and to this they at length gave their assent. He was obliged, however, to teach his pupils from the books the parents provided. He wished to introduce the Bible; but they were not willing. He then told them that if he could not teach their children the Bible he would not teach them anything, and immediately closed his school.

Matters were in this state, when another of our native helpers reached Maden. This teacher immediately visited him, to ascertain fully what the Protestants believed. His friends said to him, "What have you to do with that man? You have just signed a paper, declaring that you are not a Protestant." "True," said he; "but I was ignorant then of what Protestantism was; but now that I know, I declare myself from this time a Protestant." Great was the excitement, and universal was the desire to know what these strange men believed, who were turning the world upside down. At length the father of the teacher, a merchant, and a man of some influence, requested his son to call the native helper to his store, and have both sides discussed, that all might know which side to believe as the truth. The native helper came, and the discussion soon became very warm. Finally, the opposers became so violent, seeing their case desperate, that they attempted to stop the discussion by various noises and cries. The father then raised his voice above all the tumult, and cried out, "Seeing this is the way you treat the truth, be it known unto you all that I am henceforth a Protestant." This discussion enlightened very many minds; and since that time the entire place has been in a ferment of controversy and persecution. It is said that there are some forty families who are secretly and yet decidedly Protestant. The young teacher, fearless and full of zeal, has preached the truth throughout the entire town, in the streets and shops, wherever persons could be found to hear. A day or two since, he came to this city, having an earnest desire to pursue a course of study in some of the sciences and in the doctrines of the gospel, thus to prepare himself more perfectly for instructing his people. In order to effect this object, he has made an arrangement to work half the day for about four cents, which will be sufficient for his bread, and the other half he will devote to study. He is naturally very intelligent, possessing an active and penetrating mind, and he has great decision of character. He says, "Let the consequences be what they may, the remainder of my life shall be given to God and to the cause of my dear Redeemer."

In view of such facts, Christians in this country will see the importance of renewed zeal in the missionary work. When God is going before his people in these wonderful displays of his sovereign power, surely they will not refuse to follow him.

Bombay.

LETTER FROM MR. HUME, MAY 19, 1854.

THIS communication embraces a variety of topics, some of which will hardly fail to deepen the interest felt by the friends of missions in the progress of Christianity in India.

Intercommunication.

As having an important bearing on the success of missions, Mr. Hume first alludes to the increased facilities for the interchange of thought, as well as for locomotion.

The telegraphic wires are already laid down between Bombay and Calcutta, and between Bombay and Agra; and in a few months all the great cities of India, the Punjab included, will be in direct and instantaneous communication with each other. Railways between the different parts of India are also planned on a magnificent scale, and will be urged forward to their completion with all possible expedition. Already the railway trains pass several times a day within a few rods of the mission house, and the railway whistle is fast becoming a familiar sound. The extensive introduction of these improvements into such a vast and populous country as India, where there have been hitherto no roads, must lead to the most important results.

Cheap postage has been delayed longer than was expected; but in a few months this great measure will be introduced. And in no country will it exert a more decided and beneficial influence. The government is also doing much for the country by opening roads, digging canals, chiefly for irrigation, improving the navigation of the rivers, &c. &c.

Education.

Passing to another subject, which has more intimate relations with the missionary work, Mr. Hume says:

The desire for education is increasing among the people, and the government from time to time is enlarging its grants. In the Bombay Presidency, sixty-seven thousand rupees have this year been added to the annual grant for education; making in all one hundred and ninety-two thousand rupees. The people themselves are also more ready than formerly to contribute to the erection of school-houses and the support of schools. In the large towns there is an irrepressible desire for an English education among the rising generation, especially those belonging to the more enterprising and influential classes. This is an important fact in its bearings on the work of missions in this country, and one which the church is clearly called upon to turn to account. The expectation is pretty general that the government will soon make grants in aid of all schools in which English and the higher studies are taught, without inquiring in regard to the religious instruction therein given. Should this be done, it will lead many of the missionaries to enlarge their educational operations.

And it is worthy of special notice, that a great change has taken place in the sentiments of the people regarding female education. When the missionaries began this work, they encountered great and general opposition. But now the most influential natives subscribe for the support of female schools, attend the examinations, and even send their own daughters to receive instruction. A few days since I was present at the distribution of prizes to the girls of eight schools, established and superintended by a society of native young men. The meeting was in the town hall, the Governor presiding on the occasion, and a large number of influential natives, as well as of Europeans, being present. Six hundred girls were reported as in attendance; and the scene was truly animating. About two hundred and fifty Parsee girls also attend the Jamsetjee schools, which are under the care of the Parsee Panchayat; and a large number attend the schools of the different missions. Female schools, supported by natives, are also found at several of the larger towns in the interior; and the number is increasing. A few months since, the examination of three such schools was held in the city of Poona, after which an interesting report from the managing committee was read, in which, after enumerating the various obstacles and discouragements with which they had been obliged to contend, they say: "Every step of the way thus far has been forced through difficulties of no small magnitude; but, through the spread of liberal sentiments in the rising mind of India, the legitimate result of the education which our schools and colleges afford, and through assistance in various ways furnished by the liberal minded and benevolent of the European community, the sacred cause of education triumphs. All difficulties are daily vanishing away; and the committee fully hope that in their life time they may see the day when female education will be no more held in contempt and derision, but will be deemed a sacred cause, in which all classes will heartily assist."

The native Press.

The press of India is to be a mighty instrument, whether for good or for evil. Already, indeed, it has become a formidable weapon; but as yet we are only at the beginning of the contest. The following remarks of Mr. Hume throw a pleasing and cheerful light on this interesting subject.

The native periodical press is gradually becoming more able and influential. Several papers of an infidel character have at different times been established for the purpose of opposing and reviling Christianity; but they have all had a short-lived existence. The present Marathi periodicals, though not just what we could wish them to be, on the whole exert a salutary influence. They are doing much to diffuse useful information, and to destroy confidence in the prevalent superstitions.

As a favorable specimen of what they contain, take the predictions from the first issue of the Comet for the present Hindoo year, written in imitation of the predictions of the native astrologers. The article is headed: "*The Fortunes of the year of Joy of the Hindoo*

Cycle truly foretold." The writer first states that the name of the present year, which commenced on the 29th of March, 1854, is "the year of joy." He next refers to the custom of assembling on New Year's day at the temples, or elsewhere, to learn from the astrologers the fortunes of the year, and also to the confidence which the old orthodox Hindoos place in these predictions. Then, astrologer-like, he predicts as follows:—

1. There will this year be an increase of knowledge in Western India, since government is about to devote a larger sum for the promotion of education. Libraries are springing up here and there; societies for the spread of knowledge have been organized; two new Marathi newspapers have appeared; and others are to be started.

2. Commerce will also receive a new impulse this year; for railroads are rapidly being constructed; and the electric telegraph is presently going into operation, &c.

3. Unless government shut up the grog-shops, there will be an increase of poverty, misery and disease.

4. Those indolent persons, who squander the property left them by their fathers, will soon become bankrupt and be reduced to beggary.

5. They who have no zeal for the reformation of their country, but foolishly cling to pernicious customs, will come to shame.

6. Those brahmins who imagine themselves terrestrial gods, and do not moderate their pride, will find themselves outstripped in intelligence and respectability by shudras and men of the very lowest caste.

7. Christianity will be propagated with success in many countries, and other religions will decay.

8. Many this year will renounce all confidence in charms, magic, astrology, oracles, idolatry and caste.

We conclude with some things of universal application. He that will fear God, and diligently keep his commandments, will be happy. Those families will flourish, in which mutual love and piety shall reign. Those communities shall prosper and be honorable, that will respect the laws, and frown on immorality. The land where unanimity shall prevail, newspapers be sustained, and foreign commerce promoted, shall witness great improvements. In this year God is the king. He is unchangeable, and needs no mantris. He is Lord of the treasury, and the arbiter of wars. He is Lord of Hosts, in heaven above, and in the earth beneath. Agriculture, custom, commerce are all dependent upon his control. He is God over all. Mercury, Mars, Venus, Luna, Sol and Jupiter, are all his servants. They have no authority, not even in the most insignificant things. They are but inanimate existences; and faith in them is not of the slightest advantage. Let us worship Him alone who is their and our Creator, the Most High, the Almighty, the Omniscient, the all-holy, the infinitely just, the all-merciful, the adorable God. Then this will be, indeed, to us a "year of joy."

Such articles are interesting as showing the progress of native enlightenment. That an individual, here and there, should entertain and express these sentiments, is no more than might be expected. But when the editor of a popular newspaper, not only gives utterance to such views, but expects his supporters to pay for and read them, it shows that a great change has been wrought in the opinions and feelings of the people. A few years ago, he would have been disciplined and suspended from caste. But now the most influential and intelligent portion of the rising generation applaud such views, and call the writer an enlightened reformer, though putting himself in direct opposition to Hindooism and nearly all the popular superstitions. Doubtless the Dnyanodaya and native almanac, published for several years past by our mission, suggested the plan of this article to the writer, the fortunes of the year having there been repeatedly foretold in a similar way.

The Dnyanodaya has a circulation nearly equal to that of all the other Mahratta papers; and it would seem to have exerted a great and happy influence on the native press, as also on public opinion. It goes into the hands of hundreds, some in the higher classes, who could be reached by missionaries in no other way. Our brethren also edit and publish the Bombay Temperance Repository, on their own responsibility. This is a quarterly publication, which has been highly commended. "It is a gratifying fact," Mr. Hume says, "that in our advocacy of this cause we have the sympathies of all the better classes of the native population." In addition, therefore, to the influence exerted in behalf of temperance, certain persons are led to think more favorably of the missionary work.

The Native Church.

Two persons have been admitted to the native church on a public profession of their faith in Christ. One of them is the wife of a native Christian from Ahmednuggur; and the other is a young man from Ahmednuggur, who is acquiring an education in the hope of being useful in connection with the mission. Both give very satisfactory evidence of sincerity. The former is the mother of several children, in whose spiritual welfare she manifests much interest. The

latter, we trust, will prove a valuable helper. The number of members connected with the church is twenty-five, four of whom are at present removed to other places. Four infants were baptized during the year.

Religious Meetings.

The routine of missionary life at Bombay will appear in part from the subjoined extract:

On Sabbath morning, at eight o'clock, the teachers and advanced scholars of the vernacular schools meet at the chapel for religious instruction. The principal Marathi service, which is generally attended by about two hundred persons, is held at nine o'clock in the same place; as also an English service at four in the afternoon. Two services, and sometimes three or four, are conducted elsewhere during the day.

The monthly concert in Marathi is observed on the first Monday in the month by the native missionary society. In this meeting the native brethren generally occupy a considerable portion of the time, in a way that is truly gratifying. The amount collected during the past year was about fifty-two dollars. The monthly concert in English, on the evening of the same day, is also observed in connection with the missionaries of the Free Church of Scotland and others. In the morning we attend the meeting of the Bombay Missionary Conference, composed of the members of the different missions. These meetings are always interesting; and they tend to promote unity of feeling and action among the missions.

On Wednesday evening, a social mission prayer meeting is held at our house, on which occasion friends of the mission, strangers from abroad, and any whom we may wish to meet, are invited to join us. On Thursday evening a public prayer meeting is held in the chapel. This has continued without intermission for several years, and is well attended. It has proved a blessing to many. On Saturday morning the members of the church meet in my study for reading the Scriptures, prayer, and familiar instruction, suited to their peculiar circumstances. The brethren lead in prayer, and are encouraged freely to communicate their views and feelings. The other evenings of the week are often occupied by meetings of various kinds. Mrs. Hume has two meetings during the week with the women, in which they appear much interested. She has also a weekly meeting with the children, which is attended by a considerable number.

Mission Schools.

The educational efforts of the mission are next described. Mr. Hume speaks of this department of labor as follows:

Three day schools for boys, and three for girls, have been sustained during the past year. The former have been superintended by an intelligent native Christian, who has visited them frequently for the purpose of giving religious instruction. A highly intelligent and excellent native woman, the wife of one of the converts, has also superintended the girls' schools, and spent much of her time in giving religious instruction to the children. She often, in addition, reads and converses with companies of women in the neighborhood.

The female boarding school has had twenty-five inmates, besides a few day scholars. Mrs. Hume has devoted much of her strength to the care and instruction of the children, in which she is assisted by a very worthy and pious female. Both English and Marathi are studied. The girls are taught needlework, &c., and labor a part of the time for their own support. A Marathi service, consisting of singing, reading the Scriptures, exposition and prayer, and which is attended by a considerable number of other persons, is held daily in the school-room. The children also attend family worship with us in the evening, when they unite in reading the Bible, and are questioned as to its meaning. This truly Christian school is like an oasis in the desert. The blessing of God has manifestly rested upon it; and a goodly number of its inmates have from time to time been brought, as we trust, to a saving knowledge of the truth. At present, three of the larger girls are members of the church. Others who have left in former years, now occupy responsible stations, and are exerting a happy influence in their domestic circles. Two were married and left the school during the year.

Colportage—Mahratta Bible.

This review of the operations of the Bombay mission will close with one more extract.

We continue to circulate the Scriptures and Christian tracts by sale at low rates, chiefly through the agency of colporters. Recently one colporter went about four

hundred and fifty miles into the interior, and brought back more than eighty rupees. Another brought back fifty-three rupees, received during a two months' tour in the Southern Konkan. Another, who went south as far as Goa, brought back eighty-eight rupees. In Bombay and the neighboring towns the sale of Christian tracts and books, by means of colporters, is now a regular business. In some cases people purchase these publications by the quantity, at reduced rates, and retail them on their own account. Those who hawk heathen publications, often purchase supplies of our tracts, on which they make a small profit. Sometimes almost the whole stock in trade consists of the prettily "got up" Christian publications, printed at the mission press. The fact that money is paid for such works shows that there is a desire to possess them; and it is, moreover, a security that they will be preserved and read. The field for tract operations in Western India seems to be peculiarly interesting. The number of intelligent readers is large; and no where in all the heathen world is there, so far as we are informed, an equal readiness on the part of the people to pay for and peruse these publications.

During the past year a revised and uniform edition of the Marathi Old Testament has been completed for the Bombay Bible Society. Of this Mr. Allen, who for a considerable period gave almost his whole time to the work, was the "principal editor." When his health failed, the revision of the whole Old Testament was in a good degree of forwardness, and the printing had advanced about one-third of the way through the Psalms. One of the Church missionaries has supplied Mr. Allen's place, in a very satisfactory manner. This is the first uniform edition of the Marathi Old Testament. The New Testament is to be added in the same style; so that we shall soon have the whole Bible in one volume, instead of the portions hitherto in use. Mr. Ballantine has been appointed "principal editor" of the New Testament.

Ceylon.

MR. POOR'S JOURNAL.

Mr. Poor has sent a few extracts from his journal, commencing with October, 1853, and closing with March, 1854. There are frequent references to "the unparalleled prevalence of the cholera" in Manepy; but most of these are of necessity omitted at this time.

Bible Jubilee—other Incidents.

October 12. A jubilee meeting has been held in the Jaffna Court House, in sympathy with the British and Foreign Bible Society. It was well attended by Europeans, burghers and educated natives. A brief sketch was read of the proceedings of Bible institutions in this province, from the year 1815 to the present time, under the influence successively of a sub-committee of the Colombo Auxiliary Bible Society. The meeting was addressed by four or five individuals, on topics previously assigned.

November 7. Monthly missionary prayer meeting at Tillipally. The afternoon address was made by L. Liesching, Esq., from Point Pedro. Missionary success, and the great lack thereof, was the subject. It was on the whole conservative and encouraging.

Jan'ry 14, 1854. I have visited the heathen widows and children of Thompson and Solomon, deceased brothers, who were members of our church. Like many others of our educated young men, they were induced to marry heathen girls, for the sake of a good dowry and an eligible settlement in life. But alas for their children, who fall exclusively under the influence of heathen mothers and guardians! It is under this aspect that we see the vast importance of the Oodooville seminary, and of female education in common schools.

March 7. The closing jubilee meeting of the Jaffna Auxiliary Bible Society has been held at Manepy. Nearly all the missionaries in the province and their families, together with several European gentlemen and ladies from the town of Jaffna, were present. Special interest was given to the meeting by the presence and assistance of the Rev. W. Knight, one of the Secretaries of the Church Missionary Society, who has spent four or five weeks in the province, being on a visitation to the missions of that society in this part of the world. He is a graduate of Oxford. The delightful intercourse which we have had with this gentleman, and the high appreciation we have formed of his character, spirit, and truly catholic principles, are not much in keeping with the ideas we have been wont to entertain respecting that ancient and honorable university. What we have seen in this brother has awakened the thought, and inspired the

hope, that from unexpected quarters it may hereafter be said, "Behold a troop cometh," that may prove to be the predicted great company, commissioned from on high to publish the Word to all nations.

An Ordination.

13. I have aided in the ordination of Mr. Richard Watson, a young man of Hindoo and heathen origin, brought forward to this high standing under the auspices of the Wesleyan mission in the town of Jaffna. It was an occasion of deep interest and solemnity. After the chairman of the Wesleyan Conference had appropriately introduced the candidate to the notice of the audience, he gave a concise history of his life. The prominent points in his narrative were the circumstances attending his conversion to Christianity, the grounds of his hope in Christ, and his reasons for entering the Christian ministry. The ordination service was then performed in accordance with the usages of the Wesleyan body, in which three of the members of our mission rendered assistance.

19. I have met the theological class of native assistants, after a suspension of recitations for various reasons through a period of nearly five months. The course of study pursued, and the interest manifested by the class, are becoming more and more satisfactory. This arises in part from the additional means which we now have for ascertaining what is taught in the standard writings of the Hindoos, on the weighty subjects that come under consideration in our course of study. However lucid may be the oracles of God on any given topic, there is ever an apprehension in the Hindoo mind that there may be some things parallel or superior in their own shasters, which have not yet come within the reach of their investigations. But now, through the medium of English translations prepared by the joint labors of Hindoo and European scholars, we are gradually becoming acquainted with the contents of these ancient and venerated writings.

JOURNAL OF MR. MEIGS.

FROM a journal of Mr. Meigs, the following items of intelligence are taken. The death of two pious women will not escape the notice of those who have felt a special interest in the elevation and christianization of Hindoo females

Deaths—Cholera—Meetings.

November 21. The church at this station has sustained a great loss in the sudden death of Matilda D. Hurlbut, wife of Abner Bryant, a catechist at this station. Her death was very sudden and unexpected. She leaves an infant daughter to the care of her mourning husband. But though her death was so sudden, she gave evidence in her life of being prepared for this great change.

January 10, 1854. The hand of the Lord is heavy upon this people. Cholera prevails extensively and fatally in many parts of the province; and now we are also threatened with a famine. There has been but very little rain for almost two months; though this is a season when much rain is expected and needed for the rice harvest. May the eyes of the people be opened to see that the Lord has a controversy with them!

17. During the last ten days, as we have had a good moon and very pleasant weather, I have held seven evening meetings in the different villages, and have been much encouraged by large and attentive audiences. The circumstances attending one of these are of an interesting character. A rich man in the western part of Mavittapooram, who attends the meetings at our large bungalow in that village, invited me to go and hold a meeting at his house. I cheerfully accepted his invitation; and on the arrival of myself and native assistants, we found that he had prepared his premises very nicely for our accommodation. He had the place lighted with many lamps, and had spread mats in a large open room and in the yard in front of his house, for the accommodation of many people. We spent about two hours in addressing a large and attentive audience. We could not exactly count them all, but it was believed that there were more than two hundred people, principally adults. My assistants inform me that this man is in the habit of reading the tracts and portions of Scripture which they give him, with interest and attention.

March 27. We have lost another member of our church, Elizabeth D. Stone, wife of Aaron of this place. She was educated at Oodooville, and supported there by the Rev. C. Stone, late missionary at Bombay, and named for his first wife. Elizabeth was a pious and excellent woman, and died a very happy death. I visited her in her sickness; and so did some of my native assistants. We read to her interesting portions of Scripture, conversed with her as to the state of her mind, and prayed with her.

She was a sweet singer, and very fond of singing hymns of praise to her Redeemer. Before her death she revived so as to have a long conversation with her mother, her husband, and her three children. She took her leave of them in a very tender and affecting manner, commended them in earnest prayer to her Savior, and charged her husband to train them up in the fear of the Lord, as they had all been dedicated to him by baptism. Even her heathen neighbors, seeing the state of her mind as exhibited in her conversation prayer and singing, were greatly astonished; and for the time at least they were convinced of the excellency and power of the Christian religion. Her funeral was attended by a large number of people, who were addressed by myself and native assistants in such a way that, I trust, a good impression was left upon their minds.

Amoy.

LETTER FROM MR. DOTY, APRIL 20, 1854.

School—Missionary Tours.

A DAY school was opened in February for children belonging to the families of church members. It was proposed to them to have both boys and girls in the school under the same teacher; and, though this is contrary to the cherished opinions and prejudices of the Chinese, they heartily fell in with the plan, and the school has been attended by eight boys and nine girls, all, except one girl, from families connected with the church The teacher is a member of the church, and was baptized in Siam by Mr. Johnson. The native brethren are expected to bear about one-fourth of the expense of the school.

Somewhat more than a year ago, (Herald, November, 1853) a missionary spirit of a remarkable character manifested itself in the church at Amoy This not only continues as active as ever, but the subjoined extract from Mr. Doty's letter will show that it is having precious results.

By the urgent importunity of Chieng-Chôan, one of our native Christians, who delights in a tour for preaching, Mr. Burns was induced to start with him and another brother, Tiek-Chôan, on such a tour. They left this place the 9th of January. Their only definite plan was, to go with the gospel to some region where it had not been heard. They went, by boat, to a market town on the main land about fifteen miles distant, called Pèh-chúi-iâ, (White water fort,) which is a commercial centre for an extensive region full of agricultural villages. Here they intended to begin work, expecting after a few days at longest, to go forward, making known the gospel message as they might have opportunity, and just where the Master might providentially lead them. But for two months continuously the brethren were shut up to this one place and the nearest villages, in holding forth day and night the word of life. Almost at the very first declaration of the truth, some persons were interested and became earnest inquirers. From that time to the present, the work has been gradually gaining in importance. Mr. Burns has rented a small building, the upper floor for his dwelling, while the lower is a preaching place. This is visited by many persons who come in on market days from all the surrounding region, for purposes of trade. There are twelve such days in each month. Public worship is held on the Sabbath and every evening, and is attended by a goodly number of apparently interested listeners. Of a few, hope is indulged that they have really passed from death unto life. Numbers have renounced their idols. Some have burnt and destroyed them. Others have given them to the brethren to be thus dealt with. Two of our native brethren are constantly employed in connection with Mr. Burns.

In March Mr. Burns and two brethren made a tour of some weeks further in the interior, visiting some places to which they had been earnestly invited by persons who had visited them at Pèh-chúi-iâ. While they were absent, two other native brethren continued the labors at the first place. At this time it was my privilege to make a short visit there. I found such an awakened interest and spirit of inquiry as I had never before met with among Chinese. It did seem as if the Holy Spirit was at work. The most marked cases are of young men of some education, and endowed with considerable zeal and energy. These are very active in efforts to awaken the attention of others. From the first there have been opposers to the movement, and recently there has been manifested a disposition to annoy and disturb the public worship. There are firm idolaters there, and the spirit of persecution is not wanting.

Mr. Burns thinks the time is near, when it will be an incumbent duty to gather those who give evidence of regeneration into the church. One of these has

already been with us at Amoy, and was examined as to his Christian experience and knowledge. Never, in any instance, have we met with a case among the Chinese indicating more clearly the work of the Holy Spirit upon the heart. He was not however then received to church fellowship, it being thought more prudent that there should be some delay.

For the administration of the ordinances and the pastoral oversight of the disciples there, Mr. Burns looks to us. During the whole course of his ministry, he has ever acted simply as an evangelist, and is unwilling to do otherwise. It is this feature of the case, and the intimate connection of our native brethren with the work, which brings us, as a mission, into so close a relation with this wonderful visitation of God's mercy. With our hearts and hands full as they are here in Amoy, we scarcely know what we are to do. Although those converts might be gathered into the church here perhaps, yet for their own spiritual interests and usefulness, the proper place is doubtless their native town. In this case, pastoral oversight will be needful. This would be exercised by Mr. Burns so long as he remains in the place. But his desire and purpose are not to be tied down to any locality longer than he feels he has evidence of a special call. While this is the case, the most we could do would be only an occasional short visit. The burden of the work would devolve of necessity on native brethren.

Revival at Amoy.

While the members of the church in Amoy are thus exerting themselves for the good of their countrymen, God is visiting the city itself with his grace.

We have great reason for thankful praise to the God of grace, for the tokens of his favor that we are enjoying in our work here. Knowing there were some persons waiting an opportunity to offer themselves as applicants for church membership, sometime in January we appointed a special meeting for the purpose. We were both surprised and cheered to find about thirty persons of both sexes, and of ages varying from twenty years up to near seventy, convened. Though among this number were many whom we cannot regard as proper subjects for church membership, yet most have manifested, and still do continue to manifest, an interest in their soul's salvation.

We found that there was a spirit of inquiry and awakening, quite unknown to us as to its extent, among those who had been statedly hearing the word. From the time of that first meeting for conference and examination, we have felt it to be our duty to continue to hold similar services, and so to meet with those who wish instruction, or desire to be received to church fellowship. A part of the time we have held the meeting once in two weeks, generally once a week, though in some instances twice. In these meetings we are usually engaged from three to four hours, during which time we may converse with or examine, as the case may be, three or four individuals in the most searching manner, both as to their experimental knowledge of the Holy Spirit's work in the heart, and their acquaintance with Christian doctrine. This brings us into the closest personal contact with their minds and enables us to give instruction, to correct misconceptions of truth, guide the inquiring, encourage, warn and exhort, so as to meet the difficulties of each individual, and to the profit of all. Of those applying, after several examinations, ten were admitted to baptism on the last Sabbath of last month, March 26. Two of these are women, one aged sixty-eight years, the other forty-seven; while of the males, their ages range from twenty to sixty-four years. Our meetings continue to be attended with unabated solemnity and interest, and by increasing numbers. Among those recently baptized, as well as among those asking to be numbered among God's professing people, there are several cases, manifesting more clearly the work of the Spirit with *power* than any thing we have heretofore seen among the Chinese. Our brethren of the London Society's mission are sharing largely in this blessed visitation. They have recently received seventeen, nine of whom were women, to church fellowship, and numbers more are asking for the same privilege.

Thus are we cheered with the visible evidence that the gospel is still the power of God unto salvation. Thus too is God thrusting us onward in his work. But of this field, so white unto the harvest, what portion is being cultivated? Only a mere corner. There is very much ground in this city of Amoy alone still to be possessed. In regions around there are doubtless many such places as Pêh-chúi-iâ, where our brethren are now so cheered in their labors, equally acces-

sible, and where precious harvests of souls would be gathered, were there spiritual husbandmen to cultivate. These, where are they? It saddens our hearts, that we hear of none saying, "Here am I, send me." How can our younger brethren in the Lord's vineyard, and those who are preparing to enter, pray with sincerity for us and others equally needy, and yet leave us to toil on alone, with a harvest perishing around us, and even before our eyes, because we are utterly inadequate to gather it in, and none come over to our aid?

Mr. Doty has also forwarded interesting extracts from the journal kept by the brethren who first went out with Mr. Burns, which want of space prevents from appearing.

Proceedings of other Societies.

Foreign.

BERLIN MISSIONARY SOCIETY.

FROM the last report of this society, it appears that its receipts for 1853 amounted to 27,249 thalers, there having been in the treasury, at the close of 1852, 3,101 thalers. The expenditures for 1853 were 22,629 thalers; so that the balance on hand, January 1, 1854, rose to 7,721 thalers. The cost of the seminary for training missionaries was 2,951 thalers; and the whole amount paid for the missions was 16,867 thalers.

The following table of the missions of this society is taken from the annual report. It is as complete as it can be made from accessible data

STATIONS.	Number of Laborers.	Number baptized persons.	Children in school.
Zoar, . . .	2 ordained and married,*	660	200†
Bethel, . . .	2 " " "		
Itemba, . . .	2 " " "		
Bethany, . .	1 " " " ‡	92	80
Pniel, . . .	2 " " "	80	100
Platberg, . .	1 " " "	93	40
Saron, . . .	2 " " "	44	
Emmaus, . .	1 " " "	34	
New Germany,	1 " " "		

* Two native teachers.

† There were also 140 in the infant school, and 80 in a sewing school.

‡ One native teacher.

Of these stations, the first is in Cape Colony; the two next are in Kaffirland; Bethany, Pniel, Platberg and Saron are in Korannaland; and the two last are in Natal Colony.

The report from Zoar has many features of interest. A number of persons have received baptism; and many of those who had previously professed their faith in the Lord Jesus Christ, appear to be growing in grace and knowledge. Bethel and Itemba have been forsaken for two years, on account of the war in Kaffirland; but the former of these stations is once more in the occupancy of missionaries. It still remains uncertain whether the operations of the society will be resumed at the latter; as some other point may be deemed preferable. The brethren among the Korannas have been sorely tried; but the Lord has been better to them than their fears. Bethany and Pniel have experienced much suffering for want of food. At Saron, and to some extent at Platberg, there were at one time apprehensions of interference from the Dutch Boors. Some additions are reported to these churches, however, and the labor of the missionaries has not proved to be altogether in vain. New Germany, though abandoned a short time since, is again occupied in favorable circumstances; and from Emmaus the report is highly encouraging.

MISSIONS OF THE SCOTCH FREE CHURCH.

THE Free Church of Scotland has missions in India and South Africa. From the last report of the Committee on this scheme, it appears that "the agency at Calcutta and its different branches, Culna, Bansbaria and Chinsurah, continues, with a few slight changes, the same as last year." There are about twenty-eight hundred pupils in the schools of the mission; and eleven persons have received baptism within the year. Two church members have died, and one has been excommunicated, the whole number of communicants being about fifty at the present time.

The native congregation at Madras consists of eighty-seven souls, three native preachers, ten divinity students, six teachers, six "pursuing their studies," and nine "in civil employ," forming the male portion thereof. The number of names enrolled in the schools of Madras, Triplicane, Conjeveram, Chingleput and Nellore is 2,135, the actual attendance being 1,875. A number of persons have received baptism within the year under review; and others are waiting for the ordinance.

The Bombay church has thirty-five native communicants, five having been admitted to Christian fellowship within the year. In the schools there are 1,354 pupils. The schools at Poona have 623 pupils, with an average attend-

ance of 476; and three adults have been added recently to the church at this station. At Satara and Surat, the report says, "it is but seed-time." There has been some falling off in the school attendance at Nagpore; and there is a decided opposition to the labors of the missionaries; but they are not discouraged or faint-hearted.

The mission in Kaffraria is beginning to recover from the war which has proved so disastrous to the operations of several missionary societies in South Africa. The Lovedale church has nearly one hundred members; and there are nearly forty candidates for the ordinances of Christ's house. Five schools are sustained in connection with the station. Burnshill has not yet been resumed; but Pirie is occupied once more; and there is another place, called McFarlan, where the Word has been preached for a year past.

The contributions to the foreign mission scheme of the Scotch Free Church, in 1853–4, amounted to £10,509; in the previous year they were £10,059.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

MADRAS.—A letter of Mr. Winslow, dated May 20, has the following statement: "Our schools and congregations are in an encouraging state. There were five candidates for admission to the church at the last communion at Chintadrepettah; but I thought it better that they should wait a little longer. One heathen woman was very anxious to join, partly that her two little children might be baptized, as well as herself; but as it seemed best to defer receiving the others, she was also put off. I regret to say that one of the little ones has since died."

CEYLON.—Under date of April 1, Mr. Sanders wrote from Chavagacherry as follows: "Two or three persons wish to unite with the church; and several are apparently candid inquirers after the truth. But the enemy is exceedingly active in his efforts to stay the advancement of Christ's kingdom among this people. Whenever a person is known to be earnestly inquiring into the merits of Christianity, there are those who spare no pains in sowing the seeds of distrust and doubt. This class of the heathen have been unusually active for the past three months. Their zeal is so great in the cause of Satan, that we are sometime reproved that we accomplish so little in the higher service of our Lord. They seem to have been stimulated by certain publications, which have issued from the heathen press, of a low and vile character. Christianity has nothing to fear from such publications, except as they have a tendency to close the ears of the people to the truths of the gospel. So far as they awaken a spirit of honest and earnest inquiry, it is well for our cause; for the surest safeguards of heathenism are ignorance, superstition and mental inactivity."

Mr. and Mrs. Lord removed to Oodoopitty last autumn, for the purpose of taking charge of that station. On the 5th of April, our missionary brother wrote as follows: "About the 1st of January, the cholera broke out among the natives with great violence; so that within a few days there were no less than seventeen deaths within calling distance of the mission premises. At first the people seemed to regard this as the work of one of their false deities; but as they saw the inutility of their ceremonies, vows and sacrifices, for arresting the progress of the pestilence, they seemed more and more to regard it as a judgment of God. The schools were much broken up; and they have not been resumed, partly for want of suitable Christian teachers."

From a letter of Mr. Spaulding, dated May 2, the following extract is taken: "Two females, Hannah and Rebecca, educated some years since in the village schools, and members of our church, were removed by the cholera in February. They were interesting mothers, but were cut off suddenly. Their children and husbands were also removed in the course of a few days by the same disease. Hannah died much as Stephen did, calling on the name of the Lord. The other lingered longer; and under the effect of disease and medicine she was unable to say any thing. Our congregations on the Sabbath, and our evening village meetings, with other interests at the station, are much as usual, and on the whole encouraging. The out-station at Alleverty has been severely visited by the cholera. Our catechist at that place, Mr. Welch, has been very active, and much encouraged to exhort the people. The cholera has now left the place, and the schools begin to rally again."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 24th of July, the following persons sailed from Boston in the Sultana, Captain Watson, for Smyrna:—Rev. Cornelius V. A. Van Dyck, M. D. and Mrs. Van Dyck, of the Syria

mission; Rev. Albert G. Beebe, of Guilford, New York, and Mrs. Sarah J. Beebe, of Andover, Massachusetts; Rev. George A. Perkins, of Farmington, Maine, and Mrs. Sarah E. Perkins, of Brewer, Maine; and Miss Mary E. Goodell, of Constantinople.

Dr. and Mrs. Van Dyck will proceed from Smyrna to Sidon, their old station, as soon as practicable. Messrs. Beebe and Perkins will labor among the Armenians, their stations to be assigned them hereafter. Miss Goodell will reside with her father, Rev. William Goodell, and teach the children of the missionaries, rendering herself useful in other ways, as she may have opportunity.

Mr Beebe is a graduate of Amherst College and Union Theological Seminary. Mr. Perkins received his education at Bowdoin College and Bangor Theological Seminary.

On the 8th of August, the following persons embarked at Boston for Smyrna in the Race Horse, Captain Searles:—Rev. Edwin Goodell, of Norwich, Vermont, and Mrs. Catharine J. Goodell, of Troy, Michigan; Rev. Sanford Richardson, of Peoria, Illinois, and Mrs. Rhoda Ann Richardson, late of Pleasant Grove, Illinois; Rev. Benjamin Parsons, of Bloomfield, New Jersey, and Mrs. Sarah W Parsons, of Hadley, Massachusetts; Dr. David H. Nutting, of Randolph, Vermont, and Mrs. Mary E. Nutting, of Haverhill, Massachusetts.

Messrs. Goodell, Richardson and Parsons are expected to join the Armenian mission; and their stations will be assigned to them after they shall have arrived at Constantinople. Dr. Nutting has been sent out with special reference to Diarbekir.

Mr. Goodell pursued his academical studies at Dartmouth College, and his theological at Union Seminary; Mr. Richardson graduated at Knox College and at Union Seminary; Mr. Parsons received his education at Yale College and East Windsor Theological Institute; Dr. Nutting prepared himself for his profession at Hudson and Cleveland, Ohio, Philadelphia and New York.

DEPUTATION TO INDIA.

DR ANDERSON, the senior Secretary of the Board, and Rev. A. C. Thompson, one of the Prudential Committee, left Boston in the Niagara, August 2, for Liverpool, whence they expect to proceed to India, that they may visit the missions of the Board in that part of the world. They expect to be absent about one year; and it is possible that they may call at Beirût and Constantinople on their way home. Such a visit has been urged upon the Committee by the brethren in India for some time past; and there are important questions to be considered, such as the place which schools should hold among the means of evangelizing the Hindoos, the relative use of the English and vernacular languages in education, the best method of training native preachers, &c., to be fellow-laborers in the missionary work, the providing of houses of worship, the gathering and organizing of nominally Christian congregations, the place to be assigned to the press, and the importance of the missions in India, compared as well with each other as with other fields. The Deputation are earnestly commended to the prayers of the friends of missions.

ANNUAL MEETING.

THE forty-fifth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Hartford, Connecticut, on the 12th of September next, at four o'clock in the afternoon. It is expected that Dr. White, President of Wabash College, will preach the sermon.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Portland, High st. ch. and so. wh. cons. SAMUEL TYLER, EZRA CARTER, Jr., JOHN NEAL and O. B. DORRANCE of Portland, and Rev. J. ROWELL of Panama, H. M. 600; m. c. 38,19; 2d cong. ch. and so. 208,50;		846 69
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Union, Rev. D. F. Potter,		10 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st par. s. s.	60 00	
Deer Isle, Cong. ch.	22 00	
Orrington, East, Cong. ch.	4 95	
Strong, Cong. ch.	9 00	
Warren, Cong. ch. benev. so. 8; a friend, 5;	13 00	—108 95
Somerset co. Aux. So. C. Selden, Tr.		
Monson, Cong. so. 11; s. s. 6;		17 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.		
Buxton, North cong. so.	7 04	
Limerick, A fem. friend, for Marsovan m.	3 25	—10 29
Abbott, Cong. ch. 2; Bucksport, cong. ch. m. c. 20; E. Machias, m. c. 10; a friend, 2;		34 00
		1,026 93

NEW HAMPSHIRE

Grafton co. Aux. So. W. W. Russell, Tr.		
Bristol, Cong. ch. and so. m. c.	8 52	
Littleton, Ch. and so. 27,91; m. c. 23,85; s. s. for schs. at Madura, 4,24;	56 00	
Plymouth, Cong. ch. and so.	39 47	
W. Lebanon, do. 78; s. s. 9;	87 00	
W. Orford, do.	13 25	—204 24
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
S. Merrimack,		7 57
Rockingham co. Conf. of chs. F. Grant, Tr.		
Chester, Cong. ch. and so.		100 00
Strafford Conf. of chs. E. J. Lane, Tr.		
N. Wolfboro', Rev. S. Merrill,		10 00
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Acworth, m. c.	21 00	
Charlestown, Cong. ch.	25 00	
Meriden, Cong. ch. 68,32; m. c. 78,89; s. s. 7,18;	154 39	—200 39
		522 20

Legacies.—Epping, Anna B. Gilman, by David Murray, Ex'r, 133,61; Farmington, J. F. Roberts, by Joseph A. Roberts, Ex'r, 100; 233 61

755 81

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.
Burke, A friend, 5 00
McIndoes Falls, Cong. so. 15 00
N. Danville, do. 3 87
Peacham, J. W. Chandler, to cons. Miss SUSAN CHANDLER an H. M. 100; S. G. 5; 105 00
St. Johnsbury, 2d cong. ch. and so. friends, 150; South cong. ch. m. c. 67,53; 1st cong. ch. 8; 225 53—354 40

Franklin co. Aux. So. C. F. Safford, Tr.
Bakersfield, Cong. ch. and so. 28 00
Fairfield, do. 27 00
Montgomery, do. 13 12
Sheldon, do. 26 00
St. Albans, 1st do. to cons. JOHN SMITH an H. M. 132 00
Swanton, Benev. so. 24 00—250 12

Orange co. Aux. So. L. Bacon, Tr.
Bradford, Cong. ch. and so. 58,03; m. c. 15,40; 73 43
Corinth, Cong. ch. and so. 24 00
Newbury, 1st do. 30 00—127 43

Orleans co. Aux. So. H. Hastings, Tr.
Barton, Ch. and cong. 10 00
Craftsbury, m. c. 15 00
Glover, Cong. ch. and so. 17; Rev. L. H. Stone, 7,50; 24 50—49 50

Washington co. Aux. So. G. W. Scott, Tr.
Montpelier, Cong. ch. gent. 31,35; m. c. 37,91; la. 38,19; 107 45
Waitsfield, Cong. ch. 35 00
Waterbury, do. m. c. 10 24—152 69

Windsor co. Aux. So. J. Steele, Tr.
Chester, Cong. so. 42,20; m. c. 32,80; 75 00
Hartland, Cong. ch. 5 00
Windsor, Cong. ch. and so. gent. 42,25; la. 23; m. c. 55,37; wh. cons. Miss JERUSHA E. SWAIN of Dwight, Cher. na. an H. M.; s. s. 7,25; 127 87—207 87

Windham co. Aux. So. F. Tyler, Tr.
Westminster, A friend, 2 00
Peru, Cong. ch. and so. wh. and prev. dona. cons. Rev. WILLARD BRIGHAM of N. Wardsboro', an H. M. 30 26

1,174 27

Legacies.—Weathersfield, Mrs. Lydia Tolles, by J. Stoughton, Ex'r, 454 34

1,628 61

MASSACHUSETTS

Barnstable co. Aux. So. W. Crocker, Tr.
Orleans, Cong. ch. and so. wh. and prev. dona. cons. EPHRAIM FLINT, Jr. an H. M. 60 00

Berkshire co. Aux. So. H. G. Davis and G. L. Granger, Trs.
Gt. Barrington, 1st cong. ch. and so. 66 49
Lee, Gent. 221,37; la. 73,46; m. c. 100; 394 83
Pittsfield, South cong. ch. and so. 121,83; m. c. 51,17; Young la. institute, 8; 181 00
Sheffield, Gent. 40; la. 48; Rev. J. Bradford, 5; 93 00
So. Adams, Cong. ch. and so. 60 00
Williamstown, 1st cong. ch. 158,23; Williams College, 172,77; 331 00
Windsor, Cong. ch. and so. 24 00-1,150 32

Boston, S. A. Danforth, Agent.
(Of wh. fr. P. B. 50; Penitent fem. Refuge, 14;) 1,014 52

Essex co. North, Aux. So. J. Caldwell, Tr.
Haverhill, W. par. ch. and so. to cons. Rev. A. FARWELL an H. M. 50; m. c. 15; a friend, 10; 75 00
Newbury, Cong. ch. and so. 67 80
Newburyport, Mr. Campbell's so. m. c. 50; D. Adams, 20; N. B. 5; Dr. Dimmick's so. m. c. 26,57; 101 57—244 37

Essex co. South Aux. So. C. M. Richardson, Tr.
Salem, South ch. and so. 332,62; m. c. 14,53; juv. miss. so. for schs. in China, 75; Howard st. ch. 19,60; m. c. 16; 457 45

Essex co.
Marblehead, Mater. asso. 10 00

Franklin co. Aux. So. L. Merriam, Tr.
W. Hawley, J. E. 2; N. V. 1; 3 00

Hampden co. Aux. So. C. O. Chapin, Tr.
Chester Village, Cong. so. 23,31; m. c. 26,69; 50 00
Chicopee, Mr. Clark's so. (of wh. fr. ORANGE CHAPIN, wh. cons. him an H. M. 100;) 136,93; m. c. 16,65; 153 58
Longmeadow, La. senior sew. cir. 75 00
Monson, Gent. 41,25; m. c. 40,21; 84 46
Palmer, 2d cong. so. 17 50
Springfield, George Merriam, wh. cons. Rev. JAMES T. HYDE of New Braintree, ELEAZER W. STORRS, ERASTUS HAYES, HENRY ROBINSON and A. S. MCLANE, of Springfield, H. M. 500; North ch. m. c. 10; 510 00
Westfield, Dr. Davis's so. 160; m. c. 110; 270 00
West Springfield, 1st par. m. c. 56 86
Wilbraham, South, m. c. 12 78

1,230 18
Ded. for printing reports, 20 00-1,210 18

Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Rev. A. Warner, to cons. EDWARD B. OLCOTT an H. M. 100; Mrs. Elizabeth Haven, wh. and prev. dona. cons. GEORGE CUTLER an H. M. 50; 150 00
Plainfield, m. c. 7 50—157 50

Harmony Conf. of chs. W. C. Capron, Tr.
Whitinsville, A friend. 10 00

Middlesex South.
Concord, Orth6. cong. ch. and so. wh. and prev. dona. cons. Mrs. ANNA L. ANGIER an H. M. 86 00

Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, Calv. cong. ch. and so. m. c. 17 00
Middleboro', 1st ch. and par. gent. 60,31; la. 60,26; m. c. 8,93; 129 50—146 50

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dorchester, 2d cong. ch. gent. 225 50
Quincy, G. S. 3 00
Sharon, Cong. so. 25,60; m. c. 17,25; 42 85
Roxbury, Eliot ch. and so. gent. 35; la. 1,50; m. c. 18,71; 55 21
West Medway, Cong. ch. and so. 50 00
West Roxbury, Spring st. ch m. c. 6 96—383 52

Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, A friend, 20; 1st cong. ch. s. s. for ed. hea. chil. 15; 35 00
Mattapoisett, Cong. s. s. 5 00—40 00

Palestine Miss. So. E. Alden, Tr.
Braintree, 1st cong. ch. a mem. 50 00
Bridgewater, Scotland so. m. c. 10; Rev. J. D. F. 2; 12 00
E. and W. Bridgewater, Union ch. and so. m. c. 25 00
Scituate, Cong. ch. and so. 15 64—102 64

Pilgrim Aux. So. J. Robbins, Tr.
North Carver, 1st par. 5 00

Taunton and vic. Aux. So.
Attleboro', 2d cong. ch. and so. 31 00

Worcester co. Central Asso. W. R. Hooper, Tr.
Worcester, 158 23
Worcester, D. Whitcomb, 200 00—358 23

5,470 23

A friend, 1; Andover, E. Taylor, 20; John Aiken, wh. cons. CHARLES A. AIKEN an H. M. 100; Society of Inq. in Phillips acad. to cons. EDWARD P. HAMMOND of Vernon, Ct. an H. M. 100; N. par. a friend, for Jews, 5; Bedford, Trin. cong.

so. m. c. 22,36; Brighton, cong. ch. and so. 10; Chelsea, Winnisimmet ch. and so. m. c. (of wh. fr. Rev. N. Dole and wife, 50,) 114; Broadway ch. and so. m. c. 24,48; Carlisle, cong. so. 20; Lawrence, Lawrence st. ch. and so. 169,75; Lowell, 1st cong. ch. and so. 204; Medford, 2d cong. ch. and so. 141,66; Melrose, ortho. ch. and so. m. c. 10,25; Waltham, 2d do. 19,50; 962 00

6,432 23

Legacies.—Westfield, Z. Fowler, by A. G. Chadwick, (prev. rec'd, 1,250;) 40 00

6,472 23

CONNECTICUT.

Fairfield co. West, Aux. so. C. Marvin, Tr.
Bridgeport, B. Peck, 10 00
Darien, G. G. W. 10 00
Greenwich, 2d cong. ch. s. s. miss. asso. for Mrs. Bridgman's sch. China, 53 00—73 00

Hartford co. Aux. So. A. W. Butler, Tr.
Bolton, Cong. ch. and so. 13 75
Collinsville, 63 56
East Hartford, Gent. 223,12; la. 74,37; (of wh. fr. Rev. R. Smith to cons. Mrs. CLARISSA SMITH an H. M. 100;) 297 49
East Windsor Hill, Theolog. Ins. ch. 50 63
Hartford, A friend, 5; Centre ch. m. c. 11,44; North ch. a friend to cons. THOMAS WINSHIP an H. M. 100; 116 44
South Windsor, 1st ch. 54,63; m. c. 10,98; s. s. class, 7; Long Hill district, 7,15; 79 76
Unionville, 50 20—671 83

Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, South ch. 30; Miss M. A. L. dec'd, 1; 31 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Watertown, 1st cong. ch. la. for fem. orphan sch. Bombay, 12 00

Middlesex Asso. E. Southworth, Tr.
Essex, Cong. ch. and so. m. c. 73 56
Grassy Hill, Cong. ch. 21 75
Higganum, m. c. 16,45; s. s. 13,55; 30 00—125 31

New Haven City, Aux. So. F. T. Jarman, Tr.
New Haven, Miss Mary C. Whittlesey, dec'd, 100; Yale college, officers and students, (of wh. to cons. HENRY K. W. WELCH of Hartford, an H. M. 100;) 725; united m. c. 29,21; Yale coll. m. c. 4,35; Court st. ch. m. c. 9,50; South ch. m. c. 11,50; Temple st. ch. s. s. for Gaboon m. 19; Centre ch. 15; 1st cong. ch. E. R. to cons. Rev. EDWIN GOODELL of Turkey an H. M. 65; Coleg. and Com. Ins. 59,19; 1,037 75

New Haven co. East, F. T. Jarman, Tr.
Durham, South ch. 30 00
Fairhaven, 3d ch. m. c. 25 18—55 18

New Haven co. West, A. Townsend, Jr. Tr.
Seymour, Cong. ch. 8 00

New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Trs.
Franklin, Rev. E. Hyde, 1; Mrs. H. 1; 2 00
Montville, Mohegan so. 12 69
Mystic Bridge, Charles Mallory to cons. Mrs. EUNICE D. MALLORY an H. M. 100 00
Norwich, 2d and Main st. m. c. 17 51
Waterford Centre, s. s. miss. asso. 4 28—136 48

Tolland co. Aux. So. J. R. Flynt, Tr.
Bolton, Rev. I. Hills, 3 21
Staffordsville, Cong. ch. and so. 17 30—20 51

Windham co. Aux. So. J. B. Gay, Tr.
Thompson, m. c. 20 25
West Killingly, Rev. R. W. 10 00

30 25
Ded. for printing Ann. Report, 10 00—20 25

2,191 31

Legacies.—North Branford, Abigail Linsley, by T. F. Linsley, Ex'r, 50; Watertown, Miss Mary Nettleton, by J. Hungerford, Ex'r, (prev. rec'd, 100;) 800; 850 00

3,041 31

RHODE ISLAND.

Bristol, Cong. ch. 101,98; m. c. 8,52; la. miss. so. 53; s. s. 12,50; Central Falls, cong. ch. m. c. 23,69; Jamestown, I. C. 1; Providence, a friend, 2; Free evan. cong. ch. 58,50; E. C. Work, for ed. in Ceylon, 1,50; Brown University miss. so. 34; Westerly, cong. ch. 11; 307 69

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Dutchkills, Youths' miss. so. 6 91
Esopus, North Dutch ch. m. c. 17 66
Gilboa, R. D. ch. 100 00
Jamaica, do. 13 50
Kingston, Hermina A. Stermeister, dec'd, by C. H. Van Gaasbeck, Ex'r, 160 00
Newburgh, R. D. ch. m. c. 42 00
New Rochelle, do. 5 00
New York, A lady, 2,50; Washington Square R. D. ch. 163,69: Mrs. Wm. Penfold, 25; R. D. ch. s. s. Twenty-first st. 50; 241 19
Newton, R. D. ch. 28 07—614 33

Chautauque co. Aux. So. S. H. Hungerford, Tr.
Jamestown, Cong. ch. 33,75; disc. 17; 33 58

Geneva and vic. C. A. Cook, Agent.
Binghamton, Rev. P. Lockwood and wife, 25; pres. ch. 70,77; fem. miss. so. 39,12; Mr. and Mrs. Ely for *Louisa G. Ely*, Ceylon, 20; Mrs. H. Mather for *Mary D. Mather*, Ceylon, 20; cong. ch. 33,16; 208 05
Chenango Forks, Pres. ch. 4 71
Coventry, G. D. Phillips, wh. and prev. dona. cons. Miss MARIA L. PHILLIPS an H. M. 50; cong ch. 80,59; 130 59
Coventryville, Cong. ch. 35 90
Elmira, Pres. ch. 81,62; m. c. 75,02; S. Benjamin, 50; Miss Thurston's sem. 33; (of wh. to cons. Miss CLARISSA THURSTON an H. M. 100;) 239 64
Geneva, H. Dwight, 100; fem. miss. so. wh. and prev. dona. cons. Mrs. FIDELIA L. HOGARTH, an H. M. 63; W. H. S. 1; 164 00
Havana, Pres. ch. 23 38
Horse Heads, do. 44 00
Lisle, Cong. ch. 32,65; fem. cent. so. 18; 50 65
McGrawville, Pres. ch. 16 00
Newark Valley, do. 47,84; Rev. M. Ford, 30; s. s. for sch. on Mt. Lebanon, 20; 97 84
Norwich, Mrs. I. Sheldon for *Martha J.* and *Mary A. Sheldon*, Ceylon, 10; J. Foote, 20; 30 00
Owego, Pres. ch. 98; m. c. 34,58; Mrs. L. 10; G. I. P. 10; 152 58
Sherburne, s. s miss. asso. wh. and prev. dona. cons. ANDREW B. KNAPP an H. M. 50; N. C. and S. B. Rexford, wh. and prev. dona. cons. J. DE WITT REXFORD of Jonesville, Wis. an H. M. 50; fem. miss. so. 12; Mr. and Mrs. Newton for *Maria Newton* and *Amelia N. Little*, Ceylon, 40; pres. ch. 58,37; 210 37
Smyrna, Z. W. Elmore, to cons. Rev. DAVID F. JUDSON of Smyrna, and Rev. MILTON WALDO of Utica, H. M. 100 00

Trumansburgh, Pres. ch. 68 00
Union, Pres. ch. to cons. Rev. SAMUEL F. BACON an H. M. 61 00
Wolcott, Pres. ch. 13; L. D. 10; 23 00—1,659 71
Monroe co. and vic. E. Ely, Agent.
Rochester, A. Champion, 1,000; 1st pres. ch. (of wh. fr. T. P. Ely to cons. Mrs. HARRIET H. ELY an H. M. 100;) 280,57; 1,280 57
By Wm. Alling, Fairport, cong. ch. 5; Rochester, Washington st. ch. 65,42; s. s. for *George W. Parsons* and *Maria T. Hickok*, Ceylon, 20; 90 42
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Anson G. Phelps, 1,500; W. L. King, 200; Mrs. A. E. Bronson, 250; a friend, 500; R. Bigelow, 200; A. R. Wetmore, 200; H. Holden, 300; W. Colton, for sch. in Madras, 3; Madison Square pres. ch. 506,72; Brooklyn, South pres. ch. wh. and prev. dona. cons. Rev. SILAS BILLINGS an H. M. 32; m. c. 128,35;) 4,281 01
Syracuse and vic. E. H. Babcock, Agent.
Amboy, Pres. ch. m. c. 24 26
Onondaga, T. C. 1 50
Pompey, Cong. ch. 50 00—75 76
8,038 38

Addison, 1st pres. ch. m. c. 25; Albany, Rev. D. Dyer, 10; 2d pres. ch. Mr. M. 5; Albion, pres. ch. for sup. of Dea. Khamis, Persia, 30; Amsterdam Village, pres. ch. m. c. 22; mater. asso. 20; s. s. for *Maria Douchy*, Ceylon, 20; Ballston, pres. ch. 17,37; Berkshire, Brookside miss. so. 24; Canterbury, pres. ch. 30; Cazenovia, Rev. G. S. Boardman, 50; Champlain, P. Moore, 50; Clyde, 1st pres. ch. 36,75; Corning, pres. ch. m. c. 75; Elbridge, pres. ch. m. c. 60; Fayetteville, youths' miss. asso. of s. s. 2; Franklinville, pres. ch. s. s. for ed. in Micronesian m. 6; Hastings, R. D. ch. s. s. 7; Homer, J. M. Schermerhorn, to cons. PARIS BARBER an H. M. 100; Irvington, pres. ch. (of wh. fr. John T. Terry, wh. cons. FRANK H. TERRY of Hartford, Ct. an H. M. 100;) 162,56; Ithaca, Mrs. Sally Bates, 50; Madison, Rev. J. H. 2; Middletown, pres. ch. 13,75; Milton, pres. ch. 9,88; Monrovia, cong. ch. m. c. 15; Montgomery, pres. ch. 77; Mount Sinai, cong. ch. 19; New Paltz, pres. ch. 11,02; New Rochelle, pres. ch. 69; Poughkeepsie, Rev. T. S. Wickes, 50; Ridgebury, pres. ch. 37; Mrs. Van Wyck, 20; J. C. Smith, 25; Salisbury mills, Bethlehem pres. ch. 42,60; Schaghticoke, pres. ch. and cong. 105; s. s. 10; Skaneateles, pres. ch. 60; Somers, pres. ch. m. c. 7,66; Troy, la. benev. so. 39; Westernville, Miss S. W. Brayton, 50; 1,465 59
9,503 97
Legacies.—New Lebanon, Mrs. Celia Woodworth, by B. Peabody, 119,06; Sherburne, Nelson Brown, by C. A. Cook, 50; 169 06
9,673 03

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Two sisters, 1 00
Blawenburgh, R. D. ch. s. s. for ed. hea. chil. in Amoy, 20 00
Branchville, R. D. ch. 20 30
Marlboro', 1st do. s. s. 5 00
Raritan, 3d do. 27 00—73 30
Newark, South Park, pres. ch. m. c. 51,56; Ger. pres. ch. 4; New Brunswick, T. F. 50; Orange, Rev. S. F. 2; Rahway, 1st pres. ch. C. C. Lathrop, wh. cons. Rev. J. D. VERMILYE of Newark an H. M. 100; Tuckerton, C. A. B. 3,75; Wantage, 1st pres. ch. 45; 256 31
329 61

PENNSYLVANIA.

Cherry Ridge, M. D. 2; Erie, 1st pres. ch. 100; M. S. 5; chil. of J. S. Spencer, 15; system. benev. 1; Germantown, Indep. Ger. Ref. ch. 40; Harbor Creek, pres. ch. 14; Honesdale, pres. ch. s. s. 30; Marple, 1st pres. ch. 49,31; Minersville, do. 46; Montrose, pres. ch. m. c. 10; Philadelphia, James Smith, 300; John Gulliver, wh. cons. Mrs. JOHN GULLIVER an H. M. 100; fem. so. for ed. hea. youth, for Miss Farrar's sch. 140; Rev. D. Malin, 100; 1st pres. ch. Rev. A. Barnes, 125; la. 25; Pittsburg, 3d pres. ch. R. Edwards, 100; John Bissell, 50; William Thaw, to cons. Miss ELIZA THAW an H. M. 100; I. R. Livingston, 50; J. R. Morehead, 50; A. A. Hardy, 50; G. Albree, 25; A. Wilkins, 25; J. B. Temple, 25; L. Wilcox, 20; J. J. Gray, 20; D. Bushnell, 20; W. Dean, 20; indiv. 198; m. c. 60,29; G. P. Smith, 25; Pottsville, 1st pres. ch. and so. 50; Reading, 1st pres. ch. m. c. 35; s. s. 100; W. Strong, 25; indiv. 76,37; 2,226 97
Legacies.—Lawrence co. Mrs. Ann Emery, by Rev. J. A. Bowman, Agent, 60; Sheakleyville, Mary Street, 10; 70 00
2,296 97

MARYLAND

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Tr.
(Of wh. for Aintab church edifice, 30;) 660 00
Elkton, Pres. ch. 31; Frederick City, Mr. and Mrs. John P. Thomson, 20; 51 00
711 00

VIRGINIA

Richmond and vic. C. Waldrop, Tr.
(Of wh. fr. Samuel Reeve to cons. Rev. JOHN HOWARD of Clover Hill, and Rev. I. GLENTWORTH BUTLER of W. Philadelphia, H. M. 200;) 925,15, less disc. 7; 918 15

DISTRICT OF COLUMBIA.

Washington, B. F. Larned, U. S. A. 100; 4th pres. ch. to cons. Rev. THOMAS N. HASKELL an H. M. 50; 150 00

NORTH CAROLINA.

Brick Church, Ger. Ref. cong. 45 00

GEORGIA.

Athens, Luther Clark, wh. and prev. dona. cons. Mrs. SUSAN C. GALAGHER of Bloomfield, N. J. an H. M. 50; Savannah, H J. Gilbert, 25; la. Chinese so. 25; Indep. pres. ch. miss. so. 159,52; 259 52

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. m. c. 8,85; 3d do. m. c. 6,84; Tab. ch. m. c. 3,75; 1st ortho. cong. ch. m. c. 39,89; Columbus, 2d pres. ch. 10; Licking co. Brynberian Welch pres. ch. 4,47; Logan, Pres. ch. 22,25; s. s. 6,75; Marietta, Cong. ch. la. sew. cir. 36; mater. asso. for ed. hea. females, 15; m. c. 5; Marysville, pres. ch. 15. Mt. Gilead, do. 8; Oxford, 2d do. 61,85; Patascula, pres. ch. 13,25; Portsmouth, do. 161,55; Roseville, do. 8,70; Walnut Hills, Lane sem. ch. m. c. 27; S. W. 5; 462 15
By Rev. S. G. Clark.
Bloom, 15,84; Cleveland, 1st pres. ch. J. F. C. 10; 2d pres. ch. 30,55; Rev. S. B. Canfield, 20; H. R. Wills, 10; Fitchville, 1; Fremont, 57,07; Lyme, 5; J. S. 10; Independence, 13,10; Mansfield, 24; Oberlin, H. V. and wife, 2; S. and E. V. 1; Ohio City, 10; Rumsonville, 2,14; Republic, 6,60; Rome, 3; Ruggles, 20,37;

B. Sturtevant, 25; Rev. W. F. M. 10; Salem, 30c.; Solon, 5; Vermillion, 3; Wayne, Rev. HIRAM A. BABCOCK, wh. and prev. dona. cons. him an H. M. 8; Wellington, 20; la. miss. so. 4,12; M. DeWolf, 40; L. B. and O. W. 15; West Mill Grove, 21,11; Woodville, C. P. and fam. 4,11; 387 31

By T. P. Handy.
Chatham, ch. 82; Cleveland, W. A. Otis, 20; C. R. 10; Brooksville, pres. ch. 4,45; Brownhelm, cong. ch. 27,50; Dover, ch. 25; Elyria, pres. ch. 73; Richfield, H. Oviatt, 41; M. H. 10; Strongsville, pres. ch. 26; Massillon, m. c. 12,45; ded. disc. 6,13; 325 27

1,174 73

Legacies.—Brownhelm, Cong. ch. wh. and prev. dona. cons. Rev. A. H. BETTS an H. M. 1,05; Canton, pres. ch. 56,50; Ellsworth, united pres. and cong. ch. 10; Hudson, Wes. Res. college, 6,07; Strongsville, Rev. T. W. 1; 74 62

1,249 35

Burton, Abram Wooster, by Rev. S. G. Clark. 10; Chatham, Minerva Pettingell, by J. Packard, Adm'r, (prev. rec'd, 280;) 215; Wellington, S. Pelton, by Rev. S. G. Clark, (prev. rec'd, 75;) 50; 275 00

1,524 35

INDIANA.

By G. L. Weed, Tr.
Bedford, 2d pres. ch. 10,25; Bloomington, pres. ch. 14,42; Greenwood. do. 12,95; Lawrenceport, do. m. c. 9,06; Madison, 2d do. m. c. 20; New Providence, pres. ch. 3; Rising Sun, do. 2,95; Terra Haut, Baldwin do. 62,85; 135 48

Clinton, Cong. ch. 7; Columbus, A. Y. D. 5; 12 00

147 48

ILLINOIS.

By Rev. I. M. Weed.
Belvidere, Pres. ch. (of wh. to cons. Mrs. ELIZABETH R. H. FANNING an H. M. 100;) 113,06; Chicago, L. D. O. 10; Crystal Lake, m. c. 5; Cute, cong. ch. 8,93; Dover, do. 43; Elk Grove do. 23,18; Granville, H. Ware, 10; Hadley, Cong. ch. 22,22; Jacksonville, cong. ch. 127,85; pres. ch. 10; Dr. R. 10; Lisbon, Rev. C. B. 10; Little Rock, Rev. C. R. F. 1; Morris, cong. ch. 11,75; Napierville, do. 14,16; s. s. 3; Orland, 73c.; Palos, cong. ch. 1,85; Peru, Mr. McM. 6; a little girl, 10c.; Rockford, 1st cong. ch. s. s. 18,87; la. miss. so. 11; Rockville, pres. ch. 2; Sharon, do. s. s. 1,20; Sycamore, cong. ch. 15,30; Udina, cong. ch. m. c. 8; Waukegan, do. 22; ded. disc. 1,46; 508 80

Brighton, Pres. ch. 55; disc. 55c.; Chicago, 2d pres. ch. (of wh. to cons. JAMES A. SMITH and ELI WHATLEY, H. M. 200:) 251,96; Z. S. Ely, wh. cons E. D. ELY an H. M. 100; Fairview, R. D. ch. 33,70; Knoxville, three boys, 2,50; Payson, a friend, 5; Peoria, Rev. J. T. Marsh, 5; Pittsfield, cong. ch. 20,50; Rockford, 2d cong. ch. s. s. for ed. in China, 10,78; Waltham, Miss H. P. B. 1; Mrs. M. H. 1; Rev. J. H. B. 4; Waverly, cong. ch. m. c. 32; s. s. for Micronesian m. 43; 564 89

1,073 69

MICHIGAN.

Adrian, 1st pres. ch. m. c. 30; Grand Rapids, Mrs. J. E. A. 75c. 30 75

WISCONSIN.

By Rev. I. M. Weed, Tr.
Beloit, Pres. ch. wh. and prev. dona. cons. Mrs. CATHARINE H. EDDY an H. M. 70; Delevan, cong. ch. m. c. 10; Fort Atkinson, cong. ch. 12; s. s. 6; Johnstown, cong. ch. 6; Racine, cong. ch. 16,29; Watertown, cong. ch. m. c. 6; disc. 45c. 125 84

Beaver's Dam, J. C. H. 2; Watertown, cong. ch. m. c. 3; s. s. 4; 9 00

134 84

IOWA.

Keokuk, Rev. S. K. S. 3; Montrose, pres. s. s. 1,09; 4 09

LOUISIANA.

New Orleans, Prytania st. ch. juv. miss. so. for ed. hea. chil. 50 00

KENTUCKY.

Bowling Green, A friend, 100 00

TENNESSEE.

By Rev. W. Mack.
Columbia, A bal. 1,60; Cornersville, 23; Murfreesboro', 36; disc. 60c. 60 00

Tuckahoe, Chil. 1 00

61 00

MISSISSIPPI.

Oxford, D. L. B. 66

IN FOREIGN LANDS, &c.

Cattaraugus, Res. m. c. 7 30

Choctaw na. Bennington ch. 23,70; Mayhew ch. 7,15; Mt. Pleasant, 22,50; Tomahushi, 19,25; 72 60

St. Catharines, C. W. s. s. miss. so. for Miss Fisk's sch. Oroomiah, 8 00

St. Petersburg, Russia, Mrs M. T. Gellibrand, 50 00

Oak Grove, Min. Ter. P. Prescott, 4 31

Pejutazee, Min. Ter. Mr. Pond's ch. 30 00

172 21

Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 4,009;) 21 00

193 21

Donations received in July, 28,822 92
Legacies, 2,113 01

$30,935 93

☞ TOTAL from August 1st to July 31st, $297,190 86

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, $663 95

DONATIONS IN CLOTHING, &c.

Bangor, A box fr. miss. cir. of Hammond st. ch. s. s. for Mrs. Pierce, Gaboon m. 40 00

Bristol, Ct. A box, fr. indiv. for Mr. Peet, Fuh Chau.

Greenfield, Ms. A barrel, fr. la. of 2d cong. ch. for Mr. Riggs, Dakota m. 43 25

Hampden, O. Clothing, fr. la. miss. so. for L. H. Wheeler, 20 00

Montpelier, Vt. Shoes, for N. Harvey, 22; a bundle, 5,75; 5 pr. footings, 1,25; 29 00

New Haven, Ct. A box, fr. la. benev. so. of South cong. ch. for Mr. Riggs, Dakota, 115 00

Patchogue, N. Y. 3 pr. stockings, fr. Miss H. M. Arthur.

Tiverton, R. I. A box, fr. cong. sew. cir. 50 00

Wellington, O. Clothing, fr. la. miss. so. for Mr. Riggs, Dakota, 17 37

West Medway, Ms. A bed quilt, fr. C. C. Adams and others.

THE

MISSIONARY HERALD.

VOL. L. OCTOBER, 1854. No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-FIFTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-fifth Annual Meeting in the Central Church, Hartford, Connecticut, commencing on Tuesday, September 12th, and closing on Friday the 15th.

CORPORATE MEMBERS PRESENT.

Maine.

Enoch Pond, D. D.
Levi Cutter.
Benjamin Tappan, D. D.
John W. Ellingwood, D. D.
William T. Dwight, D. D.
Asa Cummings, D. D.

New Hampshire.

Zedekiah S. Barstow, D. D.
Rev John Woods.
Rev John K. Young.

Vermont.

Rev David Greene.
Charles Walker, D. D.
Silas Aiken, D. D.
Rev Joseph Steele.

Massachusetts.

William Allen, D. D.
Lyman Beecher, D. D.
Heman Humphrey, D. D.
John Tappan.
Henry Hill.
Charles Stoddard.
Nehemiah Adams, D. D.
Thomas Snell, D. D.
Rev Aaron Warner.
Alfred Ely, D. D.
Rev Horatio Bardwell.
Ebenezer Alden, M. D.
Edward W. Hooker, D. D.
Rev Chauncey Eddy.
Richard S. Storrs, D. D.
Swan Lyman Pomroy, D. D.
Rev Selah B. Treat.
William J. Hubbard.
Linus Child.
Rev Henry B. Hooker.
Baxter Dickinson, D. D.
Samuel M. Worcester, D. D.
Samuel H. Walley.
William T. Eustis.
Daniel Safford.
John Todd, D. D.

Rhode Island.

Thomas Shepard, D. D.
John Kingsbury.

Connecticut.

Jeremiah Day, D. D.
Bennet Tyler, D. D.
Noah Porter, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.

Mark Tucker, D. D.
Thomas W. Williams.
Seth Terry.
John T. Norton.
Chauncey A. Goodrich, D. D.
Alvan Bond, D. D.
Leonard Bacon, D. D.
Henry White.
Joel H. Linsley, D. D.
Rev David L. Ogden.
Andrew W. Porter.
William Williams.

New York.

Thomas De Witt, D. D.
James M. Matthews, D. D.
Thomas H. Skinner, D. D.
Pelatiah Perit.
Reuben H. Walworth, LL. D.
Hiram H. Seelye.
Charles Mills.
Samuel H. Cox, D. D.
Charles M. Lee, LL. D.
Horace Holden.
William Adams, D. D.
Joel Parker, D. D.
William Patton, D. D.
William W. Stone.
John Forsyth, D. D.
Henry W. Taylor.
Simeon Benjamin.
Robert W. Condit, D. D.
Charles J. Stedman.
Rev Henry A. Nelson.
Isaac N. Wyckoff, D. D.
William F. Allen.
Rev George W. Wood.
Asa D. Smith, D. D.
Oliver E. Wood.
Rev Montgomery S. Goodale.

New Jersey.

Theodore Frelinghuysen, LL. D.
David Magie, D. D.
Richard T. Haines.
J. Marshal Paul, M. D.
Ansel D. Eddy, D. D.
Benjamin C. Taylor, D. D.

Pennsylvania.

William R. De Witt, D. D.
William Darling.
David H. Riddle, D. D.
Samuel H. Perkins.

Virginia.

John H. Cocke.

Indiana.

Charles White, D. D.

Illinois.

Julian M. Sturtevant, D. D.
William H. Brown.
Rev John C. Holbrook.

HONORARY MEMBERS PRESENT.

Maine.

Rev J. W. Chickering, Portland.
Rev George A. Bowman, do.
Rev J. W. Turner, do.
W. Storer, do.
Rev J. R. Munsell, Belfast.
Rev Joseph Blake, Cumberland.
Rev Isaac Weston, Cumberland Centre.
Rev John Smith, York.
Rev H. S. Downs, Norridgewock.
Rev J. H. Stearns, Dennysville.
Rev J. Maltby, Bangor.
E. F. Duren, do.
Alex. Drummond, do.
Rev S. H. Keeler, Calais.
Rev Samuel Bowker, Mount Desert.
Rev B. C. Chase, Camden.
Rev P. F. Barnard, Richmond.
Rev A. J. Bates, Lincoln.
Rev Samuel M. Gould, Biddeford.

New Hampshire.

Rev Thomas Savage, Bedford.
Rev Israel T. Otis, Rye.
Rev P. B. Day, Hollis.
Rev Alvan Tobey, Durham.
Dexter Whittemore, Fitzwilliam.
Thomas W. Whittemore, do.
Rev Abraham Jenkins, do.
John Richards, D. D., Hanover.
Rev Marshall B. Angier, Hopkinton.
Rev E. E. Adams, Nashua.
Rev Daniel March, do.
Rev Robert Crossett, Pembroke.
Nathaniel Bouton, D. D., Concord.
Rev J. W. Wellman, Derry.
Rev E. G. Parsons, do.
Rev J. M. R. Eaton, Henniker.
Horace Childs, do.
Rev Giles Lyman, Marlborough.
Josiah Stevens, Claremont.
Rev E. M. Kellogg, Mason Village.
Rev William A. Patten, Hinsdale.
Rev A. K. Merrill, Haverhill.
Rev John V. Bean, do.
Rev J. F. Griswold, Washington.

Rev Elisha Rockwood, Swansey.
Rev J. P. Humphrey, Winchester.
Rev William Clark, Amherst.
Rev Jacob Scales, Plainfield.
Rev Rufus Case, West Lebanon.
Rev Robert Page, Lempster.
Rev Erdix Tenney, Lyme.
Rev Asa P. Tenney, West Concord.
Rev Roger M. Sargent, Gilmanton.
Rev R. Childs, Gilmanton Iron Works.
Rev Charles D. Herbert, Mt. Vernon.

Vermont.

L. H. Delano, Hardwick.
Rev H. F. Leavitt, Vergennes.
Rev S. G. Clapp, St. Johnsbury.
Rev William Bond, do.
Rev Alfred Stevens, Westminster.
Jason Steele, Windsor.
Francis Warriner, Waterford.
Rev James Anderson, Manchester.
Rev Moses B. Bradford, Grafton.
Rev Cephas H. Kent, Enosburgh.
Rev Samuel Delano, Hartland.
Rev S. M. Plimpton, Wells River.
James Barrett, Rutland.
Rev Aldace Walker, West Rutland.
Rev Cyrus B. Drake, Royalton.
Rev J. W. Peirce, Jericho.
Rev Amos Foster, Ludlow.
Rev Heman Rood, Quechee.
Rev Charles Peabody, North Pownal.
Rev John D. Sands, Essex.

Massachusetts.

Rev E. Y. Garrette, Foxborough.
Jerome W. Tyler, Boston.
Charles Scudder, do.
Thomas Thwing, do.
Joseph S. Clark, D. D. do.
Rev Increase N. Tarbox, do.
George W. Blagden, D. D. do.
Rev A. L. Stone, do.
Selah Treat, do.
Daniel C. Scudder, do.
Rev George E. Hill, do.
Rev Asa Bullard, do.
Rev C. Stone, do.
Rev Samuel H. Riddel, do.
Nathaniel H. Broughton, do.
Rev Dorus Clarke, do.
Rev Allen Gannett, do.
Abner Kingman, do.
Richard H. Wiswall, Roxbury.
Rev James B. R. Walker, do.
Rev William C. Dickinson, Middleboro'.
Rev Jason Morse, Brimfield.
Rev E. Loomis, Bedford.
Rev D. A. Strong, South Deerfield.
Rev Cyrus W. Allen, Hubbardston.
Rev C. Cushing, North Brookfield.
Rev C. M. Nickels, Barre.
Rev C. Blodgett, Pawtucket.
Rev Joel S. Bingham, Leominster.
Rev C. M. Cordley, Randolph.
Rev William L. Mather, Mattapoisett.
Rev P. K. Clark, Hinsdale.
Rev S. D. Ward, West Springfield.
Horace Smith, do.
Rev Henry Cooley, do
Rev Henry M. Field, do.
John Woodbridge, D. D., Hadley.
Rev J. W. Curtis, do.
Ebenezer Porter, do.
Rev Rowland Ayres, do.
Rev A. R. Baker, Lynn.
Rev E. B. Clark, Chicopee.
Rev George A. Oviatt, do.
Rev Nahum Gale, Lee.
Rev Wakefield Gale, Rockport.
Joseph Bartlett, do.
J. R. Gott, do.
Rev Joseph Tracy, Beverly.
Rev John Haskell, Dover.
Nathan Durfee, Fall River.
Henry H. Fish, do.
Rev E. Thurston, do.
Rev James Austin Roberts, Lakeville.
Rev Wm. A. Mandell, S. Dartmouth.
Rev John Haven, Charlton.
Ichabod Chapman, Pittsfield.
Rev Samuel Harris, do.
H. H. Childs, do.
Walter Tracy, do.
Calvin Martin, do.
Oliver C. Howe, Brookfield.
Rev David Perry, do.
Rev J. K. Bragg, do.
Rev Sidney Holman, Millbury.
Rev F. Horton, West Cambridge.
Rev O. E. Ives, Deerfield.
Rev George Lyman, Sutton.
John Harmon, Cambridge.
Rev Alfred H. Dashiell, Stockbridge.
Rev James D. Farnsworth, Bridgewater.
E. P. Mackintire, Charlestown.
Luke K. Bowers, do.
Rev John F. Norton, Athol.
Rev Townsend Walker, Chester Village.
Rev John H. Bisbee, Worthington.
Rev E. P. Blodgett, Greenwich.
John Warner, do.

Rev Solomon Lyman, East Hampton.
Luther Wright, do.
Rev Aaron M. Colton, do.
Rev James T. Hyde, New Braintree.
Rev Jeremiah Taylor, Wenham.
Rev Paul Couch, North Bridgewater.
William R. Hill, Wilkinsonville.
Ransom Dickinson, Sunderland.
Rev Simeon Miller, Holyoke.
Rev Richard Knight, do.
Rev Henry Allen, Wayland.
Rev William P. Paine, Holden.
Rev H. R. Hoisington, Williamstown.
Absalom Peters, D. D. do.
Rev Theodore J. Clark, Cummington.
Rev John Emery, North Weymouth.
Rev C. Terry, do.
Rev Solomon Clark, Canton.
Rev T. H. Rood, Goshen.
Rev D. B. Bradford, Plainfield.
Rev Edward S. Dwight, Amherst.
John Leland, do.
Edward Dickinson, do.
Rev John H. M. Leland, Norwich.
Rev John Eastman, Hawley.
Rev Henry Seymour, do.
Rev John Lawrence, Carlisle.
Rev J. C. Paine, Gardner.
Rev S. S. N. Greeley, Gt. Barrington.
Rev Jonathan Edwards, Woburn.
Thomas Richardson, do.
Uriah Manning, do.
Rev E. W. Harrington, Rochester.
Rev Stephen C. Strong, Southampton.
Samuel Lyman, do.
William R. Hooper, Worcester.
Luther Stone, do.
Parley Goddard, do.
Rev Horace James, do.
Rev George Bushnell, do.
S. Sweetser, D. D. do.
Rev David T. Kimball, Ipswich.
Rev Robert Southgate, do.
Rev J. L. Maynard, East Douglas.
Rev John Bowers, Wilbraham.
Charles A. Jessup, Westfield.
J. H. Stow, do.
E. Davis, D. D. do.
Rev David Eastman, Leverett.
Rev E. W. Bullard, Royalston.
Rev Gordon Hall, Northampton.
Richard P. Waters, Salem.
Rev E. Y. Swift, South Hadley.
Rev James Kimball, Oakham.
Rev L. H. Angier, Concord.
Rev D. M. Elwood, Southboro'.
Rev C. W. Wood, Ashby.
Jason Stockbridge, North Hadley.
Rev W. H. Beaman, do.
Rev Eber S. Clark, Washington.
Rev Joseph Knight, Peru.
Rev S. G. Buckingham, Springfield.
Rev H. B. Elliot, do.
Rev R. K. Seeley, do.
Sidney Ross, do.
E. W. Storrs, do.
Spencer Vining, South Abington.
Abel Saxton, Longmeadow.
Warham Colton, do.
Rev J. W. Harding, do.
Rev Moses H. Wilder, Harwich.
Rev R. T. Searle, New Marlborough.
Hiram S. Howard, Enfield.
Rev William Warren, Upton.
Rev Isaac P. Langworthy, Chelsea.
Rev J. W. Alvord, Groton.
Rev D. Butler, do.
Rev Calvin E. Park, West Boxford.
Rev L. Ives Hoadley, Auburn.
Rev S. S. Smith, Warren.
Rev J. M. Prince, Georgetown.
Francis DeWitt, Ware.
J. A. Cummings, do.
Orrin Sage, do.
Rev T. G. Colton, do.
Joseph A. Denny, Leicester.
Danforth Rice, do.
Rev Samuel S. Ashley, Northboro'.
Rev Thomas T. Richmond, Medfield.
Cornelius Davenport, New Bedford.
Rev Azariah Eldridge, do.
Rev Timothy Stone, do.
Rev J. J. Abbott, Uxbridge.
Lucien Cyrus Boynton, do.
Rev Martyn Tupper, Hardwick.
Rev William Cowper Foster, Lawrence.
Rev Henry M. Storrs, do.
Rev John Whitney, Waltham.
Rev Roswell Foster, do.
Rev Ebenezer Alden, Jr., Marshfield.
Rev Edmund K. Alden, Lenox.
Joseph Adams, North Danvers.
Rev C. H. Norton, North Becket.
Rev Daniel H. Babcock, S. Plymouth.
Rev B. F. Hosford, Haverhill.
Rev N. Lasell, Auburndale.
Rev I. R. Worcester, do.
Rev Sewall Harding, do.
Rev Elias Clark, Egremont.
Rev Nathaniel Cogswell, Yarmouth.
Rev George Goodyear, South Royalston.
Charles Cutler, Andover.

Rev Leonard Luce, Westford.
Rev Thomas Wilson, do.
Rev J. E. Farwell, Ashby.
Caleb Brown, Adams.
Rev J. G. D. Stearns, Billerica.
Charles Carpenter, Webster.
Rev J. Jay Dana, South Adams.
Rev Jonathan S. Judd, Whately.
Samuel M. Lane, Southbridge.
Rev Charles Tenney, North Haverhill.
Rev Francis Norwood, West Granville.
Rev William A. Houghton, Berlin.
Rev Lewis F. Clark, Whitinsville.
Rev Luther H. Sheldon, Townsend.
Rev William H. Gilbert, Ashfield.
Rev J. O. Knapp, Hatfield.
Rev R. Taylor, Manchester.
Rev James M. Bacon, Salisbury.
Rev T. H. Rood, Goshen.
Rev J. H. Means, Dorchester.
Rev J. W. Backus, Blackstone.
Rev R. Crawford, North Adams.
Rev Charles B. Kittredge, Monson.
Rev Charles J. Hinsdale, Blandford.
Rev Hubbard Beebe, Sturbridge.
Rev Wm. H. Sanford, Boylston Centre.

Rhode Island.

Rev Leonard Swain, Providence.
A. C. Barstow, do.
Rev Levi Packard, Woonsocket.
Rev Timothy A. Taylor, Slatersville.
Rev Willard Jones, Central Falls.
Rev S. S. Hyde, Barrington.
Rev W. W. Belden, Smithfield.
Rev Reuben Torrey, Cranston.
Rev Charles C. Beaman, Scituate.
Rev Orin F. Otis, Chepachet.

Connecticut.

Rev John W. Ray, Rockville.
P. Talcott, do.
Edwin W. McLean, do.
J. N. Stickney, do.
George Kellogg, Jr. do.
Thomas Treadwell, Farmington.
Edward Norton, do.
Rev T. K. Fessenden, do.
Rev Jared R. Avery, Franklin.
Rev Israel Hills, Bolton.
Rev Lavius Hyde, do.
Rev W. P. Avery, Bozrah.
Rev E. W. Tucker, Lebanon.
Rev John Avery, do.
Rev George A. Calhoun, Coventry.
Chester Talcott, North Coventry.
Rev Henry B. Blake, South Coventry.
Rev Martin Root, do.
Frederick Morgan, Colchester.
Rev Erastus Dickinson, do.
Rev O. D. Hine, North Woodstock.
Rev D. S. Brainard, Lyme.
Rev Alpha Miller, do.
Rev D. D. Frost, Reading.
Rev Dennis Platt, South Norwalk.
Rev D. R. Austin, do.
Rev Orson Cowles, North Haven.
Walter M. McKee, Manchester.
Lewis Bunce, do.
Rev F. T. Perkins, do.
Rev Nathan S. Hunt, Preston City.
Nathaniel Shipman, Hartford.
Rev Amos Savage, do.
David Wesson, do.
Julius Catlin, do.
George W. Root, do.
Rev Horace Hooker, do.
Henry Waterman, do.
David F. Robinson, do.
Lucius F. Robinson, do.
Horace Bushnell, D. D. do.
Rev Warren G. Jones, do.
Rev J. Orcutt, do.
Rev Wm. W. Patten, do.
Henry C. Robinson, do.
Edward Hayden, East Hartford.
Rev Samuel Spring, do.
Rev Myron N. Morris, West Hartford.
Prof E. A. Lawrence, E. Windsor Hill.
Rev James C. Houghton, do.
Rev John E. Tyler, do.
William Thompson, D. D. do.
Rev Nathaniel Miner, Millington.
Rev Jonathan Brace, Milford.
Josiah Wilcox, North Greenwich.
Cornelius F. C. Lathrop, Montville.
Rev Samuel W. S. Dutton, New Haven.
James Brewster, do.
B. L. Hamlen, do.
Abraham B. Lewis, do.
Rev J. R. Brown, do.
Rev Samuel Howe, do.
Rev David Root, do.
Rev D. W. Lathrop, do.
Leonard W. Bacon, do.
Rev Noah Coe, do.
Elisha Lord Cleaveland, D. D. do.
Amos Smith, do.
Hawley Olmsted, do.
Rev Hiram Bingham, do.
Rev Edward Strong, do.
Rev W. B. Smith, Abington.

Rev A. C. Washburn, Suffield.
Rev J. R. Miller, do.
Rev D. Hemmenway, do.
Joab Brace, D. D., Newington.
Rev H. L. Vaill, Litchfield.
Rev Allyn S. Kellogg, Vernon.
Allyn Kellogg, do.
Rev Albert Smith, do.
Martin Kellogg, do.
Jonathan E. Barnes, Middletown.
Rev D. Bancroft, Willington.
William A. Buckingham, Norwich.
James Stedman, do.
Marcus McCall, do.
Horace Colton, do.
Russell Hubbard, do.
Rev J. P. Gulliver, do.
Rev H. P. Arms, do.
Rev Henry Robinson, Plainfield.
Rev William A. Hyde, Westbrook.
Rev Samuel J. Mills Merwin, Southport.
Rev Lewis Pennell, do.
Rev James D. Moore, Clinton.
Rev Theodore A. Leete, Windsor.
Jasper Morgan, do.
Rev Joseph Eldridge, Norfolk.
O. B. Butler, do.
Rev Eliphalet Whittlesey, Salisbury.
Tyron Edwards, D. D., New London.
Rev David Huntington, do.
David Smith, D. D., Durham.
Rev R. G. Williams, Durham Centre.
Rev Luther H. Barber, Hitchcockville.
Rev Mark Mead, Greenwich.
Selah Savage, North Greenwich.
Rev F. Munson, do.
Obadiah Mead, do.
Silas H. Mead, do.
Rev John Bartlett, Avon.
Rev Austin Isham, Roxbury.
Rev Robert C. Learned, Canterbury.
Rev Henry Talcott, Portland.
Rev Chauncey Goodrich, Watertown.
Rev David L. Parmelee, South Farms.
Rev Spofford D. Jewett, West Chester.
Rev E. Edwin Hall, Guilford.
Rev E. C. Jones, Southington.
Rev Joel L. Dickinson, Plainville.
Rev E. D. Gardner, Stafford.
Rev James Porter, do.
Rev Alvah C. Page, West Stafford.
Rev Isaac Parsons, East Haddam.
Rev Stephen A. Loper, Higganum.
Uriah Hosford, Canton.
Rev I. Burt, do.
Rev Samuel Rockwell, New Britain.
Rev Horace Winslow, New Britain.
Rev F. A. Spencer, New Hartford.
Rev Erastus Scranton, Burlington.
Rev Wm. Jessup Jennings, Black Rock.
Rev Thomas L. Shipman, Jewett City.
Rev A. S. Atwood, South Mansfield.
Rev A. R. Livermore, Mansfield.
John Stevens, Cromwell.
Rev Nelson Scott, Hartland.
Rev Royal Robbins, Kensington.
Rev Wm. W. Woodworth, Waterbury.
Joseph Vaill, D. D., Somers.
Rev Aaron Snow, Eastbury.
Rev R. P. Stanton, Derby.
Samuel B. Wheeler, North Stonington.
Rev Frederick Gridley, East Lyme.
Rev Charles Chamberlain, Ashford.
Rev Abram Marsh, Tolland.
Rev Henry Hamner, Eastford.
Rev L. Curtis, Woodbury.
N. B. Smith, do.
Rev F. W. Chapman, S. Glastenbury.
Rev George L. Brownell, Sharon.
Rev P. T. Holly, West Winsted.
Rev C. H. A. Bulkley, do.
Rev J. D. Strong, Westport.
Rev L. B. Rockwood, Rocky Hill.
Rev Burdett Hart, Fairhaven.
Willis Hemingway, do.
Rev Charles S. Sherman, Naugatuck.
Rev Timothy Tuttle, Ledyard.
Rev F. Marsh, Winchester Centre.
Rev Thomas Tallman, Scotland.
Rev B. F. Northrop, Griswold.
Rev A. S. Chesebrough, Meriden.
Rev Frederick D. Avery, Columbia.
Jabez T. Taylor, Enfield.
Rev J. A. McKinstry, Torrington.
Rev Austin Putnam, Whitneyville.
Rev Charles Bentley, Greens Farms.
Rev Hiram Bell, Killingworth.
Abel Wilcox, do.
Rev George I. Stearns, Windham.
Rev William De Loss Love, Berlin.
Rev Walter R. Long, Mystic Bridge.
Rev E. W. Robinson, Lisbon.
Rev Israel P. Warren, Plymouth.
Rev Caleb F. Page, (unknown.)

New York.

A. Boardman Lambert, D. D., Salem.
Thatcher Morgan Adams, New York city.
Rev J. P. Lestrade, do.
Rev Brainard Kent, do.
Charles Harding, do.
Rev Samuel W. Bailey, do.

Rev Charles C. Darling, New York city.
E. D. Morgan, do.
Almon Merwin, do.
Rev R. S. Cook, do.
Rev Edward Harris, do.
David Gould, do.
Rev Frederick W. Graves, do.
Rev Thomas H. Skinner, Jr. do.
S. Irenæus Prime, D. D. do.
Rev J. P. Thompson, do.
Rev D. B. Coe, do.
C. Cornell Van Arsdale, D. D. do.
Edwin F. Hatfield, D. D. do.
William A. Hallock, D. D. do.
Daniel J. Sprague, do.
Milton Badger, D. D. do.
Ray Palmer, D. D., Albany.
Rev David Dyer, do.
Rev J. H. Pettingell, do.
William H. Ross, do.
John O. Cole, do.
J. W. McLane, D. D., Williamsburg.
George H. Williams, Brooklyn.
John Marsh, D. D. do.
Rev N. P. Pierce, do.
Rev Samuel H. Hall, Syracuse.
Rev S. B. Canfield, do.
Rev Selden Haines, Skaneateles.
Rev Levi Griswold, do.
J. C. Hubbell, Chazy.
Rev Charles Machin, Verona.
Rev Robert R. Booth, Troy.
Rev J. K. Davis, do.
Rev Anson H. Parmelee, Addison.
Rev Pliny F. Sanborn, Nunda.
Rev James Beattie, Fordham.
Thomas Lounsbury, D. D., Homer.
Rev R. E. Willson, Corning.
Rev S. M. Campbell, Paris.
Rev T. R. G. Peck, Richmond.
Francke Williams, Yonkers.
Rev A. H. Gaston, Cazenovia.
Rev S. J. Tracy, Springfield.
Rev J. Rowell, Panama.
Rev J. Herrick, Malone.
Rev Francis Janes, Colchester.
Rev James P. Fisher, Johnstown.
Rev A. D. Gridley, Clinton.
John H. Thompson, Rochester.
Rev George L. Hall, Utica.
George Lee, do.
F. E. Cannon, D. D., Geneva.
Rev A. C. Fifield, South Armenia.
Rev John H. Pitcher, Mellenville.
Rev Loring Brewster, Platteville.
Rev William Bement, Elmira.
Rev Augustus L. Chapin, Amsterdam.
Rev Augustus W. Cowles, Brockport.
Rev I. B. Hubbard, Whitesboro'.
Rev William L. Strong, Fayetteville.
Rev John Wickes, Canaan Four Corners.
Rev D. G. Bullions, Cambridge.
Rev Harper Boies, Harpersfield.
John J. Knox, Knox Corners.
Rev Orlo Bartholomew, Augusta.

New Jersey.

J. Cogswell, D. D., New Brunswick.
Rev William C. White, Orange.
Rev John Crowell, do.
Samuel Fisher, D. D. do.
Rev John A. Todd, Griggstown.
Rev I. N. Sprague, Caldwell.
Rev W. H. Megie, West Milford.
Rev Myron Barrett, Newton.
A. W. McClure, D. D., Jersey City.
Rev William J. R. Taylor, do.
James Scott, D. D., Newark.
Rev D. G. Sprague, South Orange.
Rev D. Andrews, Tiverton Four Corners.

Pennsylvania.

Rev David Malin, Philadelphia.
Rev R. S. Storrs Dickinson, do.
Rev Henry Darling, do.

Virginia.

Rev H. J. Gaylord, Drummondstown.
Rev Charles H. Read, Richmond.

District of Columbia.

Rev T. N. Haskell, Washington.

Ohio.

Rev Reuben Gaylord, Danville.
Rev H. A. Tracy, Cincinnati.
G. Y. Roots. do.
G. L. Weed, do.
Rev John C. Hart, Ravenna.
Rev S. P. Leeds, Cuyahoga Falls.
Rev E. R. Johnson, New Carlisle.
T. P. Handy, Cleveland.
D. A. Shepard, do.

Indiana.

Rev John Hawkes, Montgomery.
Rev T. A. Mills, Indianapolis.

Illinois.

Rev Alexander Montgomery, Chicago.
Rev Harvey Curtis, do.
Rev Ira M. Weed, do.

Rev George S. F. Savage, St. Charles.
Rev W. F. Vaill, Wethersfield.
Rev Daniel H. Temple, Beardstown.
Rev John C. Downer, Freeport.
Rev L. Grosvenor, Jerseyville.
Rev Joseph Emerson, Rockford.
John T. P. Treat, Waukegan.

Michigan.

London Wilcox, Jackson.
Rev O. P. Hoyt, Kalamazoo.
Rev L. Smith Hobart, Ann Arbor.

Wisconsin.

Rev E. J. Montague, Summit.
Joseph Collie, Beloit.

Tennessee.

Rev R. P. Wells, Jonesboro'.

Louisiana.

Thomas Allen Clark, New Orleans.

Foreign Lands.

D. O. Allen, D. D., late of Bombay.
Henry Wilkes, D. D., Montreal, Canada.
Arthur F. Stoddard, Glasgow, Scotland.

Missionaries.

Dr. H. A. DeForest, Beirût, Syria.
Rev I. G. Bliss, Turkey.
Rev E. M. Dodd, Thessalonica, Turkey.
Rev E. Burgess, Satara, India.
Rev George Ford, Madura, India.
Rev C. T. Mills, Ceylon.
Rev William A. Macy, Canton, China.
Rev Silas McKinney, South Africa.
Rev A. Gleason, Seneca Mission.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. The blessing of God having been invoked by Dr. Hawes, Rev. Isaac R. Worcester, District Secretary for Massachusetts, was chosen Assistant Recording Secretary.

The usual committee of arrangements was appointed, consisting of Dr. Hawes, Rev. J. W. Chickering, Rev. E. R. Beadle, Rev. G. W. Wood, and Rev. Orson Cowles. The Business Committee consisted of Dr. Bacon, Dr. Pond, Judge Darling, Hon. Linus Child, and Rev. Harvey Curtis.

Treasurer's Report.

The Treasurer presented his annual report, together with the certificates of the auditors, which was referred to Pelatiah Perit, Esq., Gen. Williams, J. T. Norton, Esq., John Kingsbury, Esq., J. C. Hubbell, Esq., William H. Brown, Esq and Thomas A. Clark, Esq. This committee subsequently reported that they had carefully examined the Treasurer's report and the accompanying documents, and found them to be correct, all being sustained, moreover, by the certificate of a sub-committee of the Prudential Committee, as also by the certificates of the auditors, and proved by a trial balance, which has been submitted monthly to the careful scrutiny of the Prudential Committee. The investment of the permanent funds of the Board, the committee say, appears to be made with good judgment, and managed with a scrupulous regard to safety. "The committee trust that the system of management, and plan of keeping the accounts, which have proved so satisfactory and beneficial to the interests of the Board, will be perpetuated."

The committee refer to the debt of $12,042 49, mentioned by the Treasurer, and proceed to say: "The committee trust that the announcement of this fact will prove an irresistible appeal to the friends of missions to increase their contributions, that the treasury may be relieved from this burden, the effect of which must be to embarrass the movements and check the enterprise of the Board. A knowledge of the urgent wants of the Board has never failed heretofore to call forth the needed relief; and the committee believe that it will not be withheld at this peculiarly interesting period in the history of missions, when everything in the great movements of Providence is calculated to prompt to energetic action."

The concluding paragraph of this report is as follows: "The committee participate largely in the feeling of regret which has been so fully expressed by the members of the Board, at the intended withdrawal of Mr. Hill from the office which he has for so many years filled with so much ability and efficiency. To have managed so many millions of money without loss; to have disbursed it among so many missionary stations, scattered through all the nations of the world, in such a manner as never to disappoint the missionaries; to have maintained the credit of the Board unimpaired through all the intervals of revulsion and crisis, which have occurred during the long term of time in which he has been in office, are achievements which are as honorable to the Treasurer, as they have been advantageous to the Board. The proper acknowledgment of these faithful and meritorious services devolves on another committee; but your committee trust that they will not be regarded as departing from their proper province, when they bear testimony to the high integrity, extraordinary ability, and faithful devotedness which the retiring Treasurer has ever manifested in his long term of duty."

Report of the Prudential Committee.

An abstract of the annual report of the Prudential Committee on the state of the missions was read by the Secretaries; after which it was referred to different committees. These committees were as follows:

On the Home Department, Dr. William Adams, Rev. John Maltby, R. T. Haines, Esq., Dr. Wilkes, Hon. S. H. Walley, Rev. J. Eldridge, and Rev. Alexander Montgomery.

On the African missions, Dr. Tyler, Dr. Barstow, Hon. T. W. Williams, C. M. Lee Esq., Rev. S. G. Clapp, Rev. William C. White, and Rev. J. C. Hart.

On the Greek and Jewish missions, Dr. Magie, Dr. Linsley, S. H. Perkins, Esq., H. Holden, Esq., Rev. C. Blodgett, Dr. Blagden, and Rev. S. B. Canfield.

On the Armenian mission, Dr. Skinner, Rev. H. R. Hoisington, Rev. S. I. Prime, Rev. C. M. Nickels, Rev. H. P. Arms, Rev. William Bond, and Rev. D. H. Temple.

On the Syria mission, Dr. Cox, Rev. C. Eddy, Dr. Walker, Rev. J. P. Thompson, Rev. Jonathan Brace, Dr. Lambert, and Charles Little, Esq.

On the Assyrian and Nestorian missions, Dr. Dickinson, Dr. Badger, Dr. Todd, Rev. D. Platt, H. H. Seelye, Esq., Rev. Thomas H. Skinner, Jr., and Rev. C. Goodrich.

On the Mahratta missions, Dr. Allen, Rev. H. Bardwell, Dr. Shepard, Dr. Thompson, Hon. William F. Allen, R. P. Waters, Esq., and Rev. Gordon Hall.

On the Madras and Arcot missions, Dr. Tucker, Ebenezer Alden, M. D., Rev. Joseph Steele, Rev. E. S. Dwight, Dr. T. Edwards, and Rev. J. Taylor.

On the Madura mission, Dr. Porter, Dr. Ellingwood, A. W. Porter, Esq., Dr. Palmer, Rev. A. L. Stone, Rev. S. H. Keeler, and Rev. Henry Darling.

On the Ceylon mission, Dr. Tappan, Dr. Patton, Dr. Bushnell, Rev. L. N. Sprague, Rev. S. P. Leeds, Rev. L. Swain, and O. E. Wood, Esq.

On the China missions, Dr. Thomas DeWitt, Dr. Goodrich, Rev. J. C. Holbrook, Hon. John Leland, Dr. Wyckoff, Dr. Forsyth, and Joseph A. Denny, Esq.

On the Sandwich Islands and Micronesia missions, Chancellor Walworth, Dr. Humphrey, Dr. A. D. Eddy, Dr. Richards, Rev. L. I. Hoadley, Rev. Samuel Harris, and Rev. H. F. Leavitt.

On the missions to the Choctaws, Cherokees and Dakotas, Dr. William T. Dwight, Dr. Bacon, Dr. Parker, Hon. L. Child, Dr. Sweetser, Dr. Sturtevant, T. P. Handy, Esq.

On the missions to the Ojibwas, Senecas, Tuscaroras and Abenaquis, Dr. Storrs, Rev. D. Greene, Rev. N. Gale, Dr. J. S. Clark, Dr. McLane, Rev. P. B. Day, and James Brewster, Esq.

These committees subsequently made their reports, recommending that the several parts of the Annual Report of the Prudential Committee referred to them be approved and adopted, which was done accordingly.

The committee on the Home Department submitted the following report:

While we are called to mourn the decease of five, and these among the oldest and most useful, of the corporate members, as also of several missionaries, the favor of God has been very conspicuous towards the Board during the past year, in the number of missionaries sent forth, the amount of useful publications issued from the press, and the general wisdom, prosperity and success with which the affairs of the Board have been conducted by its executive officers. The encouraging fact deserves notice, that the number of candidates for missionary service is greater than ever before.

Concerning the deputation to India, the committee would express the utmost confidence in the wisdom of its appointment, deferring to a future occasion a more ample statement of its necessity in connection with its anticipated results.

The one fact which has attracted the special attention of your committee, is that mentioned in the report concerning the formation of a society in Great Britain, designed to aid the missions of the American Board in Eastern Europe and Western Asia. While individuals from Great Britain, especially among public functionaries in the East, have in many instances rendered generous service to American missionaries, this is the first time that an organization has been effected in that country, promising liberal support to the missions established by the churches of our native land. Could your committee detect in this promise of foreign aid any tendency to a diminution of contributions from this country in behalf of the same missions, they would not hesitate to pronounce it mischievous and disastrous. Such an effect, however, is not for a moment to be apprehended, but quite the reverse. This assistance has not been solicited at all; nor does its acceptance imply any inability or indisposition on the part of the American churches to sustain, enlarge and multiply the missions which they have themselves established. Nevertheless, this unsolicited, novel and unexpected contribution, from such a source, deserves the special and grateful regard of the Christian public, in view of several considerations.

1. It is a public and important testimony, from Christian ministers and laymen of different denominations in Great Britain, to the confidence which they feel in the wisdom, fidelity and success with which the missions of this Board have been conducted.

2. It is an admission from the same source that the missionaries of the Ameri-

can churches may possess some peculiar advantages for conducting missions in the East, by reason of our remoteness from, and our independence of, all those political relations and associations in regard to those countries, which may at times entail upon others suspicion, prejudice and embarrassment.

3. It is an admission, on the part of intelligent men, of the general inexpediency of multiplying unnecessarily missionary organizations, under different control, for the occupancy of the same ground, and of the better wisdom of reinforcing and strengthening those which have the pre-occupancy and the precedence in their confidence and success.

4. Above all, your committee would rejoice in this generous and manly co-operation, as a public and noble testimony to the catholic character of Christian missions, in the conduct of which we hail all as brethren and co-laborers who seek to bring men to the knowledge of Jesus Christ, overlooking all differences of nation, sect and country, and recognizing no distinction save that which separates the friends and enemies of the Redeemer's kingdom.

In view of these several considerations, your committee beg leave to offer the following resolutions:

Resolved, That this Board have heard, with the liveliest interest, of the association recently organized in Great Britain, in aid of the American missions in the East; that they regard this action of British Christians as a valuable expression of fraternal confidence and regard, and as a testimony before the world to the true catholicity of evangelical missions.

Resolved, That in accepting the aid and trust, the Board pledge themselves not only to the faithful use of this transatlantic aid, according to their best discretion, but also to a deeper interest in, and livelier regard for, all the numerous and useful missions established by the churches of Great Britain; and from this very time the Board anticipate a better and heartier co-operation in all those great Christian enterprises, in which England, Scotland, Ireland, America, and all of every tongue who love our Lord Jesus Christ, shall constitute one "allied army" for the subjugation of the whole world to God.

Before the acceptance of the foregoing report, and the adoption of the resolutions forming a part thereof, remarks of a very interesting character were made by Dr. William Adams, Dr. Wilkes, of Montreal, Dr. Cox, and Hon. S. H. Walley. It was evident that this co-operation of British Christians, so generously and so unexpectedly tendered, had awakened the liveliest emotions in the hearts of all who were present.

The committee on the African missions make use of the following language:

We are gratified to learn that the missionaries at the Gaboon have been actively employed during the year, with but little interruption from sickness; and, although they have not been cheered by any instances of hopeful conversion, they have no reason to conclude that they have labored in vain, or spent their strength for naught. They have been sowing precious seed; and we doubt not that in due season they will reap if they faint not. The truth is evidently making progress, and is awakening thought and more or less solicitude in the minds of the people.

The missionaries speak with interest of a visit made to the mission in October last by Commodore Mayo, of the American squadron on that coast. They say: "We shall ever remember with gratitude the interest expressed by himself and his officers in the objects of our mission, as well as in our personal welfare."

The missionaries among the Zulus have been deeply afflicted the past year by the death of one of their number, Rev. Mr. Marsh. This afflicting dispensation of divine Providence, together with the death of Mr. Bryant and Dr. Adams within three or four years past, and the return to this country of Mr. M'Kinny and Mr. Butler on account of ill health, has greatly weakened the hands of the brethren, and they are earnest in their plea for help. We are gratified to learn that the Prudential Committee have decided to send two or three additional laborers to this field as soon as suitable men can be obtained.

The missionaries have been tried also the past year by some painful cases of apostasy among the members of their churches. And some, of whose conversion they had begun to entertain strong hopes, have disappointed their expectations. Yet they gratefully rejoice that they are not left without some tokens of the presence and favor of the great Head of the church. Although their labors hitherto have not been crowned with so great success as they had desired, and perhaps anticipated; yet they are not discouraged. They feel that they are called upon to be steadfast, unmoveable, always abounding in the work of the Lord, for as much as they know that their labor shall not be in vain in the Lord.

The mission to the Zulus, it is known, is within the English colony of Natal. The colonial government, while it affords protection to missionaries, secures the natives from intestine wars and foreign invasion, and thus lays a foundation for the hopeful prospect of permanency and safety to the mission. If the white population should hereafter so increase as to crowd back the natives from the coast, it is hoped they will, in the mean time, be prepared to carry civilization and Christianity with them. The Natal colony is thought by many to be one of the most promising gateways to the interior of this dark continent. The Dutch have already penetrated far into the interior, and are going continually farther and farther; and the commerce which is carried on

between them and the English, it is believed, will gradually pave the way for the gospel to follow. At all events, we believe that this vast continent is yet to be evangelized; and although but little comparatively has yet been done, we will not despise the day of small things. We will labor and pray and hope, knowing that it is good always to hope, and patiently wait for the salvation of the Lord.

The committee on the Greek and Jewish missions made the following report in regard to the former:

While they are constrained to express their regret that no more visible good has been accomplished by this mission, they believe that Dr. King has done all that could be done, in his difficult and embarrassed situation. It can hardly be doubted that a brighter prospect is now opening before him; and that his labors, so judiciously and so perseveringly devoted to the best interests of Greece, will ere long be crowned with a rich harvest.

While the committee believe that it has been the uniform practice of the Board to urge upon our missionaries the duty of casting all their cares upon the God of providence, and in all their straits to rely alone upon the divine protection, they cannot withhold their thankful acknowledgments to the Government of the United States for its timely and efficient interposition in behalf of Dr. King, as a citizen of this great republic. And while the committee recognize the hand of God in his deliverance, they deeply feel that it is due to Mr. Marsh, our late Minister Resident at Constantinople, to express, in this public manner, their high appreciation of the noble and manly stand which he so cheerfully took in behalf of our oppressed missionary, and through whose instrumentality the order for his banishment was annulled; and the commitee recommend the adoption of the following resolution:

Resolved, That this Board entertain a grateful sense of their obligation to the Secretaries of State, and to our distinguished countryman, Mr. Marsh, for their eminently kind and efficient services rendered in behalf of Dr. King; and that the Prudential Committee be requested to communicate to Mr. Marsh this resolution, with their sincere thanks for his successful interposition in behalf of our persecuted countryman.

This resolution received the cordial and unanimous approbation of the Board. In respect to the Jewish mission, the same committee say:

For the Jews, but little apparently has as yet been accomplished. With a very few individual exceptions, the missionaries represent them as being under the dominion of a most inveterate unbelief. We cannot say that the hand of God has taken none effect; yet as a people the veil is still upon their hearts. But, if we interpret Scripture rightly, a brighter day awaits them. The threatenings of divine truth have been fulfilled in their rejection and dispersion. Why should we doubt that its promises will be fulfilled in their conversion and salvation? They are yet to obtain mercy, and be grafted again into their own olive tree. Long have they been beloved for their fathers' sakes; and it seems to be a revealed feature of God's purposes to bring them eventually to the knowledge of the truth as it is in Jesus. Efforts to convert the Jews appear to be, in a peculiar sense, a work of faith. But if the vision tarry, let us wait for it; for in the end it will come, and will not tarry.

The committee on the Armenian mission, after saying that they had read that portion of the Prudential Committee's report which relates to this mission with unmingled joy and thanksgiving to God, proceed as follows:

Planted in the bosom of the Turkish empire, convulsed with the shock of arms, and the theatre of events attracting at this moment the gaze of the civilized world, the mission is moving onward with unimpeded prosperity, enjoying peace in itself in the midst of war. As in the bush that burned, and was not consumed, God is with the mission in the fire. The glorious work of grace among the Armenians, which has for several years past been so cheering in its results, and has so frequently called forth the most ardent expressions of devout gratitude to the God of all grace, is still going forward. The missionaries, the native pastors and the assistants, are taxed to the extent of their abilities in the promotion of the work; and their calls for additional laborers are earnest and imploring. The press, under the direction of the brethren at Constantinople, is constantly extending its operations, nearly 9,000,000 of pages having been issued during the past year; and a greater demand in the interior of the country is heard for the printed page than has ever been reported before. The seminaries on the Bosphorus and on the Golden Horn are in a high state of prosperity. From the seminary of young men several have gone out during their vacation to act as colporters among the natives; and they were the means of doing good, and benefited themselves by their labors.

The committee have noticed, with peculiar satisfaction, the formation of a society in England, under the auspices of distinguished statesmen and Christians, to contribute funds directly in aid of the missions of this Board in the Turkish Empire. In this interesting movement, the committee behold the consummation of an alliance with England in behalf of Turkey, which they would hail with emotions of joy as a bright harbinger of future and unbroken co-operation in the conquest of the world to the Redeemer.

In view of the peculiar dangers and trials to which this mission is exposed in the present circumstances of the Eastern world, it

becomes the friends of missions to cherish and extend the noble sentiment of faith, which the missionaries of the Board in that empire express, when they say, "Whoever else may possess the land, we may believe that we shall possess it." With confident gratitude and earnest anticipations of the continued protection and favor of God, the committee recommend to the Board the adoption of the report.

The report of the committee on the mission to Syria is in the following language:

The Syrian mission is one of peculiar interest and, we trust, of encouraging promise. The reports show progress, assiduity, and measurable success. With no great or remarkable effusion of the Spirit, the Word has been effective and generally diffused. Its obstacles are manifold, mainly the wickedness of formalism, sectism, and habituated alienation from God, joined to a commensurate degree of ignorance, error, superstition, and malignity to the truth. These too have generated persecution, and this has been overruled for the furtherance of the gospel.

On the whole not much appears to suggest action on the part of the Board. This mission and its stations, however, are worthy of continuance and commendation. Its printing press is doing good service, and is already very productive and useful. The great work of translating and issuing the Scriptures in Arabic, under the care of Dr. Eli Smith at Beirût, is one of immense promise and importance. It reached the end of the four Gospels about the 20th of August, 1853; a little less than a year from the time he commenced them. After that he was laid aside from the work by ill health, which for a time occasioned to himself and his friends much anxiety. His health is now improving. He has resumed his labors; and last May, 27, he had advanced to 2 Cor. vii. He completed the Pentateuch before commencing the New Testament.

We view this work as curious, complicated, and of the most excellent worth. If the sacred volume, rendered in good classic Arabic, enabling more than forty millions of that ancient and unique nation, in all their discussions and their nomadic companies, to read in their own venerable vernacular language "the wonderful works of God," may thus be given to them, it will be an achievement indeed, worth infinitely more than it can ever cost, and on which both our cares and the toils of exemplary missionaries in Syria, may be well congratulated, with high rejoicings and higher thanksgivings to God. We commend this precious mission, on the coast of the Great Sea, and on the slopes and in the vales of that goodly mountain, even Lebanon, to the re-animated prayers of all who love the coming of the kingdom of God.

In the conclusion, we agree with the Prudential Committee that these statements show "there is much reason for taking a hopeful view of the missionary cause in Syria." Great changes have been there effected, and still greater are hopefully anticipated. The portentous war-cloud of northern Europe, almost on their borders, affects not yet materially their atmosphere or their breathing. There is reason for some solicitude; and the mission asks, most tenderly, for reinforcements. They need five missionaries immediately, to occupy Homs and Antioch, and strengthen other stations. A man that is a man, of superior scholarship and mind, is urgently needed for Beirût. Two promising young brethren are under appointment, to whom we bid God speed; and then echo the call to others. Young cadets! Are you not almost prepared and ready for the field? Who will go? Or who so badly parsimonious as to decline the honor? If California calls you to her auriferous regions, in an opposite direction morally as well as geographically, and with a siren's voice at once captivating and treacherous, here you are called by our Lord Jesus Christ to a nobler enterprise, and with a recompense at once richer and perfectly sure; since "he that reapeth receiveth wages, and gathereth fruit to life eternal."

The committee on the Assyrian and Nestorian missions use the following language:

As regards the Assyrian mission, the report gives evidence of faithful and successful labor. The attendance on public worship at the different stations has been encouraging. To some extent the Spirit has been poured out, bringing a considerable number hopefully to a saving knowledge of the truth. It is worthy also of special and grateful notice, that at one of the stations, Moslems, as well as nominal Christians, have been seen in attendance on nearly all the public chapel exercises; while frequently large numbers have gathered about the house, and stood by the half hour listening attentively to the word of life.

This mission also has it trials, in some respects peculiar and severe, calling for special sympathy and prayer. Annoyance and oppression have been experienced often from the local civil authorities. In some cases the native brethren have suffered painful persecutions, even to imprisonment; while insults and violence have frequently been received by the missionaries from the populace, and even life put in jeopardy. The climate, too, is extremely oppressive. And we cannot wonder if one and another sink to an early grave under labors and trials that must be very exhausting any where. The brethren of the mission, however, are cheerful and courageous, and they do not labor in vain. The mission is prosperous. And the Board have ample occasion for encouragement to sustain and strengthen it.

As regards the Nestorian mission, we discover evidence of the continued wisdom, devotedness and efficiency of the laborers,

and the signal success which has characterized preceding years. Its educational system is eminently Christian and effective. In the numerous free schools, and the higher seminaries, a large number of the pupils, male and female, are hopefully pious. The past year, as well as preceding years, has witnessed in some of them signal displays of awakening and converting grace. The brethren of this mission continue, also, to employ the press with great energy and effect. At the same time their public ministrations of the Word are abundant, and attended with pleasing fruits. Mention is made of a large attendance on week days, as well as the Sabbath, and of an interesting revival of religion in the city of Oroomiah and many of the surrounding villages. This mission mourns the loss by death, the past year, of one of its indefatigable laborers, Rev. Mr. Stocking. May others of kindred spirit and efficiency be furnished for this interesting and promising field! The very prosperity of this mission is the occasion of a peculiar amount of exhausting care and labor, and furnishes a plain argument for its having the fervent sympathy and prayers of the people of God, and for its being strengthened by additional helpers of the intelligent and faithful men and women now on the ground.

The committee on the Mahratta missions submitted the following report:

Bishop Berkley in his poetical prediction said, "Westward the course of empire takes its way." Certainly the empire of truth, the course of Christian light, has been westward, until its radiance, passing over the continent of Europe, has been poured upon the dark wilderness of the west. As the gospel came out from the east to the west, so in the providence of God we of the west have in these last ages been permitted to send it back to the east; and the mission to Bombay, in India, was the first of our missions as a Board, commenced more than forty years ago.

Some of us of this committee had the happiness to know personally, in early life, the first two eminently pious and able missionaries, Samuel Newell and Gordon Hall, men worthy of everlasting remembrance; and it has occurred, in divine Providence, that on this committee is the son of Gordon Hall, and also the next succeeding or third missionary to Bombay. Newell and Hall have fallen asleep; but their names live in the churches, and are written in the Lamb's book of life. They have fled from the earth; but the mission which they founded, has continued to the present time with increasing strength and success. Not only by the preaching of the gospel, but also by the education of the young, and by the printing of a Mahratta and English Dictionary, and of the Bible in the Mahratta language, and of a great variety and multitude of tracts, is this mission exerting an influence for good beyond all estimate.

Still others, besides Newell and Hall, have fallen in this field of contest with the powers of darkness, as Nichols, Graves and Frost, and several excellent and greatly lamented women, the wives of missionaries, whose names will live in grateful, admiring memory. But what Christian father or mother ever lamented that a beloved son or daughter had fallen in the missionary field, in the honored and joyful service of the Lord of glory, who will bestow upon their child a crown of righteousness which shall never fade away?

Besides these losses by death, this mission has recently had occasion to lament the withdrawal from it, on account of ill health, of Dr. David O. Allen, an experienced and approved missionary of more than a quarter of a century, whose voice at this our meeting has been lifted up, and will not cease to be lifted up, in the support of the enterprise to which his life has been devoted, that of the conversion of the world from its dark delusions to the Christian faith.

As the press in this mission has already been an instrument of great usefulness, so it is not too much to expect that in a few years the many millions of western India will read the word of God in their own tongue, when, were it not for this mission, they would have remained in the deepest darkness. Already is there a perceptible influence of the missionary press on the native presses, which are constrained by its character to become themselves, in rivalry, fountains of light to the people in respect to useful maxims of prudence. All that we ask is, that light may be permitted to engage in the conflict with darkness; that truth may be agitated, discussed, forced, in any way and in every way, upon the attention of the heathen mind. God in his time will give truth the victory.

Finally, we think that the existence and continuance of this early mission may well awaken deep emotions of gratitude to God. The examples of the wise and good men and excellent women, connected with this mission, the success of their labors through the divine presence and blessing, and the evident preparation made for the rapid spread of the gospel in a near approaching period, all give an interest and importance to this earliest mission of the American Board.

From the report of the committee on the missions at Madras and Arcot, the following extract is taken:

The mission at Arcot is one of recent date, and no distinct report has been received. We are interested to learn that the brethren of this mission are taking the direction, "Go, preach the gospel," for the foundation stone of the mission, and have resolved not to encumber themselves with educational establishments, except so far as these shall be necessary for families proselyted to the Christian faith. They seem

to be just aiming to carry out into practical effect the principles which have been advocated in this meeting, and upon a field which offers a fair opportunity for testing their correctness. We trust these brethren will make full proof of the efficacy of preaching to reclaim and save the benighted pagan; and we would bespeak the prayers of the friends of missions for a blessing upon their endeavors. Let the experiment, if such it may be called, be made under the best auspices which prayer can create; and let the result be what God shall choose.

At Madras there are schools in successful operation, and also a printing press, which throws off millions of pages annually. Still the brethren here, as at Arcot, are giving unusual prominence to the work of preaching, and with evidently good results. At one station the average Sabbath congregation is four hundred and fifty, at another two hundred. One church has thirty-seven members, of whom six were added during the past year. The gospel seems to be making sure progress. Heathen cruelties, such as hook-swinging, passing through the fire, and infanticide, are still practiced; but a standard is lifted up against them. The attention of the government is called, in various ways, to all these abominations. Human sacrifices have nearly ceased. A spirited effort has been made to put a stop to female infanticide; and many of those who have been deeply implicated in this great evil, are now earnest for its removal. Surely there is hope for India. Many signs indicate the wide extending influence of the light of the gospel. This mission calls loudly for a reinforcement, and the call should not, must not, be disregarded.

The committee on the Madura mission say: "The rich grace of God on this mission the last year, as in preceding years, and more abundantly the last, calls for the devout thanksgiving of the Board and its friends, and an increased number of missionaries and native helpers to meet the wants of the new congregations, waiting with eagerness to receive the word of life. The report of the Prudential Committee on this mission is full of encouragement."

The committee on the Ceylon mission express their gratification "in learning that increased facilities have been afforded during the past year for preaching the gospel by the erection, partly at the expense of the people, of new houses of worship; and that our missionaries are encouraged in the expectation that from among the native assistants, now employed in various departments of the missionary work, will be raised up a goodly number of efficient preachers of the Word. Much has been done, and well done, to prepare in Ceylon's isle the way of the Lord; and the period cannot be far distant when to its spicy breezes and pleasing prospects will be added a spiritual scenery yet more delightful."

The committee on the China missions express their views as follows:

The committee would only briefly advert to this very important field for missionary labors, in itself considered, and now in connection with occurring events and the aspect of impending results. A nation is here found remarkable for its high antiquity; its peculiar characteristics of language, customs, &c.; its comparative advancement among heathen nations in civilization and the diffusion of knowledge, and for the denseness and largeness of its population, comprising nearly one third of that of the earth. The position which China occupies on the Asiatic coast of the Pacific, combined with the rise and growth of the state of California on the American side, and with the wonderful dealings of God in the evangelization of the Sandwich Islands, situated in a central point, and the extended and increasing commerce in that direction, commends it peculiarly to American enterprise and to vigorous Christian missionary efforts. The exclusive system so long rigidly enforced, closing the avenues of access, has been gradually relaxing, while the five leading commercial ports have been thrown open. The recent and extended successes of the insurgents seem to indicate the approaching downfall of the reigning dynasty, and the weakening, if not overthrow, of the long settled system of idolatry and superstition. Everything augurs that the empire of China will soon be open to missionary efforts. Much has been accomplished by the Protestant missionaries in preparation for the future. The field is already white for the coming harvest; and we are urged to pray that the Lord of the harvest would send forth many laborers into it. It is gratifying to see that it attracts the attention and interest of Christians of different denominations in our own land and in Great Britain. Our Board will doubtless present the claims of China continually and prominently before the public, and enlarge the number of missionaries at the different stations, as God may supply the men and means. It is gratifying to learn from recent intelligence that the Spirit of God is blessing the labors of our missionaries at Amoy, and extending their field of usefulness. While the different stations deserve to be reinforced, that at Amoy has special claims; as the two brethren who are placed there have long appealed for aid, and the voice of Providence is now loudly seconding, by this generous visitation, the appeal.

The report of the committee on the mission to the Sandwich Islands and Micronesia is as follows:

What was once the Sandwich Islands mission, under the direction and control of this Board, having, in the short space of one third of a century, accomplished its work of raising a people from the lowest depths of ignorance and heathenism to the rank of an

educated Christian nation, capable of sustaining and perpetuating its religious institutions and a gospel ministry, it has ceased to exist as a mission of the American Board; which fact was announced by the Prudential Committee at our annual meeting in 1853. The report of that Committee, at this time, in reference to the Sandwich Islands, therefore, only relates to the Christian intercourse which now exists, and is hereafter to exist, between this Board and the Protestant ecclesiastical and educational institutions in those islands to the partial charitable aid which it is still proper for the American churches in connection with this Board to furnish, for a short period of time, to help in sustaining certain educational institutions, and to assist some of the weaker churches in supporting their native or other pastors, and to the state and condition of the institutions and churches to which such partial aid is furnished by us from time to time.

Of the one hundred and forty-five ministers, physicians, and male and female assistants, or helpers, sent by the Board to those islands from 1820 to 1849, some have been released and returned to this country; many have gone to their reward in heaven; but about one-half of the whole number sent out by us are still engaged in the service of our divine Master, in connection with the churches gathered in those islands, or with the educational instititions which have been established there under the direction of the Prudential Committee of this Board. To these may be added three native pastors, and more than twenty thousand church members now in good standing in the Protestant churches of those islands. It is with the deepest pain and regret, however, that your committee have learned that charges affecting the ministerial and Christian character of one of the clerical laborers who had been sent out by this Board, have within the present year been presented to, and sustained by, the Evangelical Association of the Sandwich Islands; in consequence of which he has been put out of their fellowship, and is no longer considered by them as a minister of Christ or as a Christian brother.*

Your committee are also pained to learn that, since the last annual meeting of this Board, our brethren in the Sandwich Islands have again been visited by that dreadful scourge, the small pox, which has swept off about thirteen hundred members from three of the churches in one of the islands, and many from other churches, and has proved equally destructive to the lives of those who were not church members. Would to God that, through the instrumentality of the labor of our missionaries among them, we could have had reason to hope that these last were as well prepared to meet the King of Terrors as the first. Your committee recommend to the several churches in connection with this Board to remember these afflicted brethren in the islands of the sea, and supplicate the throne of grace, that this interesting people may be saved from extermination, and that their children and descendants, for many generations, may be permitted to bless the instrumentality of this Board, which has been the means, under God, of raising them from heathenism to the rank and character of a civilized and Christian nation; and may be allowed by their contributions to aid us in spreading the glad tidings of salvation among the benighted people of Fatuhiwa and of the other pagan islands of the Pacific.

The recently established Micronesian mission, on Ascension and Strong's Islands, in the North Pacific Ocean, bids fair to be a mission of much interest. The two missionaries and their wives who left Boston in June last, to join their brethren and sisters of this mission, have not yet arrived at their places of destination. When they reach there, the mission will consist of twelve persons, five missionaries and their wives from this country, and one Hawaiian helper with his wife.

The missionaries now there have been kindly received by the kings or chiefs of the islands where their missionary stations have been established; as our first missionaries at the Sandwich Islands were received by the king of those islands in 1820. And they will probably meet with the same or similar hinderances and molestations from some of the sailors and unprincipled foreigners visiting those stations for the purposes of commerce, and will receive the same kindnesses and sympathy from the pious and humane, as our missionaries to the Sandwich Islands formerly did. In short, it appears to your committee that with the blessing of the Savior upon the instrumentality of the missionaries of this Board, this new mission in the North Pacific may become as highly interesting to the friends of God, and as successful in winning souls to Christ, as was that established by the Board thirty-four years since among the beautiful islands situated in another part of the placid waters of that mighty ocean which now forms the western boundary of our own beloved country. And may God, of his infinite mercy, grant that not only the people of Micronisia, but all the benighted inhabitants of the other innumerable islands imbedded in the Pacific, may soon be permitted to hear the glad tidings of salvation from the lips of the living preacher; and may believe in Him who sweat great drops of blood for them in the garden of Gethsemane, and finally yielded up his life upon the cross for the redemption of a ruined world!

The committee on the missions among the Choctaws, Cherokees and Dakotas made a report, which, after having been re-committed and amended, was adopted by the Board, and is in the following words:

The committee on the missions to the Choctaws, the Cherokees, and the Dakotas, would report that they have seen with much

* The committee refer to an individual from Canada, who went out to the Islands in October, 1847.

satisfaction the statements of the Prudential Committee respecting the progress of religion among the Choctaws during the past year. The faithful labors of the missionaries have been abundantly blessed; while labors, no doubt as faithful among the Cherokees, have not been attended with similar blessings. Among the Dakotas, whose migratory habits render the constant preaching of the Word a far more difficult matter, but little comparative success was to be expected; while yet among one branch, the Wahpetons, some cheering facts are reported.

The relations of the Board to the schools connected with the Choctaw mission have been essentially changed during the past year. In November last, the Choctaw Council enacted certain laws, one of which forbids that any "slave, or the children of slaves, shall be taught to read or write, in or at any school or academy in the nation, by any person whomsoever, or connected in any manner whatever, either a superintendent, missionary, teacher, farmer, matron, pupil or otherwise, with any school or academy in the nation, under pain of dismissal from such school and removal out of the nation, in case the person offending is not a citizen of the Choctaw nation." Another provision of the same law is as follows: "It shall be the duty of the General Superintendent and Trustees of schools to be vigilant in the performance of their functions, and promptly remove, or report to the Commissioner of Indian Affairs for removal, according to the nature of the contract between the Choctaw nation and the different boards of missions having charge of public schools and academies, any and all persons who may be connected therewith, who is or are known to be abolitionists, or who disseminate, or attempt to disseminate, directly or indirectly, abolition doctrines, or any other fanatical sentiments, which in their opinion are dangerous to the peace and safety of the Choctaw people."

The same body also passed a joint resolution, authorizing the Trustees to propose to the various boards of missions, having charge of Choctaw academies or schools, to insert in their contracts with the Choctaw nation a clause providing for the termination of such contracts by either party on giving six months' notice.

When the Prudential Committee heard of the enactment of these laws, they decided at once that they could not carry on the schools on this most unequal basis; and with them in their decision the missionaries concur. We doubt not that the unanimous concurrence of the Board will sanction this decision. The Choctaw Council are supreme in their jurisdiction over their national schools; neither our missionaries nor the Board can control them. But provisions so anti-christian and unjust we are required to disapprove and condemn without any qualification, so far as our refusal to act in accordance with them is such a condemnation.

The provisions, it should be remarked, do not restrict the missionaries in their preaching. They are still permitted to declare the whole counsel of God, on all subjects, and to all individuals, without any interference by legislation or otherwise; neither are we authorized to affirm that any such interference is contemplated. Should any such restrictions, unhappily, be hereafter imposed, we cannot doubt that the Board will determine at once, through the Prudential Committee, to withdraw their missionaries from the Choctaws.

The other provisions requiring the removal from the nation of "abolitionists," and of all persons disseminating fanatical sentiments, if we are to interpret it by the common meaning given to such language, is only to be deplored, as indicating hostility to freedom and to the gospel, which augurs disastrous results among that people.

We would remark on one other topic. The murderous contests between detached parties of the Dakotas and the Ojibwas are so frequent as to threaten the speedy extinction of the two tribes. We concur in the suggestion of the Prudential Committee, that it is exceedingly desirable that the United States should pass a law, punishing every such case of homicide with death. In no other manner, as we apprehend, can this evil be arrested.

The same committee reported certain resolutions, which were discussed, and finally adopted in the following form:

Resolved, That the Board acknowledge, with gratitude to God, the wisdom and fidelity with which, so far as appears from the documents submitted to them, the Prudential Committee are advising and directing the missionaries among the Choctaws, in conformity with the principles asserted by them in their correspondence with those missions, reported to the Board in 1848.

Resolved, That the decision of the Prudential Committee, with the concurrence of the missionaries, not to conduct the boarding schools in the Choctaw nation, in conformity with the principles prescribed by the recent legislation of the Choctaw Council, meets the cordial approbation of the Board.

Resolved, That the commission given by Christ to his disciples to go and teach all nations, and to preach the gospel to every creature, which is the warrant of Christian missions, is to be respected and obeyed in all the operations and by all the missionaries of this Board; and that while our missionaries among the Choctaws are allowed, in fact, to preach the gospel to all persons, of whatever complexion or condition, as they have opportunity, and to preach it in all its applications to human character and duty, they are to continue patiently in their work.

While the discussion on the foregoing report and resolutions was in progress, the following

preamble and resolution were offered for the consideration of the Board:

Whereas, several of the matters pertaining to this case are in an inchoate state, being yet matters of unfinished correspondence between our executive officers and the authorities and missionaries in the Choctaw nation; and whereas differences of opinion exist among the officers and members of this Board as to the true construction and import of the recent legislation of the Choctaw nation; and whereas this Board cherishes the utmost confidence both in its Prudential Committee and the Choctaw missionaries, therefore be it

Resolved, That the several documents pertaining to this subject be referred to the same committee, to consider and report at the next annual meeting, in the hope that the authenticated and completed facts pertaining to this case will at the same time lead this Board to perfect unanimity of sentiment and action.

The vote was taken by yeas and nays, with the following result:

Yeas.—Aaron Warner, Bennet Tyler, David L. Ogden, Thomas H. Skinner, Reuben H. Walworth, Horace Holden, William Adams, Joel Parker, Robert W. Condit, William F. Allen, Theodore Frelinghuysen, David Magie, Richard T. Haines, Ansel D. Eddy, Benjamin C. Taylor, David H. Riddle, John H. Cocke, Chauncey Eddy, William H. Brown.

Nays.—Enoch Pond, Levi Cutler, Benjamin Tappan, John W. Ellingwood, William T. Dwight, Asa Cummings, Zedekiah S. Barstow, John Woods, John K Young, David Greene, Charles Walker, Silas Aiken, Joseph Steele, William Allen, Lyman Beecher, Heman Humphrey, John Tappan, Henry Hill, Charles Stoddard, Nehemiah Adams, Horatio Bardwell, Ebenezer Alden, Richard S. Storrs, Swan L. Pomroy, Selah B. Treat, William J. Hubbard, Linus Child, Henry B. Hooker, Baxter Dickinson, Samuel M. Worcester, Daniel Safford, John Todd, John Kingsbury, Noah Porter, Joel Hawes, Thomas W. Williams, Edward W. Hooker, Alvan Bond, Leonard Bacon, Henry White, Joel H. Linsley, Andrew W. Porter, Pelatiah Perit, Hiram H. Seelye, Charles Mills, William Patton, Henry W. Taylor, Charles J. Stedman, Henry A. Nelson, George W. Wood, Asa D. Smith, Oliver E. Wood, Samuel H. Perkins, Julian M. Sturtevant, John C. Holbrook, John W. Chickering, Seth Sweetser, James M. Gordon, Samuel W. S. Dutton.

The report of the committee on the missions among the Ojibwas, Senecas, Tuscaroras and Abenaquis is in the following language:

While the committee regret the pressing necessity for the discontinuance of one Ojibwa station, they see not how it could have been avoided, consistently with a due regard to the indications of Providence, and the settled principles of the Board's action.

The revival with which God has graciously visited the Senecas, demands special and grateful acknowledgment, as evincing his readiness, not less than his ability, to save to the uttermost, and as equally testifying his favor to those who maintain with the apostolic Eliot the wondrous efficacy of "prayer, pains, and perseverance," in the conduct of missions.

We are happy to mark the continued, increased, and successful appliance of the means of educational enlightenment, through well ordered schools of various grades, and a press judiciously employed, and can perceive no room for discouragement in regard to the elevation of these long depressed aborigines, whenever the friends of temperance shall prevail to cut off the main sources of temptation and debasement for the red man and the white.

The field occupied by these missions, though not large, is yet so difficult of cultivation as to require in abundance the work of faith, the labor of love, and the patience of hope, for the ingathering of the precious harvest; yet that God will be glorified, and multitudes saved, by the instrumentality of the devoted laborers occupying it, liberally sustained by the prayers and alms of the churches, will never be doubted by those whose trust is in the Lord Jehovah, and whose eyes are already illumined by the refracted rays of the Sun of Righteousness rising upon the nations.

The Divine Instrumentality for the World's Conversion.

In behalf of the Prudential Committee, Dr. Pomroy submitted a special report to the Board, which is in the following language:

In the progress of the missionary enterprise, under divers auspices and in different parts of the world, the time seems to have arrived when a careful review of the topic here announced is evidently demanded. In the conduct of Christian missions, this subject is clearly one of vital importance. The discussion, however, will not assume a controversial aspect; but will be so conducted as, if possible, to bring out the scriptural view of the question. For while it is, in some of its phases, an interesting philosophical inquiry, yet, in its higher and more vital relations, it is one which can find its ultimate and authoritative solution only in the word of God. In regard to the propagation of Christianity, not less than its essential nature, the Bible is our only infallible guide.

In prosecuting the subject, it is certainly safe to affirm that the world will never be converted by the introduction of the arts, useful or ornamental. These may be very important to man as an inhabitant of this world; and in some respects may even modify his character; but it is not in them

to renovate or change the essential moral features of fallen humanity. The experiment has been tried in vain in every successive age of the world's history. Still, there are intelligent and philanthropic men who think that civilization is the first step, and in fact the vital element, in the conversion of pagan nations; and who favor the missionary movements of the age chiefly because thereby the arts and comforts of civilized life are carried into the realms of barbarism. But they seem evidently to have mistaken the nature as well as the true mission of the gospel. Civilization is not conversion. Iron rails, steam engines, electric wires, power looms, and power presses, however powerful, are no part of Christianity, and can never turn men from the power of Satan unto God. Assyria, Chaldea, Egypt, Greece and Rome were not ignorant of the useful or ornamental arts; but they were not thereby delivered from the moral pollutions of heathenism. The Hindoos, Chinese and Japanese have cultivated the essential arts of civilization during the long ages of their history; but the moral elements of their individual and social character are what they were a thousand years ago. They are all dead in trespasses and sins. But enough on this point.

With equal confidence may it be affirmed, that commerce cannot make men the sons of God. It can make rich men, famous men, mighty men, but not holy men. In the revolutions of its great wheel, it sometimes makes poor men, dishonest men, covetous men, murderous men, and dealers in human flesh. It may enrich and adorn a city or a nation, increase the comforts and refinements of life, and promote the general intelligence and happiness of a community. It is at this moment doing much, directly and indirectly, for the evangelization of the world. If its movements were suddenly to cease, this Board would have to wind up its affairs, and call home its missionaries. It is a gigantic power for good or for evil. It sometimes fills its cabin with heralds of salvation, and its more capacious hold with that mighty element of death and destruction, New England rum, and lands them both together on the shores of distant islands and continents, to bless and to curse the nations. Such a power cannot be trusted to convert the world. Itself needs first of all—what the heart of man needs—santification. A sanctified commerce would be a blessing only and continually. But as things now are, the power which is to make the world what it ought to be, lies not in commerce.

Nor will the conversion of the world be achieved by schools and seminaries, or an improved literature and a truer science. The importance of these things the Committee neither deny nor doubt, but fully appreciate. The school-house must stand hard by, even under the shadow of the sanctuary. Ignorant converts with their children and some others are to be instructed, a purified literature to be created, and the light of true science to be diffused, as rapidly and as widely as circumstances will allow. But after all, neither the school-house, nor the college, nor an improved literature, nor the scientific lecture-room, are among the means ordained of God for the regeneration of the human soul. Suppose it be demonstrated that the Koran and the Shasters are based upon and interwoven with scientific principles which are inconceivably absurd;—what then? Suppose you have a thousand Moslem or Hindoo young men who have mastered the fundamental elements of European science; whose minds have been cultivated and enriched by a careful study of the purest and best literatures of Christendom; who frankly acknowledge the absurdities of the scientific systems of their fathers; and who have, moreover, listened attentively to very able courses of lectures on the evidences of Christianity;—what then? Something, no doubt, has been gained. Much rubbish has been cleared away. Hereafter they may be deists, transcendentalists, atheists; but never again *such* idolaters as were their fathers. But are they converted? Would any experienced minister of Christ expect the conversion of any considerable number by such a process, and without the use of other means? Ask the Christian presidents of American colleges what they would expect. It is, indeed, quite probable that here and there one, as he saw the rude bark in which his fathers had sailed utterly wrecked and sunk, would cast an anxious look toward the gospel, and by the grace of God find entrance into that true ark which no storms can shatter nor whirlpools devour. But the number would be small. The largest portion would in all probability remain unconverted, and go forth with their power to do evil vastly augmented, and the prospect of their final salvation quite as dark as if they had never been educated. Appalling facts might be adduced in illustration of the subject, were it deemed expedient or necessary.

But, it may be asked, is it not important to raise up well-trained native preachers, who can speak to their countrymen in their own vernacular tongue? Beyond a doubt. But can you make faithful preachers of unconverted men? And would it be a wise or economical expenditure of labor and funds to educate an unconverted or a heathen man for the ministry of reconciliation, upon the bare hope that he may one day become a Christian? This will hardly be maintained. But the question now in hand is not whether educated native preachers are indispensable—this is admitted—but by what means men are to be converted. A thousand, or even a hundred young men, gathered from a heathen community into a college under the care and instruction of Christian men, would, indeed, be an admirable congregation for the preacher of the gospel. But then a congregation for the preaching of the gospel is one thing; and

an assemblage of youth in an institution for the purpose of literary, scientific and moral training, is quite another; and the latter does by no means of necessity involve the former. The one may be God's appointed means of converting men, while the other is not. Educational establishments have their appropriate place in every well conducted Christian mission; but the Committee are of the opinion that when they are made the chief instrumentality for turning men to God, there is a subversion of the true order of things as developed in the New Testament. There is something mightier than they, to which they are to be subordinate and subsidiary.

Nor is it believed that the world will ever be evangelized by the simple distribution of religious books, however excellent. Probably no body of men, engaged in such an enterprise, will dispute this. The truth embodied in these books, where read and pondered, has done and is doing a great work. But this is not the heaven-appointed instrumentality for subduing the world to Christ. Of what use were even the Bible itself to the benighted millions of Africa, who cannot read? And in countries where there is a population able to read, it would scarcely be read at all, and be heeded still less, if there were no living voice to cry aloud in their ears, and point them to the retributions of eternity. Banish every herald of the gospel from the State of Connecticut, leaving her still in full possession of all her religious literature, her schools and colleges, her Sabbaths and Sabbath schools;—what would become of her? In spite of all she could do, the darkness would probably gain upon her, and the curtain of a terrible night be drawn over her entire heavens. This is no disparagement to the word of God. It is simply saying that there are some things of pre-eminent importance, which the printed page cannot do. God speed the day when every family in China shall have its Bible. But were this gigantic work already achieved; and were the number whose minds have been startled by echoes of strange voices from distant lands much greater than it now is; still how many, as they read that marvelous book, would soon light upon subjects which their darkness could not comprehend. Vast multitudes would not read it at all. The eunuch in his chariot reading the written Word, felt his need of some one to guide him, and God sent him not a commentary, but a living preacher. The Spirit never directed Paul to write an epistle to any heathen city or province in the Roman world, until after the gospel had been preached there, converts made, and a church gathered. Why not? Why did he not, when at Athens, issue a fervid and powerful address to the philosophers and curious idlers of that cultivated city in their own rich and beautiful language? Because the wisdom of God had devised another and a more excellent way. Paul valued his books and his parchments, and if he had possessed a printing press, would no doubt have used it. Still, he had in his hands another and mightier weapon, with which to demolish the strongholds.

Nor will the world be converted by mere demonstrations of the absurdities or ruinous tendencies of existing systems of superstition. It is the opinion of some, that when the herald of the cross comes to a benighted and wicked people, his first duty is to attack and denounce their corrupt principles and ungodly practices. Any other course they would regard as a dereliction, if not an actual fellowship with sin. That such attacks and denunciations have their proper time and place, there is no doubt. But the Bible justifies no man in spurning practical wisdom and defying common sense. Christ did not so; his Apostles did not so. No missionary of ordinary discretion will do so. Such a mode of procedure would at once close up every avenue to usefulness. No nation was ever converted in this manner, and there are reasons enough in human nature for saying none ever will be. All false religions on earth have one vital principle in common, viz., salvation by works and personal merits. The gospel, by teaching that salvation is purely of grace, through faith, without any merits at all, becomes the antagonist of the whole group. Whenever, therefore, the gospel enters the heart, it cuts the sinews of former delusions, and, sooner or later, will exterminate its corruptions. As light enters, darkness retires. Christ intimated the true method, when he said, "Go, preach the gospel"—go, announce the glad tidings. The soul of man every where has some consciousness of its necessities. These necessities can be met only by the proclamation of mercy through atoning blood. If the message is heartily embraced, other desirable results will follow, slowly perhaps, and not without severe conflicts, yet surely; and the work of sanctification is to be aided by intensifying the light.

It is, perhaps, hardly necessary for the Committee to add, that men cannot be converted to Christ by any compulsory measures. Popery, Mohammedanism, paganism, and all other religions that consist mainly of outward rites and observances, may be propagated by oppressive edicts, by fire and sword; but not true Christianity. Legislation based on the principles of the Bible has its appropriate sphere, and can do much to promote the welfare of man. But when it lays its hand on the conscience, and assumes an authority which belongs to God alone, it becomes a curse. It has no power to convert men to God.

The Committee, therefore, fully believe that the world will never be converted by the arts of civilized life; nor by the power of commerce; nor by the introduction of true science or an improved literature; nor by educational establishments; nor by the distribution of religious books; nor by denunciations of existing superstitions and corruptions; nor by the power of persecuting

edicts. None of these agencies, or all of them combined, can bring the world into subjection to Christ. Art, commerce, science, literature, education, the printed page, fitting denunciations, and wholesome laws, are by no means to be undervalued or neglected. They sustain important relations to the divinely appointed instrumentality—relations, however, that are wholly subordinate and subsidiary. They may aid in preparing and enriching the soil, in clearing away the stones and other obstructions, in fencing and defending the field, in laying it open to the rain and dew and sunshine of heaven; but they cannot produce the wheat that is to fill the garner of God.

What then is the grand instrumentality without which the world will never be converted?

The commission given by Christ to his disciples, as recorded by Matthew, reads thus: "Go ye, therefore, and teach all nations." "Teach"—μαθητεύσατε—disciple, make Christians of, "all nations." Here is the work to be done. The great commission, as recorded by Mark, reads thus: "Go ye into all the world, and preach the gospel"—κηρύξατε τὸ εὐαγγέλιον, proclaim the glad tidings—"to every creature." Here we have the instrumentality by which the work is to be done. One Evangelist tells us *what*—the other tells us *how*.

It becomes, therefore, a question of vast practical moment, What is "preaching the gospel"? And here the first and last appeal must be to the original language of the New Testament.

There are three words used by the inspired penmen in relation to this subject. They are, as is well known, κήρυξ, κηρύσσω, κήρυγμα—all of one root. The first signifies a herald, a public crier, one who makes proclamation of the decree or message intrusted to him; the second, to act the herald, to make public, oral proclamation; the third means the thing uttered, the announcement made, whatever it may be. The classic use of these words accords with that of the Scriptures. In every instance where they occur in the sacred writings, there is a clear reference to a public, oral proclamation. When the word κηρύσσω has relation to Christ, John the Baptist, the Apostles, Prophets, or any duly authorized teachers of religion, the translators of the English Bible have rendered it by the word "preach." When the reference is to other men, to demoniacs, or to angels, it is rendered by the words "publish" or "proclaim." And so in regard to the other two words which have been mentioned. In no instance, it is believed, do these words refer to any mode of publishing, proclaiming, announcing, except by the living voice.

In the sense of the New Testament, then, "to preach the gospel," is to make oral and public proclamation of it. No other sense of the word or phrase is known to the Christian Scriptures. The commission, therefore, is this: "Go ye into all the world, and make oral proclamation of the glad tidings to every creature." In so doing, "Lo, I am with you always."

The Committee do not suppose, however, that this view of the subject at all precludes the use of other instrumentalities as auxiliary and subordinate. The preacher may seize all appropriate and lawful means within his reach, and lay them under tribute to his great and beneficent object. Art, commerce, education, science, the printing press, the steam engine, the lightning, the sunbeam, the postal arrangements of the world, he may freely use as auxiliaries in his work; but it must be *simply as auxiliaries* to that higher instrumentality ordained of God. For the preaching of the gospel, in the judgment of the Committee, there is, there can be no substitute. The proclamation of mercy, through atoning blood, is the heaven-appointed agency which has no equal, no compeer, no partner in the throne. To the appropriate use of this agency there is annexed the promise of a divine power, proceeding from the Holy Ghost, without which the gospel itself would be powerless. The excellency of the power is of God.

The example of Christ throws light on the subject. During the three or four years of his public ministry, he certainly did little else but preach, furnishing the vouchers for his divine authority in the daily miracles of compassion which he wrought. In the synagogues of Galilee, in the temple at Jerusalem, on the shore of Genesareth, on the mount of Beatitudes, by Jacob's well, and in his last retired interview with his disciples, he preached—he spake such gracious and powerful words as made his hearers exclaim, "Never man spake like this man." True, he had what might be termed perhaps a school of twelve pupils, all professedly his friends, and all designed for the ministry. His pupils accompanied him in his preaching tours, listened to his public discourses, and in private had the advantanges of a very familiar intercourse. He taught them orally, after the most approved models of the times. He sat down. They sat around him. He spake, they listened; with the privilege of asking questions. So did Plato and Socrates and other renowned teachers. But what did he teach? Simply, so far as appears, the true interpretation of the Jewish Scriptures, and the nature and duties of his own matchless system, which in due time these disciples were to publish. And then, just before he went up to his mediatorial throne, he solemnly charged them to go and "preach the gospel" he had taught them to every creature.

Having received such a charge from their risen Lord, what else could these disciples do but "preach"? This, there is reason to believe, they did daily and from house to house, as they had opportunity, till they were summoned to their rest. As, however, we have a more extended record of the life and labors of the Apostle of the Gentiles than of any other apostle, our thoughts turn

instinctively to him as an inspired missionary, to learn the course which he pursued.

From the record we have of his proceedings, it would appear that, in the very hour when his darkened vision was restored, and he looked up upon the face of Ananias in Damascus, he began to preach, to testify the gospel of the grace of God. In the freshness and fervor of his recent conversion, his heart burdened with unutterable emotions of gratitude and love, he went up to Jerusalem to speak to his countrymen of the Savior who had met him in the way. But he may not linger there. In the councils of heaven he had been designated to the foreign field. The omnipresent Savior said to him, Depart, I will send thee far hence unto the Gentiles. He obeys. Take now the map of the Roman empire and follow him from Jerusalem to Tarsus, Antioch, Cyprus, Attalia, Antioch of Pisidia, Iconium, Lystra, Derbe, and through all the provinces of Asia Minor. Look in upon him at Ephesus, Troas, Phillippi, Thessalonica, Berea, Athens, Corinth, Malta, Rome; back and forth, from Jerusalem round about unto Illyricum; preaching, preaching, preaching the glorious gospel; in the audience chambers of kings and governors; in synagogues and market places; in the school of Tyrannus and in private dwellings; at meetings and partings; in the ship and on the shore; amid the perils of the sea and the fury of the mob; morning, midday, evening, midnight, and sometimes till the break of day; pouring forth from the fervid depths of his soul the unsearchable riches of Christ, like a burning seraph that cannot rest. And how beautiful, how touching the fact that, near the close of his long and laborious ministry, when "the beloved physician" makes his last entry in the book of the Acts, this venerable and beloved old man, with the wrist of his left hand chained to a Roman soldier, is still preaching the kingdom of God in his own hired house in the imperial city, with all confidence, no man forbidding him. As he began, so he ended, preaching Christ. Blessed Apostle! Would to heaven the world in our day had ten such, to rouse the slumbering nations, and bring the church of God up to a sense of her high privilege as a co-worker with Christ. The results of his ministry are known and read of all men.

If we look at the most successful ministers and missionaries of modern times—such as Baxter, Brainerd, Edwards, Schwartz, the Wesleys, Whitefield, some of the Moravian brethren, and others both among the dead and the living; we find that they were eminently men of God, with deep personal experience of the power of the gospel, who consecrated their entire energies to a simple, earnest proclamation of the grace of God in Christ Jesus; and who estimated the value of all other means by their relations to this, God's chosen instrumentality.

Look which way they will, it seems to the Committee that the views thus briefly and imperfectly presented, are confirmed by all Scripture, all history, all experience.

The practical bearing of this discussion upon the conduct of Christian missions is apparent.

The object of this Board, as expressed in its published laws and regulations, is, "to propagate the gospel among unevangelized nations and communities, by means of preachers, catechists, schoolmasters, and the press." From which it is clear, that while "preaching" stands first in the category of means, the Board does not reject the use of other instrumentalities. The catechist, the schoolmaster, and the press, have their place in the mission field, and will no doubt continue to have. The experience, however, of more than forty years has clearly shown, that in the various and often trying circumstances of missions, there is now and then a tendency or a temptation to exalt unduly some of these subsidiary means; giving them too great prominence, and thus throwing into the shade the simple preaching of the cross, as if it were a secondary matter. Sometimes the press absorbs quite too large a share of the time and energies of a mission. Then again education assumes a position relatively too high, filling almost the whole horizon, and for the time challenging for itself the honor of being God's chosen agency for the conversion of the heathen.

In these circumstances, it seems clear to the Committee that the Board should keep up a vigilant supervision, taking care that nothing be allowed to eclipse, even for an hour, the great central sun, without which the enterprise will quickly lose its vitality and fail of its success. In this, as in every thing else, the revealed wisdom of God is paramount to all human wisdom, and should be the guiding light of the Board, not less than of its missionaries.

The subject here discussed commends itself also to the earnest and prayerful attention of the missionaries of this Board in their dispersion. The Committee are well aware of the obstacles and discouragements which these beloved brethren encounter in their efforts to preach the gospel. The views here set forth have not been adopted without an extensive knowledge of facts, and a careful consideration of the whole subject. They have the utmost confidence that the position taken will bear the test of the severest scrutiny. It is their constant prayer that the honored missionaries of this Board, in the execution of their high and solemn trust, may ever be richly endowed with heavenly wisdom.

The Committee are happy in being able to say, that while there is some diversity of opinion among missionaries of different denominations, in different parts of the field; there is, on this subject, among ministers and churches in this country, it is believed, a very remarkable unanimity. This fact encourages the expectation that our various missionary bodies, in the fulfillment of their trust, will not swerve from the simplicity of

the gospel; but that, as Moses lifted up the serpent in the wilderness, so they will all unite in elevating "the preaching of the cross" to its divinely appointed position, where all the world may hear. For how shall men believe in him of whom they have not heard? and how shall they hear without a preacher?

In conclusion, the views here maintained are alike applicable to all nations and tribes of men. And when the voice of the Christian herald shall be heard crying in all the wildernesses of the world; when the cross shall be elevated on the high places of every continent and island of the sea, sending its blessed radiance far and wide over the face of the deep;—in a word, when the trumpet of the gospel shall give forth its clear, thrilling, life-giving utterances in the ear of all nations and tongues; then doubtless will the final, universal triumph of the kingdom of Christ be nigh, even at the doors."

The preceding paper was referred to Dr. Asa D. Smith, Dr. Cummings, Dr. Wm. R. De Witt, Dr. J. W. McLane, Henry White, Esq., Rev. T. A. Taylor, and Rev. Wm. W. Patton, who subsequently made the following report:

The introduction of this topic, as a prominent subject of discussion at the present meeting of the Board, is in the judgment of the committee altogether timely and appropriate. While it has been ever, and in all its bearings, a theme of deep interest, and especially in its relation to the spread of the gospel among unevangelized nations, it assumes a new importance in connection with those remarkable movements of divine Providence, which are so rapidly multiplying the opportunities and facilities for missionary effort. As, in point of easy access, no less than in the long recognized terms of the divine commission, "the field" is soon to be be "the world," it becomes the leaders of the sacramental host to re-examine, diligently and carefully, both their principles and plans of action. This is peculiarly proper in view of the danger, always apparent, but which at the present time, amid the manifold activities and achievements of literature and art, of science and commerce, needs to be specially guarded against, that of substituting for the divine wisdom imposing but ineffectual human devices. In such an examination, we may derive no little aid from the lights of experience. We may properly resort to the whole diversified history of missions. Our chief dependence, however, that to which we come as the final arbiter, is, as the Prudential Committee have properly said, the rule and pattern which God himself has given. The legitimate inquiry is, as in the document before us it is well stated, what is "the *divine* instrumentality for the world's conversion?"

With the view taken in the special report your committee fully accord. And they are happy to perceive that this view is carefully and adequately defined and guarded. The report, in its very title, and in the whole scope of its reasoning, assumes the great truth, that the efficiency in the matter of salvation is all of God. The question started is not whether the power put forth is "divine," but what are the appropriate and appointed channels of that power; not whether the agency of the Holy Spirit is indispensable, but what are the instrumentalities which he is pleased to employ? It assumes as its basis the great truth on which our Lord took his stand, "*All power* is given unto *me* in heaven and in earth;" and its simple aim is to illustrate the commission built upon that fact, "Go ye, *therefore*, and teach all nations."

The preaching of *the gospel*, its doctrine, is—not the influence of art, or commerce, or science, or literature, or philosophy, or mere authority; the preaching of *Jesus Christ and him crucified*—not of external forms, or outward moralities, or secular humanities, or philosophical abstractions, or esthetical delectations; the utterance of the gospel, publicly and privately, *by the living teacher*—by him chiefly who is fitly set apart to that work, and in an unofficial way by such lay helpers as he may gather around him; this, for all ages and all nations, is God's chief instrumentality for the salvation of men. Not only in apostolic history, but in all the history of modern missions, this has been as the fire and the hammer which breaketh the rock in pieces. This, under God, as from the nature of things no less than his Word might be expected, has been among all classes of men the chief means of awakening, conviction and conversion.

In all this, however, there is no repudiation of any fitting subordinate agency. It is of the genius of the gospel not only to permeate all things, but to make all things subservient to its ends. While the living ministry is the chief agency, it not only employs, but with God's blessing ever originates, many other instrumentalities. It disparages not, but exalts, that word of God on whose doctrines it is founded, which it leads men to read, and whose great truths are the burden of its utterances. It produces and uses, and encourages the production and circulation of, other good books. It instructs and trains, for all Christian activity, and as a bright ensample, a holy brotherhood. It cares for family teaching, for Sabbath school appliances, and for all appropriate methods both of religious and secular education. It is a quickening and fostering power to all the forms of good civilization. It welcomes every legitimate help to the spreading of the knowledge of Christ, becoming all things to all men, and using all things for all men, that by all means it may not only save some, but all. And it is just because of the versatility and comprehensiveness of its influence; because it occupies, in the very nature of things, so central a position; because it vitalizes, and energizes, and brings into its own train, so vast an array of agencies tending not only to the soul's salvation, but to man's temporal benefit, that it stands

forth both in the teaching of God's word and in all history, as chief among the divine instrumentalities. Without enlarging on what the special report has so clearly argued, your committee most cordially recommend its adoption by the Board.

Parental Consecration of Children to the Missionary Work.

By the appointment of the Prudential Committee, Mr. Wood read a special report, which is as follows:

The Prudential Committee desire to call the attention of the Board and the friends of missions to a subject, which they deem of pre-eminent importance in its bearings on the missionary work. If their views expressed in a report which has already been read to this meeting, respecting the divinely appointed instrumentality for the conversion of the world, are correct, it follows that, whatever other agencies the Head of the church may be pleased to use to this end, next to the gift of the Holy Spirit, the gift in adequate numbers of holy, faithful, well-qualified heralds of the gospel, is the essential pre-requisite to its universal extension and triumph.

Whence, the Committee would then ask, shall these heralds come? Whence shall arise that mighty army, which, if our hopes are not vain, is to bear the banner of the cross in victory around the globe? We speak not here of the native ministry, our chief ultimate reliance for the conquest and permanent occupation of the immense territory yet to be subdued; but of that army which, responding to the cry "God wills it," for a nobler object than in the middle ages the hosts poured forth from Christendom to plant the standard of its faith on the fortress of the infidel, is to go out from the Christian camp to make the onset, effect lodgments, and direct auxiliary forces raised up, until from sea to sea, and from continent to continent, the delighted eye shall behold all the earth reposing in sweet subjection under the sceptre of its acknowledged King. Whence is this to come, if not from beside the hearth-stone of Christian families, from the bosom of parental love consecrating its dearest treasures to Christ and his cause? Other influences there are of greatest value not to be overlooked; but is not our chief hope to be found just here—*in parental consecration of children to the missionary work.*

We come, then, and lay the burden of our cause on the hearts of Christian parents. On them we press the question, What is your relation to the conversion of the world? We assume that your sphere of personal service is in this Christian land, and that you admit a direct as well as indirect or mediate duty to the unevangelized out of our own land. Now what is the duty? It is certainly to do something towards sending them the gospel. But is this met by merely committing them to God in prayer, and giving a portion, even if it be not, as it too commonly is, but a very little portion, of our substance for this purpose? Are we, who are sent of Christ, even as he was sent of the Father, fulfilling the part assigned us in the carrying out of his mission, unless we have real sympathy with him in self-denial, and follow him in bearing the cross, for them for whom he died? There may be—there sometimes is—self-denial, yea, self-crucifixion, in the giving of money and labor for this cause; but what in this is worthy of the name, when compared with the giving of a beloved son, a cherished daughter, to go and spend their lives among the far distant and degraded heathen? This *is* sacrifice which is felt, which brings the heart into some degree of fellowship with Him who gave his own and only Son for their redemption. Is it not a sacrifice well-pleasing unto him?

The obligation of parents to consecrate their children to Christ and his service, however inadequately felt, is universally acknowledged. We utter no unfamiliar or unaccepted sentiment, when we say that Christians are not their own; that, being the Lord's, and all that they call theirs being his, they have no right to the disposal of themselves or any of their possessions; and that, consequently, with their other and less prized possessions, they are to hold their children as the Lord's, and use them, according to his bidding, for his glory and kingdom. But is it thought that this carries with it the consequence that our children are to be devoted to the service of Christ among the heathen, if he is pleased to accept them in it? Startling as may be the proposition to some, we ask serious and prayerful consideration, whether it is not true that the duty of consecration of children to Christ involves obligation to consecrate them to the work of carrying (not sending) the gospel to the heathen. They may not be privileged to do this; for not to all is this grace given, that, in person, they preach among the heathen the unsearchable riches of Christ; but as in early life it cannot usually be known that this grace will be denied, the fact does not affect parental duty. Now what is the meaning of consecration to the service of Christ, if it does not mean devotement to personal engagement in the work committed to his church? The work of the church is the work of its members, of every member. And what is that work, if it is not to carry the light of the gospel where it hath not shined? The voice of the ascending Savior, in tones sweet as his love, majestic as his authority, and solemn as eternity, addresses his disciples, informing them of their work, and binding on them individually the command, "Go, teach all nations; Go ye into all the world, and preach the gospel to every creature."

Beginning at Jerusalem, but not there abiding, the Apostles and other disciples went forth in all directions, proclaiming the gospel to the widest extent among those who had never heard it. We forget not

the relations of communities and nations, the value of great light-radiating centres, the wisdom of due concentration and continuity of labor in the diffusion of the gospel. But is it not plain, from the example of the Apostles and the terms of the Savior's command, that the presumption is that we are to go with the message of salvation whither it has not been borne, if the way be open for its entrance there? This we are to assume as the rule of duty, to be departed from only when, in the providence of God, there shall appear a clear revelation of his will that we serve the same end in another sphere of action. Let us suppose that the bread, with the dispensing of which we are charged, were not that of spiritual, but of the temporal life. The people of these United States are all perishing from famine. An abundant provision is made for their relief, its distribution enjoined upon us, and to commence from the city of New York. In that city it is accumulated. Still there are many in it dying with hunger, although food from heaven is all around them, and in their very houses. Shall it for this reason be confined there, while all the rest of the nation has none? Would remaining there to urge it on the perishing in the midst of abundance, be a carrying out, in its terms or its spirit, the injunction to give of the supply as speedily as possible to all the population of the country; to save, if not all, the greatest possible number of the whole people? The illustration may be trite; but it will never cease to be affecting. And it is pertinent; only the death we leave to reign over the mighty mass of our race, is eternal. We are doing the very thing supposed; for the ratio of distribution of the bread for the life of the soul, is just about as above expressed. Can this be according to the mind of Him who said: "Go into all the world; preach my gospel to every creature?" And until this vast disproportion is at least greatly reduced, can it be presumed that we, or our children, are to contribute to increase instead of diminishing it? Is not the obligation a plain one, first to devotement to the work of preaching the gospel, unless it be shown that another mode of serving it is appointed to us or them; and, secondly, to labor where the destitution is greatest, until, by appropriate and sufficient evidence, it is revealed that the Savior directs to where it is less? Just in this, we apprehend, is a mistake, which, perhaps more than any other, stays the wheels of the chariot of salvation. Two questions are wrongly taken up by the young for themselves, and by parents for their children. Is it my duty, the duty of my son, to preach the gospel? The form of the question, rightly stated, would be: Can I, can my son, be other than a servant of Christ in the ministry of the gospel? Again: Is it my duty to go, or give my child to go, to the heathen? Say rather, is it duty *not* thus to do? For assuredly this is duty, unless the pillar of cloud and of fire, which ever goes before the people of God to determine their marchings and encampments, and is manifest to the "single" eye that seeks it for guidance, shall lead onward in another path. The gathering of all the nations into the fold of the great Shepherd, is the object for which the church exists. The presumption is, that labor for that object is required where its relation to it is most direct, and its need is greatest. On this presumption, is not the obligation inevitable on parents to consecrate their children to personal service among the heathen, to educate them for it, and freely to give them to it, unless He to whom the consecration is made, shall declare his will that in a different way they labor for the same end?

And what is more worthy of the choicest sons and daughters of the church than the missionary work? With what moral grandeur is it invested? How sublime, how benevolent its aim! How glorious its results! What employment, in dignity and usefulness, can take precedence of that exercised by ambassadors from the court of heaven, sent to bring their perishing fellowmen to the exaltation and blessedness of the sons of God? Can a Christian parent desire for his son a higher honor and privilege, if this may but be granted to him? And if he would rejoice to see that son an honored, useful pastor in his native land, should the honor and usefulness of being a faithful and successful foreign missionary be to him less a joy? In the ambitious dreamings in which you sometimes indulge in regard to the boy whom you hold upon your knee, does your heart throb with exultant emotion as it pictures him a Whitefield or a Davies, pouring with irresistible power on congregated thousands the word of truth; or as, amid the groves of learning, a Christian Plato discoursing from the chair of philosophy profound wisdom to admiring disciples? Why not rather let your aspirations take a higher flight, and depict him with mind of profounder thought—an intellectual greatness surpassed perhaps only by Him who spake as never man spake—a second Paul, going forth to assail mighty systems of error, shake whole nations, and wrest from the Prince of Evil an empire for the crown of Immanuel, his Lord? Not Simeon and Lucius and Manaen, but Barnabas and Saul were called by the Holy Spirit, when missionaries were to be set apart from the church that was first called Christian. Compared with service for Christ at home, the work to be done abroad claims the loveliest fruits of grace, and the highest style of intellectual character and attainment. The qualities for which your child is your joy and pride, and which excite desire to keep him that he may shine or be useful here, are the very ones for which the Lord has need of him, where the demand for such qualities is the most urgent. Is your treasure too precious to be made an offering on this altar? Think of Him who laid upon it his own and only Son. Would Henry Martyn, Carey, Judson, Brainerd, Morrison, have been a greater blessing, or

gained to themselves a richer reward, if, instead of toiling amidst the wastes of heathenism, they had faithfully served their Master amid the pleasant scenes of Britain and America? Is it to be regretted that Harriet Newell sleeps not on the banks of the Merrimack; that John Williams fell a martyr on Erromanga; that at so great a cost, where, with rites of cruelty and abomination, the savage offered human sacrifices to his idol gods, the Christian temple now stands, and from its thronging worshipers breaks, on the still air of Sabbath morn, the song of praise to Jehovah-Jesus? Of whom that is worthy of it, is not the missionary cause pre-eminently worthy?

Consider also what consistency requires. "What, my son," once asked a father, surprised and pained by the avowal of his son's desire to go to the heathen, "has brought you to esteem this *your* duty?" "It was my father's prayers," was the response which forever sealed the father's lips. In the morning and evening sacrifice of the household, in the social meeting, in the supplications of the Sabbath congregation, you fervently intercede for the light of truth to arise on the benighted, for the word of salvation to be proclaimed to them who sit in the region and shadow of death. You recognize the claims of the heathen to the gospel; you plead for them, it may be, with burning eloquence; you set forth the cause of missions as the glory of the age, and as entering into the very life of the church; you extol missionary character and achievement in a manner, perhaps, too commendatory of missionaries to be grateful to their feelings; and are you then alarmed, or disconcerted and disappointed, when your child wishes to become a missionary? Alas, for the inconsistency of many who truly love the missionary cause! There are some, and strangely too professed disciples of Him who said, 'If any man will come after me, let him deny himself, and take up his cross, and follow me,' who frankly avow that they cannot give their children for the heathen. No call is loud enough to reach their ear. There are calls, however, which must be heard. The summons to weep at an early grave, or even a sorer affliction, has sometimes come in terrible rebuke to this spirit.

Let it be farther considered whether that for which we plead, is not the natural expression of love to Christ. "Your mother, if living, would never consent to this," said one to a motherless daughter about to go as a messenger of mercy to the benighted daughters of Asia. "I cannot doubt how my mother now feels in regard to this," was the calm and ready reply. A mother on earth may hold back her child when the Savior calls, but the mother in heaven! What will be her response? Other motives than the constraining love of Christ may take one into the missionary field, or lead to a cheerful surrender of a beloved child to it; but is not a truly spiritual and intelligent piety necessarily interested deeply in behalf of the great multitudes wandering on the dark mountains as sheep without a shepherd? The men of God in Britain and America, in the centuries preceding the close of the last, beheld the pagan and Mohammedan world mostly closed against efforts for its evangelization. But how their hearts mourned over its desolations! What burning desires were breathed for its salvation! And although another work was given them, yet, as opportunity offered what a true missionary zeal was manifested, and what noble achievements in this cause were performed by some of them! Let the parent come into lively sympathy with Christ; let his heart be brought transformingly under the power of spiritual things; and then as he contemplates the sad reality of countless millions needing a Savior, and dying without the knowledge of Him, will not his heart leap spontaneously forth in prayer that God would accept the loving child that nestles in his bosom for the high and holy end of saving some, and setting them as gems in the crown of the Redeemer's glory? Such has been the experience of many. The language of the heart, in its hours of rapt fellowship with the things of heaven and sweetest communion with its supreme love, is one with the voice of the Savior and the beatings of his heart towards the heathen for whom it poured forth its blood.

Let the mother then solemnly dedicate the child, dearer than her own life, to the work of making Christ known to the heathen; and let the father unite with her in the act. Will not the Savior approve it? Will they not find in it a means of higher sanctification and purer enjoyment to themselves in his service? How greatly will their interest in missions and every object of Christian benevolence be deepened! What steadiness, and strength, and activity, will it not tend to infuse into their endeavors for the divine glory! What prayer will it not call forth in behalf of the missionary cause, for missionaries, for the advancement of the kingdom of Christ among men! How will they become interested in missionary intelligence, and make it the subject of thought, of prayer, of conversation in the family, the social circle, the monthly concert and other meetings for prayer! How warm and cheering will be their utterances of sympathy! How augmented probably their pecuniary contributions! How much greater their usefulness to the cause of Christ at home! When the sacrifice is made of a beloved child, how much else must go with it! And how powerful for good must be its reacting influence on the parent!

It may be that the offering thus made will be accepted in another form. But in realized or apprehended bereavement, what sweet satisfaction must flow from the dedication of the beloved object to him who disposes of it! Sometimes when the test comes, unexpected disclosures are made in regard to the reality of the consecration professed. When pleas are easily formed

for a reversal of the devotement; when, in cases not really different from others in which the decision is rightly otherwise, objection is made and the offering is taken back, there is a call for deep searchings of heart in the light of God's truth. The gain or loss in parental experience, in these cases, it is not for us to express; but what it is when the consecration is carried into act, some at least are ready joyfully to attest. With all that is involved in the sacrifice, how much of present reward there is in it, let the widowed mother testify, who, for more than twenty years, in dependent circumstances, has given an only child, and such as but few mothers have to give, to the foreign missionary work. "Never," says she, for she still lives to bear the testimony, "have I regretted it. It was for my Savior. He has repaid me." Of the reward that is to come we may not speak.

And who can estimate the worth of such a consecration in its effect on the child and on the world? How will it shape the whole training of the child! Can Hannah, after dedicating her Samuel to the service of the ark of the Lord, take him back again to the world? The sovereignty of divine grace *may* leave such an one long in sin; but will not the atmosphere of such a consecration, surrounding the child with its ever present and all-pervading influences, make far more probable his inheritance with God's people? We solemnly urge on Christian parents the consideration, whether in withholding this consecration they may not even seriously peril the souls of their children. When a Christian mother heard that her beloved missionary son had met a violent death in a savage land, with a bursting heart and streaming eyes she exclaimed, "Oh that I had another child, who might go and preach the love of Jesus to the very men who bathed their hands in my son's blood!" Who can measure the power on the susceptible heart of youth of such a spirit, ever distilling gently upon it as the dew from heaven? And what a testimony is it to the world, of the divine reality of the Christian's hope and faith! Let this spirit, in the form of manifestation which alone proves it, have common exemplification in the church, and the work of the defenders of the gospel against impugners of its heaven-born origin will be at an end. An argument will be furnished which will strike dumb the mouth of infidelity, and flash conviction into the conscience of the most inveterate skepticism. If this were the prevailing spirit of professing Christian parents, how would the word of the Lord have free course and be glorified! When this shall be, not as now will many who have it in their hearts to convey the bread and water of life to the famishing, with no good reason to justify it, be denied the privilege by refusal of parental consent, to the forgetting too, in some instances, of solemn vows registered in heaven, and which, though it is hoped for, are never forgotten by Him to whom they were irreversibly made. Then will not, as now too often occurs, the hearts of missionaries who go into the field, bleed from open wounds inflicted, where resistance is not interposed, by want of sympathy and the unconcealed pain which beloved ones suffer through their obedience to a more constraining love. Then in answer to the call, "Whom shall we send, and who will go for us?" will there be a host like that which the Revelator saw on the mount of glory, that no man could number, to send forth the united, joyful cry, "Here are we, send us!" And though the great majority will be detained by the providence of God in the land of their birth, yet in all the departments of society will they so live the life of Christ; so many will go out, with a spirit and power before which no obstacle, no foe, can stand, to the battle with the powers of sin in their strong holds; so irresistible will be the might of the church, when, filled with the presence of her Lord, she is changed into his image and made radiant of his glory, that soon great voices will be heard in heaven, to which responding voices, like the sound of many waters, shall rise up from earth, saying, "Alleluia! It is done. The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

This document was referred to Dr. R. W. Condit, Dr. Hallock, Dr. D. O. Allen, Rev. E. Dickinson, Charles J. Stedman, Esq., Rev. Charles H. Read, and Rev. J. Crowell, who reported:

That they regard the subject of said report as of vital importance in its relations to the missionary cause, and would earnestly commend the sentiments which it embodies to the solemn and prayerful consideration of Christian parents, whose responsibilities and privileges are therein so clearly and truthfully set forth. In view of the present call for laborers in the foreign field, and the constantly increasing demand that there will be for some years to come, parental responsibility and privilege rise beyond all human description and even conception. On the parents of the present generation it devolves to train up a generation, that will be fitted to carry forward the work of regenerating the world, with that spirit of self sacrifice and devotion that characterized the apostolic age.

In the language of a special report from the Prudential Committee, that was before the Board at its last annual meeting, "The true order of things is for the Christian parent to give his children to Christ, and then do his best to qualify them for any service to which he may call them; and, when the summons comes for their departure to some distant land, cheerfully to surrender them to go." And in reference to this, what Christian parent can fail to recognize his obligation and rejoice in his privilege? Surely, no one, as he desires the

true happiness and eminent usefulness of his children in this life, their peaceful and joyful departure when their labors here are ended, and places to all eternity among those that shall stand nearest the throne of God, and shall praise and worship him in the highest strains. It is the true and devoted missionary who is here among the happiest of God's servants. It is he who, having glorified God in his life, glorifies him in his death. And it is he, to whom the welcome plaudit will be addressed with peculiar emphasis, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Could we then only see in reference to Christian parents that practical recognition of obligation and privilege, which arise from a spirit of deep-toned piety in the parental heart, it would be one of the happiest omens for good as to the extension and success of the great missionary enterprise; for then there would be sons and daughters rising up on every side, who would be ready to go forth to carry the gospel to the most distant portions of the earth; and then, under the blessing of heaven on their labors, the triumphs of the gospel would be multiplied, the work of evangelizing the nations rapidly advance, and the period of millennial glory be speedily ushered in.

Mr. Johnston's Memorial.

A communication having been received from Rev. T. P. Johnston, late a missionary of the Board at Smyrna, it was referred to the Business Committee, who submitted the following resolution for the adoption of the Board:

Resolved, That the memorial of Rev. T. P. Johnston be referred to a special committee of three, who shall meet at such time and place as may be most convenient to him and to them, as early as possible after the final adjournment of the present meeting of the Board; and that the Prudential Committee receive the report of that special committee as the decision of this Board.

This resolution was adopted; and Judge Parker, Dr. Samuel M. Worcester, and Hon. Thomas W. Williams were constituted a committee in accordance therewith.

New Members and Officers.

At an early stage of the meeting, the following communication was received from the gentleman who has served the Board as its Treasurer for more than thirty years:

Boston, September 12, 1854.

HON. THEODORE FRELINGHUYSEN,
President of the A. B. C. F. M.

Dear Sir,—Having nearly reached the age of sixty, and having held the office of Treasurer thirty-two years, I would inform the Board, through you, that I respectfully decline a re-election. This decision, made after mature deliberation, I communicated last year to the Prudential Committee, in order that they might have ample time for such measures as they might deem proper in regard to my successor. It seemed to me that I could in no way, perhaps, render a greater service to the Board, than by aiding in the selection of some one to succeed me; by assisting him, as far as might be in my power, in becoming familiar with the duties of the office; and by giving him, from time to time, such information as I may possess in regard to various matters of business which are now in progress. On these subjects I have long since conversed with the members of the Committee individually, and also with the Secretaries. It was my privilege to mention to the Committee, many months ago, a gentleman whom we believe to be qualified for the situation about to be made vacant, and whom they will recommend to the Board.

I trust I feel truly grateful to the Lord that I have been permitted for so many years to serve the Board as Treasurer, with health almost uninterrupted, and with the privilege of attending every annual meeting, and also for the confidence and harmony and affection which have subsisted, without interruption, between the Committee and the Secretaries and myself. If my services have been at all useful, it is owing, in no small measure, to the counsel and aid which they have so constantly and cheerfully afforded me. Their unnumbered acts of kindness and friendship have laid me under obligations to them which I can never forget. For these, and for assistance rendered to me most freely in many ways, I have made to them my most sincere and thankful acknowledgments. Greatly also have I been aided by the Receiving Agents, by individuals employed at the Missionary House, and by many other friends of missions. To our missionaries I feel grateful for the disposition so uniformly manifested to be satisfied with my endeavors to serve them.

When my connection with the Board commenced, in the year 1822, the annual receipts were not far from $60,000, and the whole amount which had been received during the previous twelve years, was something over $300,000. Its present annual receipts exceed $300,000, and the whole amount of receipts from the beginning has been considerably more than six millions of dollars.

Allow me to state that the salary which I have received, deducting the donations I have had the privilege of making to the Board, has been, on an average, less than $1,400 a year. I have often been kindly urged to receive more; but this has not been necessary, as I have had an income on property acquired previously to my connection with the Board.

Although my present official relation to the Board is about to cease, I trust my interest in its concerns will suffer no dimi-

nution. So far from this, it is my prayer that while life shall last, I may be allowed, in various ways, to participate in the efforts of this favored Institution to extend the blessings of the gospel in heathen lands.

A female connected with the Gaboon mission, on her death-bed, gave to the Board what she had in the Savings Bank, about fifty dollars, "as a dying thank-offering for having had the privilege of laboring thirteen years on the shores of Western Africa." With the same spirit, as I would hope, and in testimony of my continued confidence and interest, the Board will please accept the enclosed donation, which I also make as a thank-offering that I have been so long allowed to serve the Board as its Treasurer.

I am, dear Sir, yours respectfully and affectionately, HENRY HILL.

This "thank-offering" was a check for two thousand dollars. Chancellor Walworth, Dr. Lyman Beecher, Hon. William J. Hubbard, and Dr William Adams, followed with interesting remarks, expressive of their high estimate of Mr. Hill's services as an officer of the Board, as also their gratification with the Prudential Committee's selection of a candidate for the vacancy.

The foregoing letter was referred to the Committee on New Members and Officers, consisting of Hon. H. W. Taylor, Dr. Bond, Levi Cutler, Esq., Hon. William J. Hubbard, Dr. Riddle, Dr. Taylor, and Rev. J. K. Young, who afterwards reported as follows:

Your committee would have felt it to be their duty to seek an interview with Mr. Hill, and urge upon him a reconsideration of his decision, had not his communication informed us that it was the result of mature deliberation, and had they not learned that the Prudential Committee have used all proper means to secure, if possible, a continuance of the services of our Treasurer.

It is a source of satisfaction to learn that, though Mr. Hill retires from the office which he has so long filled, and the duties of which he has so ably and faithfully discharged, his successor will enjoy the benefit of his presence and counsels to aid him in acquiring a knowledge of the complicated duties of the office. There could have been no doubt in the mind of any member of the Board, that Mr. Hill would retain an undiminished interest in its concerns, without the assurance to that effect contained in his communication.

The liberal donation with which he has accompanied his declinature of the office of Treasurer, is in unison with that spirit of entire devotion and self sacrifice which have characterized his course during the whole period of his official connection with the Board; and we cannot but hope that his example will stimulate the friends of missions to exercise, and give practical evidence of, a like spirit of self-consecration to our Master's service.

Your committee believe that they but give expression to the feelings of every member of the Board, in suggesting that we should place upon our record some permanent testimonial of our high appreciation of his valuable services as an officer of the Board, and of the sincere respect and affectionate regard which we cherish for him as a Christian brother and efficient co-laborer in the great work of missions. Your committee therefore recommend the adoption of the accompanying resolutions:

Resolved, That this Board have received with deep regret the communication of Henry Hill, Esquire, declining a re-election to the office of Treasurer; that we deem it our duty to record our grateful appreciation of the eminent skill, ability and fidelity with which he has, for thirty-two years, discharged the arduous duties of his responsible office; that we tender to him the assurance that, on retiring from his official connection with the Board, he carries with him our high respect and our fraternal and affectionate sympathy and regard; and that we shall ever cherish with lively interest the memory of his valuable services, in connection with our memories of his associates in office, the sainted Evarts, Cornelius, Wisner, and Armstrong.

Resolved, That the Recording Secretary communicate to Mr. Hill a certified copy of the foregoing resolution.

The same committee recommended the election of the following persons as corporate members of the Board, who were chosen accordingly

Rev. John W. Chickering, Portland, Me.
Seth Sweetser, D. D, Worcester, Mass.
James M. Gordon, Esq., Boston, Mass.
Rev. Samuel W. S. Dutton, New Haven, Ct.
Walter Clarke, D D., Hartford, Ct.
Anson G. Phelps, Esq, New York.
Ray Palmer, D. D., Albany, N Y.

The committee also nominated for re-election the officers of the Board for last year, except the Treasurer. To supply the place of Mr. Hill, they proposed the name of James M. Gordon, Esq. And they also recommended that Mr. Hill be added to the Prudential Committee. The Board then proceeded to a choice of officers for the ensuing year, with the following result:

THEODORE FRELINGHUYSEN, LL. D., *President.*
THOMAS S. WILLIAMS, LL. D., *Vice President.*

Hon. WILLIAM J. HUBBARD,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
NEHEMIAH ADAMS, D. D.,
Rev. AUGUSTUS C. THOMPSON,
Hon. WILLIAM T. EUSTIS,
Hon. JOHN AIKEN,
Hon. DANIEL SAFFORD,
HENRY HILL, Esq.,
Prudential Committee.

RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
SWAN L. POMROY, D. D.,
Corresponding Secretaries.

Rev. GEORGE W. WOOD. *Corresponding Secretary resident in New York.*
SAMUEL M. WORCESTER, D. D., *Rec. Secretary.*
JAMES M. GORDON, Esq., *Treasurer.*
MOSES L. HALE, Esq., Hon. SAMUEL H. WALLEY, } *Auditors.*

Place and Preacher for the next Meeting.

The committee on the Place and Preacher for the next meeting consisted of Dr. Silas Aiken, Rev. A. Warner, Hon. Seth Terry, Dr. Bouton, Rev. Selden Haynes, Rev. C. B. Kittredge, and Rev. J. P. Fisher. They recommended that the place of meeting for 1855 be Utica, New York, and that Dr. Nehemiah Adams, of Boston, or, in case of his failure, Dr. Thomas Brainerd, of Philadelphia, preach the sermon. These recommendations were adopted by the Board.

Resolutions.

During the progress of the meeting, the subjoined resolutions were adopted:

Resolved, That the thanks of this Board be presented to Dr. White, President of Wabash College, for his sermon delivered on Tuesday evening, and that he be requested to furnish a copy of the same for publication.

Resolved, That the thanks of this Board be presented to the families of different denominations, in this city and its vicinity, for their generous hospitality, and the kind attention which the members of the Board, and the friends of missions, have received during this meeting.

Resolved, That the thanks of the Board be presented to the choirs of singers connected with the different churches, in which meetings have been held, for the acceptable assistance which they have rendered in the devotional services.

Resolved, That the thanks of the Board be presented to the Centre, North, South, and Pearl Street churches and societies, for the use of their respective houses of worship.

Resolved, That the thanks of the Board be presented to the directors of the different railroad and steamboat companies, who have reduced the fare of members and friends of the Board, in attendance at this meeting.

Devotional Services.

It has been stated already that the prayer at the opening of the meeting was made by Dr. Hawes, the pastor of the church in which the business of the Board was transacted. At the morning sessions of Wednesday and Thursday, and at the Friday session, the blessing of God was invoked by Dr. Thomas De Witt, Dr. Snell, and Dr. Tyler. The business of the meeting was frequently suspended for prayer and praise; and Dr. Taylor, Dr. William Adams, and Dr. Tucker, on three of these occasions, gave form and expression to the desires and emotions of the assembly before the throne of grace.

The annual sermon was preached on Tuesday evening by Dr. White, President of Wabash College, from Matthew vi 10. Dr. R. W. Condit offered prayer.

On Thursday afternoon, the death of our Lord and Savior, Jesus Christ, was commemorated in the Centre and Pearl Street churches, both of these large edifices having been crowded to their utmost capacity, and having proved insufficient nevertheless to contain all who desired to participate in the privileges and enjoyments of the service. In the former, Dr. Humphrey, Dr. Magie, Dr Dwight, and Dr. Taylor officiated; in the latter, Dr. Day, Dr. Condit, Dr. William Adams, and Rev. Harvey Curtis.

To accommodate the large number of persons who could not gain admission to the Centre church, meetings were held in the South, North, and Pearl Street churches, particularly in the last, at which addresses were delivered by members of the Board and returned missionaries. The impression made by these services is believed to have been very happy.

The meeting on Friday morning was one of peculiar interest. A few remarks having been offered by one of the Secretaries, Dr. Todd spoke of the recent discovery of the place where Mills and his associates laid the foundation of American missions, henceforth to be ornamented and preserved as a memorial of that great event. Dr. Parker referred to the discussions of the preceding day and evening, and expressed his strong affection for the members of the Board. He showed very clearly that the difference between him and his brethren, on one exciting question, had lessened neither his attachment to the missionary work, nor his regard for those who are engaged in it. Mr. Gleason, of the Seneca mission, alluded to his personal interest in the church where the meeting was held, and gave some account of his latest experience among the Indians. Hon. William J. Hubbard tendered the thanks of the Prudential Committee to the people of Hartford for their ready and unstinted hospitality. He referred to the fact that the Board had now met in that city for the sixth time, and to the interest which its citizens had manifested in the aims and endeavors of this cherished institution. He had his fears, he said, when he went to the meeting, not knowing what might be the issue of certain questions; but these fears had been dissipated. He closed his remarks by urging all to return to their homes, resolved that the gospel, to the extent of their endeavors, should be carried to every nation. Dr. Hawes expressed his gratification with the result of the discussions of the previous day, and especially with the spirit in which they were conducted. He had been delighted, moreover, with what had

been said that morning. "Last words," he continued, "should be few, thoughtful and tender." And such were his. None will wish to lose their savor. Dr. William Adams also alluded to the auspicious termination of an exciting and anxious debate, comparing it to the bright morning which had just succeeded to a dark and stormy night. He then spoke of Cornelius, whose dust sleeps in the adjoining graveyard, and of others, whose bodies were there awaiting the resurrection of the just. After the congregation had united in singing the hymn, "Blest be the tie," &c., and after prayer had been offered by Dr. Pond, Dr. Lyman Beecher pronounced the benediction.

Adjournment.

The Board adjourned to meet at Utica, New York, on the Tuesday preceding the second Wednesday of September, 1855, at four o'clock in the afternoon.

Remarks upon the Meeting.

This forty-fifth annual meeting of the Board is generally regarded as the largest which has ever been held. The number of members, corporate and honorary, who were actually enrolled by the Assistant Recording Secretary, will appear from the following table:

STATES.	Corporate Members.	Honorary Members.
Maine,	6	19
New Hampshire,	3	35
Vermont,	4	20
Massachusetts,	26	215
Rhode Island,	2	10
Connecticut,	17	176
New York,	26	71
New Jersey,	6	13
Pennsylvania,	4	3
District of Columbia,		1
Virginia,	1	2
Louisiana,		1
Tennessee,		1
Ohio,		9
Indiana,	1	2
Illinois,	3	10
Michigan,		3
Wisconsin,		2
Foreign Lands,		3
	99	596

The number of corporate members enrolled at the meeting of 1848 was only 97; but the aggregate of honorary members assembled on that occasion was 627. This will not prove, however, that the meeting held in Boston was the largest; because there are many present at these annual convocations, whose names are not entered upon the minutes of the Recording Secretary. The committee appointed to make arrangements for the meeting at Hartford, unquestionably commended more persons to the hospitality of the families in that city and its vicinity, than had before been provided for on any similar occasion. And there were other indications that the number in attendance was great beyond any former precedent.

It is not easy to compare one of these anniversaries with another; for those features which are of decisive and acknowledged interest, must of necessity change from year to year. In some particulars the recent meeting was inferior to several which preceded it. But, on the other hand, it had some characteristics which were all its own. The resignation of our late Treasurer, with its attendant circumstances, was an event for a life-long remembrance. The discussion which arose upon the report presented by the committee on the Home Department, having special reference to the co-operation so kindly and unexpectedly proffered by the Association in Aid of Evangelical Missions in Western Asia and Eastern Europe, was exceedingly gratifying. British Christians would have felt stronger for their conflicts with superstition and error, could they have heard the words which were uttered in that brief hour, and, especially, could they have seen the response thereto which beamed from every countenance. The mother and the daughter, as against the enemies of our common Protestant faith, are one.

The debate which grew out of the report on the Choctaw mission, awakened a general and absorbing interest. The question was ultimately narrowed to a single point, namely, "Shall the general principles of the letter addressed by the Prudential Committee to the Choctaw mission, in 1848, receive the *express* sanction of the Board?" It was admitted that these principles had received an *implied* sanction. In fact, there could have been no controversy on this point. A committee on this letter and other documents recommended to the meeting of 1848, "that the whole subject should be left for the present" "in the hands of the Prudential Committee"; which recommendation was adopted by the Board. Nor was this all. The Prudential Committee were all re-elected at that meeting; and they have been re-chosen annually, except in case of death or removal, from that time to this. They have felt, therefore, that their views must be considered as having the *implied* sanction of the Board; and they have acted accordingly. In no particular would their course have been different, had a vote of approbation been passed in any previous year. "Is it expedient then for the Board to say in words, what it has been saying for six years by its acts?" That was the question. And it is not strange that there should have been some diversity of sentiment in reference to it. The surprise is rather, that there should have been so much unanimity in the final vote.

Seldom has an exciting discussion been followed by such exhibitions of a kind and fraternal spirit. It was worth passing through the storm, to enjoy such a sweet and hallowed calm. Our Friday morning sessions have often been honored by the grateful and subduing presence of Him who is Head over all things to the church. But never were there such convincing proofs that the Master of Assemblies had made the hour his own. It was an omen of unspeakable value. The Lord is with us. We are doing his work; and he has put his seal upon it.

INTELLIGENCE FROM THE MISSIONS.

Smyrna.

LETTER FROM MR. PARSONS, JULY 4, 1854.

School for Jewish Children.

In the report from the Smyrna station in the Herald for September, it is stated that a school for Jewish children was commenced, May 1, with four scholars, which number soon increased to ten. On various accounts it was not intended to admit more than ten or twelve, but for special reasons, such as the tears of poor widows, and the recommendation of influential Franks, eighteen were enrolled. Some of them have been removed through fear of the Rabbies, but fourteen are in pretty regular attendance. Of this school Mr. Parsons writes:

You will wish to know what we teach, and with what prospect of success. The school is opened with prayer. Seven pupils are now able to read with me in the Hebrew-Spanish Scriptures, as a part of the opening exercises. Explanations of the passage read follow, and then reading lessons in Hebrew-Spanish. My great effort has been, thus far, to push them forward in reading their own language, which is entirely neglected in the native schools, unless a miserable effort at translation from the Hebrew, deserves to be called reading. I find of great use the little Primer which we published two years since, and also an illustrated Reader published by the Scotch mission. The Psalms of the new translation are used. None of the boys could read when they commenced two months ago; some knew not even the letters. Now it is difficult to find a word which they cannot spell; and they read quite freely. Spelling was an exercise entirely new to them.

Some time is spent in reading Spanish; and in this they have made most commendable progress; so that only a limited acquaintance with good Spanish hinders the immediate use of Spanish school books. From the want of a Reader in this language, more suitable to their stage of progress, I shall very soon put into their hands the Spanish New Testament. They are now reading the First Lessons in Spanish, published by the American Tract Society. In geography and arithmetic, in the entire absence of text books, I give oral lessons. Lessons in Scripture history constitute another important and interesting part of our course. In Hebrew they read portions of the selections from the Law and the Prophets which are read on the Sabbath in the synagogues.

Our effort is to make this a useful exercise, instructing the children in Hebrew as a medium of thought. Soon the boys will be able to understand the prayers and other sacred writings, now locked up in this dead language. The parents have already replied to the Rabbies, when asked "What do your boys learn at the Franks' school?" "Geography and arithmetic, which you could not teach them, and the Parasha and Haphtora, as you do not. They tell us now what is the meaning of the lessons we read in the synagogue." One said, "My son has been to your school three years; but he has learned more in ten days at the Franks' than he learned of you during the three years." In addition to the above exercises, we have writing in Hebrew-Spanish, and an oral lesson in English.

I was intending to dwell upon the usefulness of the school; but you will see at a glance that it cannot but be useful in the highest degree. The children are being educated; everything beyond a senseless repetition of sounds is new to them; they are securing acquisitions which cannot be made in their own schools. Parents and others come into contact with us; the number of visitors has more than doubled since the school opened. The boys have learned other points of difference between us and the Rabbies, and their minds are opening and

inquisitive, and susceptible of impressions in the right direction.

You have noticed that the New Testament has not been introduced as a study; but yet is it not a Christian school? Certainly every body designates it as such. At home, with children entirely unacquainted with the great facts of the creation and fall, and the historical notices of Abel, Enoch, Noah, Abraham, as with almost every other person and thing of the Old Testament Scriptures, we should consider it sufficiently Christian and evangelical to begin with Adam and the fall, hoping in time to end with the second Adam and the great restoration.

The school has not attained its present position without opposition. But, as yet, only mild measures have been employed. We must recognize the providence of God in this effort, and look to him for the outpouring upon it of the Holy Spirit. Mrs. Parsons hopes soon to begin a school for the girls. We have given notice that a preaching service will be commenced in Spanish at the Old Dutch (now American) chapel next Saturday.

Cesarea.

LETTER FROM MR. FARNSWORTH, JUNE 22, 1854.

Journey to Cesarea.

Messrs. Farnsworth and Ball, with their wives, arrived at Cesarea, the field of their future labors, June 16. On their journey, which occupied eleven days, they were attended by a Turkish guard, on account of the supposed danger from robbers. The first four hours, their route lay across the plain of Marsovan, which was "richly covered with flowers of every hue, and in the morning sun appeared lovely in the extreme." Having passed over several ranges of volcanic hills, well covered with grass and flowers, they spent the first night at Choram, a large town spread out on a long plain, inhabited by "most bigoted Mussulmans." The Governor, who however treated them politely, showed his knowledge of geography, by inquiring whether America is in Russia. The conduct of the inhabitants was very rude, and the guard repeatedly came to blows with them. "It was a great pleasure to us while here," Mr Farnsworth writes, "to know that we have many friends who pray for us, and it was a peculiarly precious privilege to read and plead the promises of God, to all those who put their trust in him." The country traversed by them the next day was elevated and moderately hilly; and the wheat, of which there were vast quantities, was nearly a month later than on the plain of Marsovan. At Monshare, where they spent the last night before reaching Yuzgat, Mr. Farnsworth continues, "We were well accommodated; and especially did we enjoy washing at a large fountain, with a regular New England trough, such as I have seen thousands of times in my own land by the way-side."

Yuzgat, which was an insignificant place till within fifty years, is now a fine Turkish city of 6,000 houses, scattered over a large space, with very many gardens and fruit trees. It lies midway between Marsovan and Cesarea, being ninety miles from each place, and is the residence of the Pasha to whom the latter place is subject. "We were presented," Mr. Farnsworth writes, "to the Pasha in due form, and were very politely received. Majid Pasha is a fine looking man of middle stature, about fifty-five years old, and thoroughly new school in politics. Chairs were brought for us, and coffee and pipes of course. The Pasha seemed interested in making many inquiries about the United States, and expressed a hope that the time will come, when society in Turkey will attain as high a state of civilization as it has in Europe and America. We had no particular request to make, except that, if necessary, a guard should be furnished us for the remainder of our journey. This was readily promised, and we were invited to bring freely before the Pasha any business which might require his attention. He also expressed the hope that we should become better acquainted. We parted with him, strongly impressed with his gentlemanly manners, and hoping that we shall find protection under his government. There is quite a Protestant interest at Yuzgat; and a large and favorably disposed Armenian community. There are also many villages near the city, where instruction ought to be given; and were some one ready to occupy this post, we might hope that he would gather a great harvest into the garner of our Lord. As we met those brethren here who are partially enlightened, and are earnest for some one to dwell among them and break unto them the bread of life, our hearts were sad that we could not speak words of encouragement to them. May we not hope that, in a few years, the churches to whom God has committed the work of sending the gospel to the Armenians, will have a missionary in this beautiful and flourishing city?"

Their course, which thus far had been southwest, was the rest of the way nearly south, over a high table land, with a climate resembling that of New England. As they rode on, Mount Argaus, twice the height of Mount Washington, and covered with vast ridges of snow far down its sides, rose upon their sight. The Kizil or Red River, thus named from its waters being so

thick with red earth as to discolor the Black Sea for many miles around its mouth, and which is the principal river that drains the high table lands of Asia Minor, was crossed on a fine old bridge of fifteen arches, most of which are nearly filled up by the deposits of the river. This was only six hours from their journey's end. The next morning, which was Friday, June 16, they entered the plain on which Cesarea is built. "As we descended the heights bordering this plain, many mingled emotions coursed through our hearts We rejoiced that we were so near our home. We rejoiced in the goodness of God that had preserved us 'in journeyings' and 'in perils of robbers.' We rejoiced in the confidence which this afforded us, that he has called us to 'preach among the Gentiles the unsearchable riches of Christ.' But when we thought of the short period which missionaries labor, of our own inexperience and unworthiness, and of the immense work to be done in this great city and the many large villages that surround it, our heart sunk within us, and we were ready to say, 'Lord send by whom thou wilt send, but save this people.'"

Reception.

Many of our friends came out to meet us; but as our muleteer took us by a peculiar route, they failed to see us. In the middle of the plain and about two hours from the city we dismounted, and sat down by a fine old willow, while we sent our teacher and muleteer to the city to find our house. After waiting four hours, we started for the city. At length we met our muleteer, who told us that a vast crowd of people, Mussulmans, Armenians and Greeks, were already assembled about our house, impatiently awaiting us. Our friends who had gone out to meet us, returned in season to welcome us home. Whether their joy or ours was the greater as we met, it would not be easy to determine. I think we all were moved to exclaim, "Praise the Lord, for he is good." The sight on our house and on the neighboring houses, when we arrived and for the next two hours, was a most interesting one. There must have been hundreds of children, their eyes sparkling with delight when they could get a glimpse of the strangers. The crowd in the street was so great that the takhtravan was obliged to stop, while the guard cleared a road for it to pass. Still, all were perfectly civil. When we rode into our yard, we found a large number of friends assembled to greet us and bid us welcome to Cesarea. Our helper had secured a good house for us, and we were at home and quite comfortable immediately.

Sabbath morning I spoke to about thirty persons on "Christ our example." I do not know that I ever addressed a more deeply interested audience. Permit me to say to all our friends, "Pray for us." We are all inexperienced; and our field is a new, large and hard one. The American churches have scarcely heard of it, but it is great and promising. Have we not a right to ask you, as you love the Lord Jesus, to pray for the descent of the Holy Spirit upon this great city? And I ask you to pray for us, because we are not in perfect peace. One brother is here from Everek, a large village eight hours distant, driven from his home by persecution. In this city also the Armenians are growing very bold. Yesterday afternoon was our weekly prayer meeting. A young man who attended, was stoned and beaten by some ruffians, as he was going home. He returned to us, covered with dirt, and bloody from a bruise on his forehead occasioned by a blow from a large stone. The head man of our community took him to the Governor; and such of the assailants as were known, were called. The Governor seems friendly; but we have reason to fear that he will not be as efficient as he ought to be. "Pray for us."

LETTER FROM MR. BALL, JULY 21, 1854.

MR. BALL wrote, five weeks after the arrival of the brethren at Cesarea, giving an encouraging account of the progress which the truth is making in that city. The population of Cesarea is variously estimated; but probably it is not far from 75,000, of whom about 25,000 are Christians. These have unusual energy and enterprise, and manifest a strong desire for education.

A Church Organized.

Our welcome here was such as to cheer our hearts. We had heard of a Protestant community of three men, but thought it would be long before we could have a church. How agreeably were we disappointed, when we found several giving some evidence of piety! The seeds of reformation were sown here years ago, when bitter persecution banished the devoted Vartanes to this city. We have seen some of the fruits of his labors, and hope to see many more. They banished the man, but not his religion. So great was his zeal that they were glad to recall him, lest all the

Armenians should become Protestants. May God raise up many more like him! Our attendance on the Sabbath has been from thirty to sixty. How much this people are enlightened we cannot tell; but we know there are many secretly inquiring after the truth.

On our arrival, we found the parents of a child anxiously desiring to have it baptized. After consulting with our native helper, who had been here eight months, we thought it best to examine some persons with the view of organizing a church. Of ten persons examined, eight were accepted. Some gave decided evidence that they had been taught of the Spirit. Three are heads of families, and three are youths. One young man who has been only a year and a half a Protestant, exhibited a knowledge of the Scriptures, which would put to blush many a youth in New England. A girl of sixteen would compare favorably with those of the same age in America, not only in Scripture knowledge, but in intellectual capacity.

The first Sabbath in July was the day appointed for the formation of the church. It was a day long to be remembered. For centuries the candle of the Lord had been extinguished. Some had a name to live, but were dead. This little band had long been waiting and praying for a pastor who should gather them into one flock under the Great Shepherd. At the appointed hour, these eight persons separated themselves from the world, and avouched the Lord to be their God, and covenanted to walk together in love. The child having been presented for baptism, we gathered around the table of our Lord. It seemed to us that we had, indeed, crossed the Jordan, and were partaking of the richness of the land of Canaan. We were permitted to eat angels' food, as we commemorated the Savior's dying love in a foreign land, with the little flock over whom God had made us overseers. When the elements had been distributed, we charged them to walk together in love, and pray earnestly for the descent of the Holy Spirit. As we separated, one of the sisters exclaimed, with streaming eyes, "Bless the Lord for this day." We did bless the Lord and take courage; and we ask you, dear brethren, to bless him with us for all his goodness. We have as yet seen no reason to regret the step we have taken, but think we have followed the leadings of Providence. We are waiting, praying for, and expecting the descent of the Spirit to convince and convert many who are enlightened. Will you not pray earnestly that this great blessing may be bestowed upon us?

There are numerous villages around Cesarea, some of which contain 25,000 inhabitants. Within twenty-five miles, there is a population of 200,000. In three or four of the villages are open Protestants. The villagers receive the truth with childlike simplicity. Persecution was raised against two brothers in Everek, one of whom nominally recanted, but the other remained firm. They might kill him, if they wished, he said, but he would not deny the Savior. In another village, a good brother is fitting up a room for meetings.

Aintab.

LETTER FROM DR. PRATT, JULY 1, 1854.

The churches have already heard that the Lord has been pleased to commence a very interesting work at Kessab, one of the out-stations of Aintab. But it is questionable whether they are fully prepared for the tidings contained in the letter just received from Dr. Pratt. This communication is so cheering and so suggestive, that surely no one will complain of its length.

Disturbance at Kessab.

In January last our assistant, Polat Avedis, went to Kessab, to the aid of the helper already there, and very soon began to labor with his accustomed energy and faithfulness. One of the four priests of the village had become enlightened, and was several times urged by him to come out from the old church. On the 5th of March, at the beginning of Lent, he arose in the church, and said, "Now you are to begin your fast. Do not put your hopes on that, if you want to please God. Keep your tongues from lying and blasphemy, and put your trust in Christ." Hereupon another priest jumped up, and said, "*Do not* believe it; it is a lie." The next day the priest did not go to church as usual; and he was met in an appointed house by Polat, and urged to come out; but he finally confessed that he feared his wife. Soon she made her appearance, and showed that he had cause for fear. At first he did not move; but a second time she compelled him to get up and go home with her; but he did not find peace when he got there. Still he would not go to the church. On the 8th of March he openly came to our meeting; and, while there, he was again assaulted by his wife and father; but

the brethren contrived to get rid of them, and sent him to spend the night with a Protestant. The next day he went publicly with the Protestants to their place of prayer. We see here the gradual process of strengthening which takes place in men naturally of a meek and timid disposition. He was now fairly committed. The storm was preparing; but he sits down to study, and he begins to learn to write, and to translate Armenian into Turkish.

On the evening of March 9, the brethren (the priest among them) were assembled for prayer; but scarcely had the first prayer been offered, when his wife appeared, bringing her infant child; and, laying it down in the midst of the brethren, upbraided and scolded the poor man with great fury. Very soon a crowd of the villagers, men, women and children, some two hundred in number, assembled with great clamor. Our brethren immediately sent off the women to their homes, who escaped without injury. Then the crowd, some crying one thing, and some another, began to storm the house with stones. Soon the door was broken down, and the window-shutter followed, one man being somewhat injured. The poor priest wept in terror, and some of the brethren did likewise; while at times they laughed; and then they sung a hymn, or united in prayer, the storm of stones continuing. They appealed to the head man of the Armenians, but he said he would have nothing to do with the affair. At the end of an hour, there being a lull in the storm, they took the priest in the midst of their company, and made a sally, escaping with no serious injury.

Peril of the Protestants.

But this was not the end. Dr. Pratt continues his narrative in the following language.

The next day the matter was reported to the Council; but as the Governor was not there, the brethren could get no redress. So, causing the priest to be formally registered as a Protestant, they left, prepared to meet a severer trial, should it come. But the priest, in becoming a Protestant, was not alone. Sixteen heads of families went with him. All of these were sharers with the priest in persecution, some by being beaten, some by being turned away from their houses, &c. They waited anxiously for the Sabbath, expecting a new burst of fury; but the day came and went; and they lay down to rest, very thankful for not being disturbed.

Not long had our two helpers lain, however, when a noise at the door called them up, and Polat went to see what it was. Receiving an answer to his call in Arabic, he looked through the holes in the door, and saw about a dozen armed men. He supposed them to be ordinary robbers; and, putting his back to the door, called to the other helper for aid. The assailants began to batter away with their axes and swords; and one fired a ball through the door. A friend inside incautiously opened the window; whereupon, forcing a way with stones, they soon made good their entrance, calling loudly for the priest. He was not there, and they were finally told where he was. Footsteps on the roof, with the throwing of stones and firing of guns announced the coming of more enemies; and our poor helpers said one to another, "Our last hour is come; let us pray together and be ready." But the savage men inside, not finding the prey they sought, went out at the window, as they came; and our helpers, finding the way a little clear, made all haste to escape to a new place. Here they found that a near neighbor, knowing their danger, had sent her child to inform the Protestants, who had armed themselves, and started in pursuit. After some time they came back, and reported that, though the men had battered down the door of the house where the priest was, they did not find him, for he had been warned, and had escaped; while the villagers, finding themselves assailed by a well-armed body of men, fled, and were pursued for some distance out of the town. But where the priest was, became now a matter of anxiety; and after some search he was found, having first hid himself in an olive tree, and then taken refuge in a Protestant house. The brethren found that with all the firing of guns, no one was hurt, and they separated with prayers and praises for their deliverance. The next day they discovered that the armed men were from a village some hours distant. They had been aroused by the priest's defection to fight for their faith; and it was plainly the hand of the Lord that delivered our good brethren from their power.

Soon afterward, complaint was lodged with the Governor; and then a man was sent to lay the matter before the Pasha; in consequence of which, twelve Armenians and six Protestants were summoned to Aleppo. This was the signal for new

acts of vengeance; and in one night forty-five vines, one hundred and fifty eight mulberry trees, thirty-eight fig trees, and eleven olive trees, besides three apple trees and three walnut trees, were cut down. In the midst of those belonging to Protestants, were three or four belonging to others; and these escaped the axe of the destroyer. The Governor was sent for, who came, and went over the grounds, estimating the damage at one hundred and sixty dollars. At the same time, he set off from the Armenian burying ground a lot for the Protestants. Thus the whole matter went up to Aleppo.

Redress.

The subjoined statement will be read with great satisfaction. It is highly honorable to the Turkish tribunal at Aleppo, and not less so to the Governor of Kessab.

A new Council or Court had been established at Aleppo, under the new régime, more after the fashion of European courts than is usual here; and before this the case duly came. The Armenians were soon put in prison; but through the influence of the Bishop they were released. The matter was then laid before the English consul; and as the result of his interference the Governor and Judge of Kessab were sent for as witnesses. The Governor's testimony was as complete as could be wished; for, beginning at the first dawn of Protestantism, he detailed the annoyances and persecutions our friends had suffered, and charged the whole on the Armenians as willful injustice. It was decisive; and the Court ordered six of the more prominent Armenians to be imprisoned for two months, and directed the village to pay for the trees and vines. In addition to this, the Pasha appointed an officer to go to Kessab and reside, for the preservation of order, the Governor living some distance from the village. The usual appliances of presents made to the members of the Court had no influence upon the decision of the case. The result was according to its simple merits, and so was a most valuable triumph to the Protestants of this region. Nor is this all. The Council, with all the officers in the palace, learned more about Protestantism than they had ever known before; and all which they learned, was to its credit. Many a spectator, moreover, of different sects, and from different places, while compelled to wait his turn, heard something about this new way; so that in new and very unwonted places the gospel was freely spoken.

I do not wish to protract my letter, but I must give you a single incident or two more. When the case was finished, the President of the Council said to the Govovernor, "Answer me one question. You have made sweeping accusations against these Armenians. Have you none against the Protestants?" "No, my Lord." "None?" "Not the least. For three years not one, from little to great, has ever been accused before me of any thing." "Wonderful!" said the President. This was in the presence of the Armenian Bishop and several of his flock; and it was too much for him to bear. He exclaimed, therefore, "A very likely story. The Governor is prejudiced. Are they not all villagers, all Armenians, and of one family, as it were? Such a difference is not possible." Polat answered him, "If you want to know the difference, I can tell you. It comes from the teaching which they get." Whereupon the poor Bishop, unable to restrain himself, began to abuse the Kessab Armenians, in the Armenian language, for bringing him into such trouble. The Turks in the Council understood at least the object; and a laugh at the expense of the poor man finished his discomfiture.

In concluding this interesting letter, Dr. Pratt says: "The work there now will go on freely; and the Turkish Governor, who is half a Protestant, and urges all Armenians to become Protestants, says that twenty houses will not remain to the old church. This is a brighter anticipation than we entertain; and yet we see great cause for wonder and praise in the steady progress of the truth in that plain and rude village. There has been no such work in all this region, unless Aintab is an exception; which I doubt." Surely there is abundant encouragement to sustain laborers in such a field!

Mosul.

LETTER FROM MR. WILLIAMS, JUNE 5, 1854.

In describing the progress of the missionary work at Mosul, Mr. Williams first speaks of the ordinary routine of labor performed by himself and his associates, as also the encouragement which they find therein.

Hearing of the Word.

After saying that the number of pupils, receiving instruction under the auspices of the mission

has increased to one hundred, Mr. Williams proceeds as follows:

The attendance upon the Sabbath is also encouraging, showing a gain of five (as compared with the same month last year) on the average of the whole attendance upon the three Sabbath services. This is exclusive of children and Franks. We have heretofore been accustomed to see regularly the faces of one or two female church members; and occasionally two others, Protestants, have attended; but it is now not uncommon to find from ten to twelve women present, showing that the strong attempt made to render our "house of prayer" a disreputable place is proving a failure. There are many who wait only to be able to attend without reproach, in order to come; and we, therefore, hail this indication as an omen for good.

But our largest congregations are at the dispensary; where from fifteen to sixty persons listen to the Word every afternoon, of whom not more than one-third need medicine. We aim, in the plainest language which we can command, to give them enough of the bread of life to save them, if they receive it in love. There are always some Moslems present, though regard to our own strength compels us to exclude the crowd of them, until the cold weather shall return. Nothing in the strange ways of the "Americanees," has so astonished the native Christians, as listening to a distinct avowal and enforcement of the peculiar doctrines of the cross in the presence of Moslems; and more than once have we seen them pale with fright at such temerity. They are accustomed to "deny him before men," at least to some extent. When a group are conversing on any point pertaining to their faith, if a Moslem enters, instantly an indifferent theme is taken up, as if it had been the subject of their previous conversation. If questioned by a Moslem, "What think ye of Christ? Whose son is he?" they reply, "The son of the Virgin." If further pushed, "Do you believe him to be God?" they say, "He is the Word;" by which they know that their interrogator understands the word uttered by God, when he sent Gabriel to Mary to announce Christ's birth. But a change has begun; and we are happy to learn that there are now some besides the Protestants who openly confess the true divinity of Christ, even before Moslems, though they are as yet but few.

Jacobite Preaching—Ignorance.

To illustrate a statement in the preceding paragraph, and also to show what the highest style of preaching among the Jacobites is, Mr. Williams writes as follows:

A short time since, we had opportunity to hear the Jacobite Mef-er-ian at his own church, from the text, "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." But even with such a text there was no allusion to the manner, or even to the fact, of Christ's interference for our salvation. His hearers were repeatedly exhorted to "arise from the dead;" that is, to be reconciled to God by walking a straight walk, repenting a sincere repentance, and weeping tears from the "core of the heart," as if no Christ had died. And when every third minute "he returned to his text," to use his own phrase, even this was changed to, "And he shall give thee light." As he is the one preacher of the whole Jacobite church, and lauded beyond measure for his evangelical teaching, we were disappointed and saddened by this cutting off of the last hope to which we had clung, that there was at least one to teach this erring people the true way. They are "like people, like priest;" and neither know what are the fundamental principles of gospel instruction. When we inquired of some of his admirers, how it was that the Mef-er-ian could find in that text no opportunity to magnify Christ, and explain to his people how salvation was only through him who is "the life," but, on the contrary, uttered in his whole discourse not a word that a Jewish or Moslem preacher might not consistently have employed, except the phrase once used, "The teaching of the gospel is this light," and even that a Moslem might have used, for they profess to receive the gospel, they replied, "Because there were some five or six Moslems present."

As our increasing opportunities bring us into closer contact with the people, the greater is our astonishment at the unfathomable depth of their ignorance of the truth. That the mysteries of an artificial globe, or a map, or an orrery, should be beyond their comprehension, even after our most patient efforts at explanation, does not surprise us; but that many of those priding themselves on account of their membership in "the only true church" should be unable to tell for what end Christ came into the world, is matter for amazement. But so it is. As to the cardinal doctrine of

justification by faith, it may safely be said of the mass of the Christian population in Mosul, not only that they do not receive it, but that they are unable to comprehend what it is.

Nestorians.

LETTER FROM DR. WRIGHT, JUNE 15, 1854.

Geog Tapa will be remembered as the large Nestorian village, that has shared so uniformly in the revivals with which this mission has been blessed, and has made such gratifying advances in morality and intelligence. The extract which follows, is a cheering confirmation of many of the reports that have come to us from this favored spot.

Examinations at Geog Tapa.

Thursday, June 1, was a very interesting day in Geog Tapa, it being devoted to an examination of the girls' school in that village, taught by two graduates of our female seminary, and also of the Sabbath school. Nearly the whole of our missionary circle was present; and as it was ascension day, which the Nestorians observe as a holiday, a large number of persons assembled from the surrounding villages. At nine o'clock in the morning, we were summoned to the church, where the examination was to be held, by the sound of a board struck with a mallet, and by a bell rung in the different streets of the village. The church was soon filled. The forenoon was devoted to an examination of the girls. Their studies were ancient and modern Syriac, geography, arithmetic, biblical history, natural history, some portions of ecclesiastical and secular history, reading and spelling; and in all of them they acquitted themselves to their own credit, and to that of their teachers.

After a recess of an hour and a half, during which the people of the village hospitably entertained the numerous guests from abroad, we assembled in the shade of a grove of stately trees in the rear of the church, as the crowd was too great to be accommodated in the house. The afternoon was devoted to the examination of the Sabbath school, especially the adult portion of it. First came forward a class of men of various ages, from twenty to sixty or seventy years, headed by Malik Aga Bey, the chief man of the village. Not being readers, they had been taught orally by Deacon John, the pastor of Geog Tapa. They were examined in portions of the Old Testament history, and answered the questions put to them very readily. Then followed a class of women, fifty or sixty in number, the greater portion of whom were forty or fifty years of age. They had been taught orally by Yonan, a teacher in the female seminary. They appeared to be quite familiar with the Old Testament history, from the creation to the reign of David. Next came a class of men, about twenty in number, who had recently learned to read. Most of them had received New Testaments, which they were able to read with facility. A class of women followed, twenty-three in number, who had also learned to read, each one having been taught by a boy, connected with the village schools. These boys were called forward, and ranged in a row in front of the women; and Old Testaments were given to them, as a reward for the good work they had accomplished in teaching the women. On the presentation of the books, a short address was made by a member of the mission to the boys. Another brief address was made to the whole assembly by another member of the mission, which was followed by prayer, and the large congregation then broke up. The exercises of that day have given a spur to all who are learning to read, and several who have never before made the attempt, have taken up the spelling book with much spirit.

Mr. Khanikoff, a learned and exellent man, who visited the mission in 1852, and has since shown himself exceedingly friendly to it, has recently been appointed Russian Consul General at Tabreez; and when Mr. Stevens, the British Consul at Tabreez, spoke to him, in relation to furnishing protection to the missionaries, in case the English diplomatic mission should for any reason leave the country, he stated that he would at once grant them unofficial protection, and would apply to his government for permission to do it officially.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, JUNE 17, 1854.

The Cholera.

At the date of this communication, the cholera was raging in the vicinity of Ahmednuggur, particularly at Bhingar. At this place, indeed,

two of the native Christians died on the same day. Respecting them Mr. Ballantine says: "Both were consistent Christians, and met death with composure, nay with joy, although it came so suddenly. The pain which they suffered, from the spasms attending the disease, was most excruciating. It was distressing to witness it. Still their hearts were at peace, trusting in the Lord. One of these persons was a man baptized last year; the other was a young woman, who was received to the church several years ago, and who has left a husband and two young children. She was for some time a member of Mrs. Ballantine's girls' school. Her mother is a poor blind woman, but a firm Christian, and can praise the Lord in the midst of her affliction for his goodness to her daughter. This young woman told her mother, a short time before she died, that her hopes were all fixed on Jesus Christ, and that she was going to dwell with God above, and was happy in the thought. She told Mr. Hazen, who saw her two or three hours before she expired, that she would like to live, if it was God's will, but that she was willing to die, if such was his pleasure."

Deaths since January.

Mr. Ballantine naturally adverts to the inroads which death is making into the little community which comes more especially under the care of the Ahmednuggur brethren. The subjoined extract is valuable, as it shows that the Word of the Lord has not been preached altogether in vain to the inhabitants of the Deccan.

We have lost five natives from our church by death, since the commencement of the year, all good, consistent Christians. One of these was a woman belonging to the poor-house. Her name was Ruckmabase. She was a member of the church for several years before her death, and was always a regular attendant at Mrs. Ballantine's daily meetings for instructing the women in the truths of the Bible. She loved to hear the word of God, and her conduct was very exemplary. Mrs. Mackenzie, in her work on India entitled "Life in the Mission," &c., speaks of this woman in the account of her visit to Ahmednuggur, as "a venerable old woman with white hair, who had a peculiarly bright and pleasant expression." She always wore a happy look. When she came to die, she was very happy. Death had no terrors for her, and she had no desire to live any longer.

Another of our deceased Christians was a man who resided in Khokur, a village very near Wudaley. His name was Rama. He was a man of considerable property, for a person in his station in life, and of a very thoughtful, grave character, and was very much respected by the people of the highest castes in Khokur. When Mr. Barker and myself visited that place in February last, we took a walk one morning through the village, and coming to the house of a brahmin, I entered into conversation with him as he sat at his door. He asserted that the native Christians generally were thieves and liars, but he added, "No one can say a word against Rama. He is a man of honesty and truth." Other natives, coming along at that moment, joined in the conversation, and took up the cause of the vilified native Christians, declaring that what the brahmin said in regard to their being guilty of theft and falsehood was utterly unfounded, and that he was actuated by malice and hatred of Christianity in making these assertions. It was interesting to us to see that even such a man could say nothing against Rama. He was at that time sick with dropsy, and we persuaded him to come to Ahmednuggur and place himself under the care of the civil surgeon here, the physician who attends on the mission families. He did so, and for a time seemed to be doing well. But his disease took an unfavorable turn, and after staying here for more than two months, he died April 20. This is a great loss. He was one of the pillars of the church at Wudaley, and all looked up to him for counsel, and were influenced by his example. He left a wife and several children, who all feel his loss very deeply. He met death with joy. He was somewhat anxious about leaving his concerns so unsettled, as they necessarily were; but he was able to say that he was willing to submit to just what seemed to be the will of God, and to die just when and where the Lord pleased. Just before he died, he told his wife, when he saw her shedding tears, not to weep, but to trust in God that he would be to her more than a husband. She is also a Christian; and after her husband's death she was enabled to cast all her cares upon the Lord, and to feel that he would take care of her.

LETTER FROM MR. BALLANTINE, JULY 14, 1854.

Accessions to the Church.

THE intelligence contained in the present

letter will be read with very great satisfaction by every friend of the Hindoo race.

It gives me pleasure to inform you, that on the first Sabbath of this month four persons came forward, and professed their faith in Christ, in connection with our mission church. Two of these were baptized on that occasion; the other two were baptized in infancy. Of the former, one is a woman, the widow of a Christian who died here last year. She is compelled to work hard to obtain a subsistence; but she is very intelligent, and was able to give, in an unusually satisfactory manner, the reason of the hope which she cherished. The loss of her husband, she thinks, was the means of leading her to the Savior. She has several children attending our schools

The other individual who received baptism, is a boy named Sudoo, belonging to a village about fifteen miles from here, who obtained his knowledge of Christian truth in the school at Shingvay, taught by one of our pious school teachers. This boy I saw for the first time last October, the day on which Vishnoopant, the brahmin convert, was baptized. He came to me on the evening of that day, and said that he desired to be admitted to the church. I asked him where he obtained his knowledge of Christianity. He said that he had been instructed by Shiveram, the teacher of the Shingvay school, and that he himself had read the Gospels repeatedly, the only portion of the Bible which he had received. On conversing with him further, I was very much interested to perceive his knowledge of scriptural truth, and his apparent interest in it. He made frequent reference to passages in the Gospels; and he did it with such pertinence and force as to show that he had perused them very attentively. I asked him how he expected to be saved. He said that his only hope was in Christ; that he must believe in him, and be united to him. And, turning to the wall, he remarked, "Just as the plaster sticks to this wall, just so I must be united to Christ, and cleave to him continually." I was very much pleased to see his quickness and intelligence, as also the interest which he manifested in religious things; and at once I told him that he had better remain in Ahmednuggur, and attend our Christian boys' school, in order to prepare himself to be a teacher. He gladly consented to the proposal, and has been here ever since. He has uniformly exhibited the same love for religious things which appeared so striking at first. He was examined before the church for admission to its privileges last December; but as he was very small, and appeared to be deficient in the knowledge of some Scripture doctrines, it was thought best at that time to defer his admission. He is probably fifteen or sixteen years old, but very small of his age. When we see such fruits of our village schools, under the instruction of pious teachers, we feel greatly encouraged in regard to this means of extending the knowledge of the truth.

The two persons baptized in infancy, who made a profession of their faith in Christ, are the eldest children of Hurripunt, our native preacher. They are both intelligent and interesting girls. It was a matter of very great interest to those of us who had seen them brought forward for baptism when they were infants, in 1840–1, to see them come forward now, in the exercise of their own discretion, and take upon themselves the vows of the Lord. These girls have been trained as Christian children; and years ago they were in the habit of secret prayer. Four years since, Mrs. Burgess (who was here then) thought the second one a decided Christian. They think, however, that they experienced a change a year ago, while they were at Bombay; and that at that time they began to love religious things much more than before. They spent two years at Bombay, attending Mrs. Hume's school; and they only returned from there last January. These girls, we hope, will be prepared to exert a good influence among the females of India.

You will at once perceive how much such an accession to the church is calculated to encourage our hearts. We are the more encouraged just now, from seeing quite a number of the youth in our Christian schools, both boys and girls, the children of Christian parents, expressing their determination to serve God, and desiring admission to his church. We feel that the Savior is blessing our labors in behalf of the children of his people, and encouraging us to greater efforts to feed his lambs.

Shingvay.

Mr. Ballantine describes an excursion which Mr. Barker and himself made to Shingvay, the place referred to in the preceding extract.

We had a most interesting time in meeting with the villagers. Quite a number of them appeared to feel that they had a personal interest in the truth as they never felt it before; and they

made remarks to that effect to the native assistant who accompanied us. Two or three times after I had finished addressing them, and had gone away, they desired him to continue to give them instruction, and seemed ready to sit for hours listening to the gospel.

One little incident interested us much. A poor blind man, who desires to be admitted to the church, remarked that he was troubled with sinful desires and with temptations. One of the company, sitting near, spoke up with great earnestness, and said, "If that is the case, then you are not a true Christian; your faith is not genuine." I replied to the man that he was mistaken; that Christians were not perfectly holy, but were troubled with temptations as long as they lived; that they often fell into sin, and then would repent and do what was right, at the same time pointing out the difference between the Christian and the impenitent sinner. He was very much surprised, and hardly knew how to believe me. "Why," said he, "I thought that Christians were perfectly holy, and that their minds were always in perfect peace. Here is Shiveram, your teacher. He has lived among us now five or six years, and I have never seen any thing in him that looked like sin. He has never appeared angry, never out of the way in any respect. He is always gentle, and mild, and doing right; and I thought all Christians were of the same character." I was very much pleased to hear this, in regard to our teacher, from one who is not a Christian; and I have reason to believe that this testimony to his good conduct is correct, and that his peculiar gentleness and consistent character have done much to recommend the religion of Christ to the people of that place. A brother of his who once opposed and persecuted him, because he became a Christian, has for some months desired baptism; and he appears well. His father, an infirm old man, was baptized in December last. It was in this school that Sudoo, mentioned above, received his first impressions of religious truth.

Madras.

LETTER FROM MR. WINSLOW, JULY 19, 1854.

Baptisms.

THE following announcement is highly gratifying, especially when taken in connection with the preceding letter of Mr. Ballantine.

The last Sabbath was our communion season at Chintadrepettah; and I had the pleasure of receiving seven adults into the church. Five of these were baptized, having been heathen. One had been baptized in infancy; and one was received from another church, who only renewed his covenant to walk as a member of this church. Of the six who were received on the profession of their faith, four are young men. Two of them are monitors in the high school; one is in the printing office, and one is a candidate for the Medical College. The other two are young married women. The one received by letter is from Jaffna, and is now my acting catechist. A large congregation witnessed the baptism, and the admission to the church, with fixed attention. Besides the usual audience, several strangers were present; so that the church was quite full. I hope we may see a little reviving among us, which we much need. The high school is fuller than usual; and the other schools, with the congregations, are in a good state; but there is little evidence of the power of the Spirit in quickening dead souls. This we especially need, to make it appear that there is power in the truth, and that those who turn from heathenism, do not do it merely from the influence of education, or to gain some worldly end, but from the irresistible convictions of their own minds that there is salvation only in Christ.

Suttee.

In the same communication, Mr. Winslow declares his conviction that the government of India is sincerely desirous of putting an end to one of the worst practices of Hindooism, and that it honestly uses its influence with the tributary states to bring about this result. In illustration of this point, Mr. Winslow writes as follows:

A suttee has occurred at the village of Bada, within the dominions of the Rao of Cutch. The victim was seventy years old, and was buried alive. The attempt at self-destruction was at first resisted by her relatives; but they desisted at length, fearing her imprecations. An inquiry into the affair was made by the Rao, in presence of the Resident, when the son of the old woman, a married man, was sentenced to a year's labor in irons, and a fine was inflicted on the village. The Resident was piteously entreated by the wife of the poor man to intercede for the release of her husband, but he would not interfere.

Shanghai.

LETTER FROM MR. BRIDGMAN, JUNE 27, 1854.

In this letter Mr. Bridgman gives some of the results of a recent visit to Chin-kiang-fu, Nanking, and Wuhu, for the purpose of becoming more thoroughly acquainted with that mighty movement which is going forward in the Chinese empire. A fuller account of this visit may be published in the Herald hereafter.

Account of the Insurgents.

The government of the insurgents is a theocracy, the development of what is believed by them to be a new dispensation, like that to the Israelites under Moses. They most distinctly avow a personal intercourse between the heavenly Father and the heavenly Elder Brother, on the one hand, and their two principal leaders, on the other.

Their government is a mixed form, half political and half religious. It has an earthly, as well as a heavenly, or at least a divine magistracy. Their government, moreover, is a royal despotism. The old imperial style is laid aside. They have no emperor, but a fraternity of kings, composed of a heavenly king, an eastern king, a western king, a southern king, a northern king, and an assistant king. These six royal personages, according to the testimony given to us by their "brethren," are all now resident at their new capital, which they call Tien King, or "Heavenly Capital," and also Shing-ching, the "Holy City." The name of the first king is Hung Siu-tsiuen, or Tai-ping-wang, "great peaceful king." The name of the second is Yang Siu-tsing. While Jesus is the heavenly Father's first born son, they say that Hung Siu-tsiuen is the heavenly Father's second son; and, most shocking to relate, Yang Siu-tsing has, to his other titles, taken two terms, which in the New Testament are applied to the third person of the adorable Trinity, namely, Kiuen-wei-sz, Gutzlaff's translation of the Comforter, and Shing-shin-fung, Morrison's term for the Holy Spirit.

This royal brotherhood claims universal sovereignty on earth. This claim they put forth in language unequivocal. As the heavenly Father, the supreme Lord, the august high Ruler, is the only one true God, the Father of the souls of all nations under heaven; so the heavenly King is the true sovereign of all nations under heaven; and as they all ought reverently to worship the one, so ought they to bow submissively, and bring tribute, rare and precious gifts, to the other!

This new government is characterized, as we saw it, by remarkable energy, order, and devotion. There was, to a certain extent, a community of interests. Wealth and stores were in abundance, and seemed consecrated to the one great purpose of working out their great revolution. Their numerical strength and the extent of territory, already acquired, are great, much greater than is generally believed by foreigners. Hitherto and at present theirs is in a great measure the process of breaking down, demolishing the old order of things. Truly the "Breaker has come up."

As to their religious creed, I have time now to say but a few words. While they have acquired much light and knowledge, these are intermixed, as you see, with gross darkness and ignorance. When writing you in May last year, I did not hesitate to say that they recognized the doctrine of three persons in the Godhead. This I said because they had in their hands a version or versions of the Holy Scriptures, and formulas which they held as true, and in which it was thought this doctrine was taught. But as now informed, I am constrained to doubt if they have any distinct knowledge of the divinity of the Holy Spirit.

Sandwich Islands.

LETTER FROM MR. COAN, MAY 4, 1854.

Sabbath-breaking at Sea.

The port of Hilo has become a frequent resort for vessels in the Pacific; and Mr. Coan devotes a part of his time to the spiritual welfare of seamen. It is from this post of observation that he utters the following paragraph.

You are already aware of many moral evils, introduced and propagated among our people by a vicious class of sailors. One of these evils has not, however, been duly considered. I allude to the shipment of large numbers of our Hawaiian young men on board of the whaling fleet. Nearly every one of these ships works as freely on the Sabbath as on other days. Consequently, our people are now taught, theoretically, practically, and by authority, that there is no Lord's day at sea. This sin is spread-

ing. Hundreds and perhaps thousands of young Hawaiians are afloat in our whaling and commercial marine. Many of these are also members of our churches. More than one hundred individuals have shipped at Hilo during the season just past. All these will be required to take whales on the Sabbath, many of them in ships owned, and some of them in ships commanded, by professedly pious men. Thus the capital, the skill, the energy, the example, and the authority of one portion of the church are employed to overthrow the faith of another portion! It is hard, it is painful, to be obliged to cut off scores of our church members from communion with their brethren, while the wealthy and honored owners and masters, who tempt the poor sailor to break his solemn covenant with God and the church, remain in good standing in the churches and benevolent societies of our land! But so it is. As we believe our Bibles, as we regard the voice of conscience, as we love the church and the Redeemer, as we fear God, and as we look to an approaching judgment, we must lift up our voices against this sin; and we must cleanse our churches from it. Do ministers at home, and our Christian friends, know our trials on this subject? Do they lift up their prayers to God in behalf of their "weak brethren?" Do they lift up the voice of instruction, of remonstrance, of solemn warning!

State of the Church.

The subjoined extract will be read with more satisfaction.

From my statistical table, you will infer the general state of the church, as to numbers, changes, &c. No general revival has prevailed; yet the church has been harmonious, and to a good degree active. One hundred and seventy-six have been added to it, as gleanings from the highways and hedges.

Our contributions, mostly taken at the monthly concert, have amounted to two thousand eight hundred dollars. From this my salary has been paid; and the rest is all appropriated to various worthy objects. In addition to this sum, more than one thousand dollars have been contributed in cash, materials and labor for the building and repairing of meeting-houses. Herein the people are not, perhaps, behind many others of no more ability.

You are aware that Hawaiians are migratory in their habits. They travel often, and visit much. Probably one thousand of the members of this church are always absent from home; another thousand, or more, are feeble, decrepit, in a state of beggary, or otherwise disqualified from giving to the cause of Christ. While here, as in other parts of the world, a class of drones may be found, who take no active part, and seem to feel no interest, in our work. This again decreases our efficient laboring force to some two thousand persons; so that these are all our dependence to build and repair twenty-five churches, support the pastor, sustain schools, and wield nearly all the useful and moral influences around us.

Recent Intelligence.

Ascension Island.—Under date of April 12, Dr. Gulick announces the introduction of the small-pox among the inhabitants of Ascension Island. "The coming summer," he writes, "will no doubt be one of great gloom to us. Our hearts tremble in the anticipation. We know that a kind God and Father reigns; but he sometimes does 'terrible things in righteousness.' This dispensation will be the more severely afflictive to us, because it comes so very early in our system of efforts for the temporal and spiritual benefit of the people. It will be extremely painful to witness the destruction of so many, as we may well anticipate, just as we begin to be able to tell them of Christ's love. Our fears may perhaps be exaggerating the future evil; but the disease can scarcely fail of making great havoc. Even lesser degrees of fatality will be severely felt; and what shall we say of the greater? Late as these letters regarding our prospective disaster may reach our Christian friends of America and the Sandwich Islands, need we say that we earnestly crave their prayers, that good may accrue from it to our own souls and to the souls of these poor heathen? Perchance even this cloud may be made to break in mercy on this benighted island!"

Canton.—A letter from Mr. Vrooman, dated June 19, announced the death of his wife two days previously. "Peaceful in the confidence," he says, "that Jesus was able to save them to the uttermost that come unto God by him, and assured that he ever liveth to make intercession for them, she passed away. Once, when troubled with doubts whether her life gave evidence that she was a child of God, she said, 'If I have gone to Jesus, and I think I have tried to go with all my heart, he will receive me; and if he makes intercession for me, I shall be saved; for him the Father ever heareth.' Here she rested;

and never after did she express a doubt or fear, though she lamented that she had done so little to adorn her profession and win souls to Christ. She did not regret coming to China, or any sacrifice that she had made. She grieved only because she had made so few sacrifices, while Christ had done so much for her."

Madura.—Mr. Muzzy, under date of May 1, reports favorably in regard to the various departments of labor at his station. Among the village congregations, especially, he thinks there is more encouragement than usual. "The applications to be received under instruction," he says, "have been so frequent and earnest, and have exhibited so much sincerity, that I could not consider it best to reject them; and small congregations have been received in four villages, which makes the increase within a year six. And there are still other places from which applications for instruction are frequently coming to us. Although, as it regards the numbers in many of these congregations, and the amount of scriptural knowledge which they have as yet acquired, it is the day of small things, yet, considering all the circumstances, I cannot but think that the work is of the Lord."

From a letter of Mr. Rendall, dated May 25, the following extract is taken:

The work in the village congregations, in connection with my station, is demanding more and more of my time and strength. I noticed, in a previous letter, a congregation in Valliaputty, seven miles south of Madura. I built a school-house and catechist's house in the village last December, intending to make it the centre of operations for the numerous villages in that vicinity. After completing the buildings, they were destroyed by fire; and with them one hundred and fifty other houses were consumed. Indeed, all the houses of the people connected with us were destroyed. The fire, so far as I could learn, was communicated from a pottery. This has been an injury for the time being to our operations. The catechist was compelled to leave until a new house could be built. Many of the heathen, taking advantage of the affair, protested that their gods had occasioned the fire to keep out the new religion. One man prophesied that the village would be destroyed three times, unless we should be prevented from building again. Notwithstanding all their efforts, our people remained firm; and I was happy, on visiting them afterward, to find a strong feeling favorable to Christianity, and an anxiety to have me rebuild their school-house, as soon as possible.

At the last communion season at this station, five persons were received to the church on profession of their faith. Four of them have been members for a long time of the congregation at Annapanadi. The congregation is very anxious to have a small church built for their accommodation. As they have made considerable effort to raise a part of the necessary funds, I propose to commence building it next month.

Mr. Herrick is relieved of the supervision of the seminary at Pasumalie by the return of Mr. Tracy; and he is to assume the entire charge of Tirumungalum. In March last, at the close of the winter term of the seminary, he says: "Four of the most advanced members in the institution and all who composed the preparandi class, were permitted by vote of the mission to engage in its service. The preparandi class consisted of sixteen members, when it was received into the seminary, two years ago; fourteen of this number remained through the two years. At our communion in March, one of the preparandi and four others were admitted to the church."

Mosul.—A letter from Mr. Marsh, dated July 3, contains intelligence that will sadden many hearts. It is as follows:

It becomes my painful duty to announce to you that on Saturday morning, July 1, near the village of Arsinggran, between this city and Akra, Mrs. Williams breathed her last. Mr. Williams started with his family for Persia, accompanied by Dr. Lobdell, in the hope that a journey to Oroomiah might be the means of saving her life. At Akra worse symptoms appeared; and they were delayed ten or twelve days. The children were all taken with opthalmia, which added to the care and anxiety. Meantime Dr. Wright came from Persia to meet them at Ravandooz. It seemed best still to go forward; and they proceeded to a village three hours this side of the Zab, where Dr. Wright met them.

The doctors consulted; and as it appeared impossible for Mrs. Williams to live long, it seemed best to gratify her desire to return to die in Mosul, or, if death occurred on the road, that her remains might be interred there. She failed rapidly, and on reaching Akra was borne on a litter, unconscious of fatigue. Thus she died, while upon the road, still thirteen hours from Mosul. By traveling all night, and very great fatigue, the party succeeded in reaching this place yesterday (Sunday) morning, about eight o'clock. When the remains reached the Tigris, the English Consul's flag was thrown over the coffin; and we followed it to the grave, accompanied by the Consul and many native friends. The service was short, and in English, except the doxology in Arabic at the close; and we left the remains outside the walls, in the stranger's graveyard, because no corpse is allowed to be brought within the walls. We trust her spirit has passed through the gates of pearl, and is now within the walls of the city that hath foundations. We crave your prayers for the desolate husband, though sustained by the grace of God, for the motherless children, and our little band, stricken in this far-off land.

GAWAR.—The mission decided last fall that it was not safe for females to spend the winter in Gawar. Hence Mrs. Coan and Mrs. Crane remained at a distance from their chosen home. This season of exile has now come to a close. "We find it," Mr. Crane writes, June 10, "an occasion for peculiar gratitude that we are again unitedly at our post. The obstacles to our work here are gradually diminishing; and we have now a fairer prospect of getting access to the people of Gawar and of the adjacent districts than at any previous season."

GABOON.—In the month of June last, Mr. Bushnell wrote as follows:

As a mission we have been favored in regard to health, and are pursuing our ordinary labors with the usual encouragement. Messrs. Best and Pierce, with their wives, are at Olĕndebĕnk, in the enjoyment of excellent health. Messrs. Preston and Herrick are at Nĕngenĕnge, engaged in building a mission house; and both are quite well. Mr. Herrick says that he feels as well and strong as he did when laboring on a farm at home.

At Baraka we have recently had some sickness, but nothing very serious. Miss Smith has been feeble, and for a part of the time unable to attend to her little school of girls; but she is now better. Messrs. Walker and Ford are well; and Mrs. Herrick, though subject to occasional slight attacks of fever, enjoys pretty good health. Mrs. Bushnell had no fever on her arrival, and did not experience a day's illness till about two weeks since, when she had a pretty severe attack of fever; but it yielded readily to the usual remedies; and she is now quite well. She thinks she enjoys as good health here as she did at home. My own health has been good, so that I have usually preached two or three times on the Sabbath, and also during the week, as opportunities have offered, besides rendering some assistance in the school. I have been engaged in a pleasant but difficult work, translating the Psalms into the Mpongwe language; and in anticipation of future labors in the interior I have given some attention to the Bakĕlĕ language. Mr. Walker and myself have, with some regularity, maintained preaching at Baraka, and at five other places in connection with this station; and we have had some evidence that our labors are not in vain. Meetings have been better attended than usual; and a few have manifested a degree of solicitude in reference to the salvation of their souls. Two or three of the youth are indulging a hope of having been born again; but this interest is not general; and we fear that it is not increasing. Still we trust that we are not entirely without the presence of the Holy Spirit. While our hearts are pained by the developments of superstition and heathen depravity, and grieved by the indifference and contempt with which the great salvation is treated, we are not discouraged, but believe that God will bless his own truth, and make it a savor of life unto life to many souls.

We are very desirous of extending our labors into the interior; and to this end the establishing of a station at Nĕngenĕnge is an important step. From that central point we may hope to make excursions to the surrounding country, and gradually become acquainted with the Pangwes. With them as guides we may ascend those inviting mountains, and plant the gospel standard upon their summits.

As soon as the mission house at Nĕngenĕnge is completed, I suppose that we shall remove thither, with Mr. and Mrs. Herrick, and commence our labors in that new and uncultivated field. Mr. Preston, leaving his wife at Baraka during the absence of Mrs. Walker, will have his head-quarters at the island, and itinerate among the Pangwes, for the purpose of acquiring their dialect, and taking some incipient steps towards commencing a station among them.

SOUTH AFRICA.—From a letter of Mr. Tyler, dated April 16, the subjoined extract is taken: "I regret that I cannot report more cheeringly in regard to the fruit of our labors. We have for a long time mourned the absence of the Holy Spirit at our station. The Zulus seem determined, with one accord, to reject the truth, and adhere to their superstitions and vices. Still we will not be discouraged; for we know that the divine promises are sure."

On the 22d of April, the same brother wrote again as follows:

I have just returned to my station from an exploration of one of the most thickly populated parts of this colony, which is entirely destitute of missionaries. It lies in the fruitful and well-wooded valley of the Umvoti River, to which locality the Zulus have been removing for a few years past, in order to rid themselves of the interference of the white population. From one eminence my native guide pointed out to me thirty kraals in close proximity; and he assured me that there were ten more concealed from our view, beneath a projecting cliff, at a short distance from us. The natives, as I called upon them in their homes, treated me with great kindness and hospitality, and would welcome with joy the arrival of a teacher that should be willing to live among them. Their joy, however, would not arise from a desire of being enlightened and instructed in spiritual things, but from the opportunity which would thus be afforded them of disposing of their corn, pumpkins, milk, honey, &c., and obtaining medicine for their sick. Living entirely isolated from white people, and at a great distance from the towns, these natives exhibit fewer signs of civilization than most others, being in a state of nudity and extreme filth. But there will be one advantage to the missionary who may reside among them. They are more unsophisticated, and less corrupted by

the influence of vicious whites. My heart was particularly saddened at the sight of so many children growing up ignorant and superstitious, like their fathers, with none to tell them of the Author of their being, and the Savior of their souls. I asked a little boy, who came running after me, if he knew who made him. He promptly replied, "Umkulunkulu," (the name of the person, who, according to the tradition of this people, is the author of all things,) showing that his parents had not failed to instruct him in the belief of his ancestors. As I left these numerous kraals, I thought of the church of God at home, rejoicing in the precious blessings of Christianity, and asked myself, "How long shall these starving souls be left without the bread of salvation?" Then I remembered those two little churches gathered from the now vacant stations of Amahlongwa and Itafamasi, and said, "Shall these also be left as sheep without a shepherd?" Surely, it cannot be for want of means; and shall it be for want of men?

Under date of May 22d, Mr. Tyler wrote that for the previous six months a dark cloud had rested upon his station. "We walk by faith," he said, "and not by sight." His Sabbath congregation had averaged thirty; and in the boys' school there had usually been ten pupils. None of the natives were willing to allow their daughters to live in the mission family, lest they should be unable in that event to sell them "to the highest bidder." The following paragraph is from the same letter:

The young man, Unobeka, who at the time of my last annual report was to human appearance a steadfast believer, is now at his heathen kraal in a state of nudity and filth, indulging in all the vices of this unclean people. He was led astray by his crafty and diligent relatives, while I was necessarily absent from my station, watching by the sick bed of our lamented brother Marsh. We find it hard to conclude that this young man wore the mask of a hypocrite during the two years he spent with us, though we are aware that deception is proverbially characteristic of the Zulus. He was apparently so conscientious and faithful in the performance of his duties, and so obliging and kind, that he won our esteem and confidence. Even the heathen acknowledged him to be a true believer; but after his apostasy, the taunt and the exultant shout arose from many a gospel-despising native. They inquired, "Where now is your believer? Have we not told you that the religion you teach is not for blacks, but for whites only? The belief and worship of our fathers shall be ours; and you cannot separate us from it." All that we have been able to do, is to cry to God for help.

Mr. Lewis Grout, in reporting the state of things at his station in May last, wrote as follows:

The number of natives belonging to the church at Umsunduzi is ten, two having been received on a profession of their faith, during the year. Of these ten, however, one resides at another station; and another, of whose piety we have more doubt than knowledge, has been absent more than a year, working for white people, or wandering about the country. Two infants have been baptized; and one of our young men has found and married a wife at the Inanda station, without paying cattle for her. A neat and comfortable chapel has been built at the station, at the expense of about forty pounds sterling, ten pounds of which were furnished by the Board. Services have been held on the Sabbath during the year, and the attendance has been much as before. Besides those who have united with the church during the year, three others have offered themselves, whose cases are under consideration.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

On the 6th of September, Rev. Sendol B. Munger, of the Ahmednuggur mission, and Mrs. Mary E. Munger, late of Chicago, Illinois, left New York in the steamship Asia, Captain Lott, for Liverpool, in the expectation of accompanying Dr. Anderson and Rev. A. C. Thompson to Bombay.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Durham, Rev. J. Fisk, 1 50

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Alna, m. c. 13 00
Bath, G. T. Marston, dec'd, 5 00—18 00

Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Central cong. ch. and so. 153 72
Blanchard, Rev. J. A. Perry, 5 00
Brewer, Cong. ch. and so. wh. and prev. dona. cons. Mrs. SARAH M. BRAWSTOW an H. M. 75 00
Patten, E. Fobes, 3 00—236 72

256 22

Legacies.—Paris, Seth Morse, by Elisha Morse, Ex'r, 100 00

356 22

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Chesterfield, Rev. E. Newhall and friends, 3 65

Grafton co. Aux. So. W. W. Russell, Tr.
Campton, Cong. ch. and so. 15 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Hancock, Cong. s. s. 8 00
Pelham, Samuel M. Richardson to cons. Mrs. HANNAH H. S. G. RICHARDSON an H. M. 100 00—108 00

Merrimack co. Aux. So. G. Hutchins, Tr.
Chichester, Cong. ch. and so. 17 43
E. Concord, do. m. c. 28 41—45 84

Strafford Conf. of chs. E. J. Lane, Tr.
Wakefield, Cong. ch. and so. 12 00

184 49

Legacies.—Concord, Miss Betsey Whitney, 25 00

209 49

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. m. c. 42 59
Chittenden co. Aux. So. C. P. Hartt, Tr.
Burlington, Calv. cong. ch. m. c. 23 00
Jericho Centre, La. cent so. 13 00—36 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Mary Merrill, dec'd, 2 50
Clarendon, m. c. 2 32
Rutland, m. c. 16 87—21 69
Washington co. Aux. So. G. W. Scott, Tr.
Waterbury, Cong. s. s. for Seneca chil. 10 00
Lower Cattaraugus,
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Cong. ch. and so. 4; m. c. 33; 37 00
E. Westminster, Cong. ch. 24 00
Marlboro', m. c. 3 32
South Wardsboro', 8 00
W. Brattleboro', Clark Ivers to cons. Rev. CHARLES SCOTT of Marlboro' an H. M. 50 00—122 32
Windsor co. Aux. So. J. Steele, Tr.
Weathersfield Centre, C. H. K. 1 63

234 23

MASSACHUSETTS.

Boston, S. A. Danforth, Agent, 524 95
Essex co. North, Aux. So. J. Caldwell, Tr.
Haverhill, Centre cong. ch. to cons. MOSES HOW an H. M. 160 00
Essex co. South Aux. So. C. M. Richardson, Tr.
Manchester, Fem. miss. so. 10; two indiv. 25; 35 00
Essex co.
Marblehead, A little family, 1 25
Franklin co. Aux. So. L. Merriam, Tr.
W. Hawley, N. V. 3 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, Charles Merriam. 200 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
North Hadley, Benev. so. 23 00
Northampton, 1st par. s. s. for Manepy station, Ceylon, 13 00
South Hadley, Mt. Holyoke, sem. teachers, 197; pupils, 203; 400 00—436 00
Middlesex South, Conf. of chs.
Natick, Cong. ch. and so. 25 00
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Brookline, Harvard cong. so. m. c. 105 50
Dorchester, Miss L. C. Clapp, 1 00
Roxbury, Eliot ch. and so. a friend, 10; m. c. 15,15; 25 15
W. Roxbury, South evan. cong. ch. m. c. 5 67—137 32
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, Cong. ch. and so. 190 50
Lakeville, do. 47 75
N. Middleboro', Juv. sew. cir. 10 00
Wareham, Cong. ch. and so. 80; m. c. 12,80; 92 80—341 05
Taunton and vic. Aux. So.
Fall River, 1st cong. so. 54 00
Worcester co. North, B. Hawkes, Tr.
Ashburnham, Rev. J. D. C. and wife, for Nestorian m. 2 00
Worcester co. Central Asso. W. R. Hooper, Tr.
An indiv. 25 00

1,944 57

An Honorary Member, 20; Chelsea, Broadway ch. and so. m. c. 17,87; Winnisimmet ch. and so. 63,59; E. Cambridge, evan. ch. m. c. 10,92; Lawrence, Lawrence st. cong. ch. an Honorary Member, 100; Lowell, High st. ch. 103,57; Newton Centre, Mrs. E. H. Babcock, 10; North Chelmsford, cong. ch. and so. 100; Stoneham, cong. ch. and so. wh. and prev. dona. cons. Mrs. HARRIET L. WHITCOMB an H. M. 60; West Newton, cong. ch. and so. 69,92; 555 87

2,500 44

Legacies.—Newburyport, Mrs. Mary Greenleaf, by Edward S. Rand, Ex'r, 300 00

2,800 44

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Stratford, Cong. ch. 129; m. c. 80; wh. cons. Miss ANN GORHAM and Miss SUSAN HAWES H. M. 209 00
Fairfield co. West, Aux. so. C. Marvin, Tr.
Stamford, Pres. ch. m. c. 19 00
Hartford co. Aux. So. A. W. Butler, Tr.
E. Hartford, Cong. so. la. for ed. at Gaboon m. 31 00
Hartford, A friend to cons. OLCOTT ALLEN an H. M. 100; Centre ch. m. c. 4,10; 104 10
Plainville, Cong. ch. and so. 75 00
South Glastenbury, 20 00—230 10
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Sharon, Cong. so. 100 00
New Haven City, Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 24,60; South ch. m. c. 16; 40 60
New Haven co. East, F. T. Jarman, Tr.
Wallingford, S. N. R. 5 00
Norwich and vic. F. A. Perkins, Tr.
Norwich, A friend, to cons. Mrs. C. F. C. LATHROP an H. M. 100; Dr. Bond's so. two little girls, 5; 105 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Stafford Springs, m. c. 42 88
Windham co. Aux. So. J. B. Gay, Tr.
Scotland, s. s. 3 40
South Killingly, Ch. and so. 10 00—13 40

764 98

Legacies.—Ellington, Mrs. Laura Abbott, by J. H. Brockway, Ex'r, 600; Plymouth, Mary Langdon, by Edward Langdon, Ex'r, 300. West Haven, Betsey Ann Benham, by Elisha Benham, Ex'r, 100; 1,000 00

1,764 98

RHODE ISLAND.

Barrington, Gent. 11; la. 20; m. c. 7; Little Compton, male and fem. miss. so. 40; a friend, 10; Slatersville, s. s. 1,70; 89 70

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Catsborn, R. D. ch. 30 00
Flatbush, do. 5 00
Flatlands, do. 30; s. s. 17; 47 00
Hyde Park, do. 18 63
Ithaca, do. a s. s. class, 5 00
New Baltimore, R. D. ch. m. c. 5 61
New York, A mem. of Collegiate ch. La Fayette Place, 20 00
Port Jervis, Mrs. M. A. E. 5 00
Port Richmond, R. D. ch. 40 00
Richmond, do. 18 00
Tarrytown, 1st do. 16 08
Warwick, R. D. ch. fem. miss. so. 8 50—218 82
Chautauque co. Aux. So. T. Brown, Tr.
Carrol, Cong. ch. 3 40
Jamestown, 1st pres. ch. 40,45; disc. 22c. 40 23—43 63
Geneva and vic. G. P. Mowry, Agent.
Barker, H. S. 2; O. S. 1; 3 00
Bath, 1st cons. pres. ch. 6 00
Bainbridge and Nineveh, pres. ch. 25 00
Berkshire, Cong. ch. 30 00
Candor, do. 25,71; young people's miss. so. 5; 30 71
Castle Creek, Pres. ch. 27 00
Cortlandville, do. 79; youth's miss. so. 30; 109 00
Geneva, W. H. S. 1 00

Seneca Falls, Pres. ch. 26 75
Starkey, Mrs. H. Ayres, 10 75
Scipio, 2d pres. ch. wh. and prev. dona. cons. Rev. MOSES THACHER an H. M. 17 00
Summer Hill, Cong. ch. 9 00—295 21
Greene co. Aux. So. J. Doane, Tr.
Durham, HENRY W. SNYDER, wh. and prev. dona. cons. him an H. M. 60 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. a friend, wh. cons. CLAUDIUS B. CONANT of Brooklyn an H. M. 100;) 462 24
Oneida co. Aux. So. J. Dana, Tr.
Marcy, Welch cong. ch. 6 00
Utica, Pres. ch. m. c 25,30; J. G. 2; 27 30
Waterville, Pres. ch. 30 00—63 30

1,143 20

Albany, 4th pres. ch. 100; Albion, F. C. 2; Auburn, Miss Powell's school for Mr. Crane's school, Gawar, 5; Barre Centre, cong. ch. 5; Baiting Hollow, cong. ch. m. c. 2; Cazenovia, 1st pres. church and so. 115; Chester, pres. ch. 35; Clintonville, E. G. H. for debt, 10; Danby, la. cent. so. 8; H. D. M. 1; Eaton, cong. ch. m. c. 5; Essex, pres. ch. m. c. 7; Flushing, 1st cong. ch. 30; Franklinville, G. W. Hallock, 20; Hudson, Mary I. Macy, 1; Ithaca, pres. ch. 126,62; I. M. 1; Jewett, pres. ch. m. c. 6; Lumberland, cong. ch. 1,41; Middletown, W. S. 3; Milton, a bal. 2; Mt. Hope, Rev. A. D. 2; New Paltz Landing, pres. ch. 68c.; Palmyra, a little girl, 1; Riverhead, cong. church. 12; Rushford, do. 6; Scotchtown, H. C. 3; Troy, 1st pres. ch. 153; Victor, cong. s. s. 30; 690 03

1,836 91

NEW JERSEY.

Bloomfield, A friend, 40; Dover, pres. ch. wh. cons. EPHRAIM LINDSLEY and JOHN M. LOSEY H. M. 200; Elizabethtown, 3d pres. church, 20; Fairton, pres. church, 30; s. s. 5; Newark, Park pres. church, 20; 3d do. 2; R. D. church, two little sisters, 1; Orange, 1st pres. ch. (of wh. to cons. CHARLES R. DAY an H. M. 100;) 227,08; Parsippany, pres. ch. 73,50; Rockaway, pres. ch. 65; Mrs. H. N. C. dec'd, 1; Succasunny, pres. ch. 56; 740 58
Legacies.—South Orange, Miss Esther Ball, 15 00

755 58

PENNSYLVANIA.

Danville, Petersburg, s. s. 5; Easton, Opheleton so. of fem. sem. 12; Honesdale, pres. ch. 317,39; Minersville, Welsh cong. ch. 54,50; Philadelphia, 1st R. D. ch. m. c. 50; Clinton pres. ch. inf. sch. 5; Green Hill, pres. ch. 13,13; Prompton, pres. ch. 5,61; Wattsburg, pres. ch. 5; West Nantmeal, pres. ch. 32,50; 500 13

DELAWARE.

Wilmington, Hanover st. pres. ch. Little Rill so. 20 60

MARYLAND.

Baltimore, Fem. nite so. for *Sophia Howard*, Ceylon; 20 00

VIRGINIA.

Richmond and vic.
Lynchburg, 2d pres. ch. (of wh. fr. G. Bagby, for *Ellen H. Bagby*, Ceylon, 12; s. s. 6,76;) 66 15; Pole Green and Salem ch. 17 50; Portsmouth, Pres. s. s. 3 25; Richmond, A. H. Wilder, 20; a lady for Syrian m. 5; Mrs. Braxton's children, for ed. in Africa, 7,17; W. Somerville, 20; J. Gilmour, 20; C. Braxton and fam. 40; John Caskie, 25; J. Glassel, 20; indiv. 454,83; 3d ch. m. c. 22,50; united pres. ch. coll. 53,28; m. c. 48,85; Douglass ch. 101,62; disc. 7; ack. in Sep. Her. 831 25.
Pulaski and Wythe, Gent. and la. 48 00

OHIO.

Greenwich Station, L. M. 5; A. M. M. 1; Perrysburg, 1st pres. ch. 33,04; Strongsville, Rev. T. W. 2; 41 04

INDIANA.

Fort Wayne, Rev. J. Hough, 10; La Porte, 2d pres. ch. 49,75; 59 75

ILLINOIS.

Augusta, Pres. ch. m. c. 16,25; Chicago, T. King, wh. cons. Mrs. TUTHILL KING an H. M. 100; Dover, m. c. 22,50; Farmington, M. S. 10; Galesburg, 2d pres. ch. 17; Washington, R. D. ch. 7,25; Winchester, pres. ch. 45; 218 00

MICHIGAN.

By J. S. Farrand, Agent.
Detroit, E. P. Hastings, 12; Scotch ch. s. s. miss. so. 6,50; Oakland, pres. ch. 3; disc. 46c. 21 04
Ann Arbor, 1st pres. ch. a fem. mem. 50; Armada, 1st cong. ch. and so. 35; Centreville, R. D. ch. 9,66; Hillsdale, pres. ch. m. c. 12; s. s. 6; Livonia, cong. ch. 10; Rev. R. Armstrong, 15; Macon, R. D. ch. 2,50; 140 16

161 20

WISCONSIN.

Beaver Dam, Ch. 33,64; Patch Grove, J. T. P. 10; 43 64

MISSOURI.

Pleasant Hope, Mr. Smith's cong. for Chinese m. 7; West Ely, Rev. S. N. Grout, 15,11; 22 11

ALABAMA.

Gainesville, Pres. ch. 170 00

KENTUCKY.

Bowling Green, s. s. scholars for ed. in China, 7 00

TENNESSEE.

Jonesboro', Pres. ch. 120; Maryville, m. c. 11; 131 00

MINESOTA TERRITORY.

Excelsior, Rev. C. Galpin, 2 00

OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 12 00

IN FOREIGN LANDS, &c.

Ceylon, P. A. Dyke, 144; Kandy juv. miss. so. 33,60; 177 60
Choctaw na. Good Land, 47; Pine Ridge, Miss H. Goulding, 10; 57 00
Melbourne, Australia, C. F. P. 5 00
St. Catharine, C. W. s. s. miss. so. for sup. of a girl in Miss Fisk's sch. Oroomiah, 10 00
St. Thomas, W. I. m. box, 13,80; chil. of H. Morrison, 4,25; 18 05

267 65

Donations received in August, 8,323 07
Legacies, 1,440 00

$9,763 07

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in August, $292 49

THE

MISSIONARY HERALD.

VOL. L. NOVEMBER, 1854. No. 11.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM THE EVANGELICAL ASSOCIATION, JUNE 7, 1854.

A LETTER from this new body takes the place this year of the annual report, which, for a third of a century, has been received from the Sandwich Islands mission. The relations of those brethren to the Board are somewhat changed; but the feelings with which they write, and the general style of the communications which they make, will be found the same as ever. "We shall address you," they say, "in the same fraternal manner as in former years. The cause of Christ is *your* cause. It is *our* cause. It is the cause of all who love the Lord in truth."

Retrospect.

The yearly meeting of the brethren naturally turns their thoughts to the past; and the view which they take, fills their mouth with praise.

For more than thirty years, this mission has had its annual gatherings; and these gatherings have enstamped their impress upon the mind and the heart. Every convocation has had its modifying and moulding influence, and has impressed an image on our social, intellectual and moral natures. Time has, indeed, wrought changes for us. When we look around for the honored pioneers who broke up the fallow ground in this waste wilderness, only three of them remain in the field. Most have accomplished their warfare, and received the crown. And this is also true of many of their successors. After a little toil, a short race, a few conflicts, they have rested from their labors, and entered on their everlasting inheritance.

A retrospect of the last third of a century fills us with sad and with joyful reflections,—sad in view of the many mistakes, follies and sins committed, the many hopes and purposes disappointed, the tender ties sundered, the loved circles dissolved, and the moving and often shadowy panorama which has passed before us,—joyful in view of the countless blessings bestowed upon us; in view of the children which surround our tables like olive plants, many of them, we trust, the children of the kingdom; in view of the many and signal deliverances experienced in days of darkness, of conflict, and of fear; and in view of the great and happy changes in the social, intellectual, political, moral and religious state of the Hawaiian race during this period. Surely we may rejoice in the Lord, and joy in the God of our salvation. Surely, it is good to say of the Lord, He is our rock. It is comely to praise him, and to exclaim, What hath God wrought? It is excellent to extol him with the voice of thanksgiving, and to remember his loving kindness and tender mercies, by which the day-spring from on high hath visited us, giving light to those who sat in darkness and the shadow of death, and guiding our feet in the way of peace.

New Organization.

It was as a mission that the brethren had passed through these scenes of trial and of joy; but the

success with which God has crowned their labors, had already brought forward the day in which they might cease to act as a mission, and assume a more independent position. Some of them have become "entirely disconnected from the Board; others partly so; and none of them are styled foreign missionaries." As their relations were thus changing, their plans needed to undergo modifications. Under these circumstances, the "old missionary body," which had not been dissolved in form, met by adjournment in Honolulu, May 17, 1854; but as the members had not all arrived, it adjourned to the 22d, when it was voted that this body be dissolved, and a new organization be effected "under the banners of the Hawaiian Clerical Association," with such modifications as should adapt it to the altered circumstances of the brethren and the prospective wants of the people. A committee, appointed for the purpose, subsequently reported a constitution, which, after discussion and amendment, was adopted. The name of the new body is the Hawaiian Evangelical Association, to consist of those who have subscribed the original articles of compact, and those who shall hereafter sign the constitution, after being elected members by a two-thirds vote.

Position Defined.

Having given a copy of the constitution of the Association, the brethren proceed :

Under this compact then we rally; and here we again pledge ourselves, with renewed strength and rekindled zeal, to prosecute our work till called to our rest, to press onward in our warfare, until invited to exchange our conflicts for the "crown of righteousness."

What may be the future of our dear Hawaiian Zion, is known only to the great Shepherd. Trials doubtless await her; Satan will desire to sift her as wheat; tempests may beat upon her; fires may try her. No matter. Her Redeemer liveth, and blessed be the Rock of our salvation.

Our position, then, is defined. We are an integral portion of the church purchased by the blood of Christ, independent in action, yet united in spirit with all who love the Lord Jesus. Our work is plain. We are to build the house of the Lord, which has been so wonderfully commenced, and so graciously carried forward, on these shores. And we, with the children whom the Lord hath given us, are to open our hearts and stretch out our hands to regions beyond us. Henceforth our thoughts and our labors are to assume a wider range; and we are called upon to bless other realms now slumbering in the shadows of death.

Health.

In reviewing the preceding year, the brethren first speak of 'health.' Most of their families have been blessed in this respect; but some of them have been visited by sickness and death. Mr. Rogers, "a kind, sincere and faithful fellow laborer," has entered into his rest. A "beloved son" of Mr. and Mrs. Gulick was removed in "the land of his fathers." A "sweet and lovely" daughter of Mr. and Mrs. Kinney, after a long and severe sickness, was laid in the grave, to wait "the bright morning of an immortal day." "With these dear and deeply afflicted friends," say the brethren, "we deeply sympathize. The trial has been severe to them, but grace enables them to bear it with Christian resignation."

The year, however, has been a dreadful one to the natives, from the prevalence of the small-pox. The brethren shrink from the attempt to describe the sufferings of the previous summer and autumn, and simply say: "That awful scourge is sufficiently loathsome and appalling in a highly civilized community, and under all the ameliorating circumstances of such a state of society. Imagine, then, what it must have been among a poor and rude people like this, utterly unacquainted with the disease, and unfurnished often with physician, nurse, medicine, or suitable food." In the unwearied efforts that were made in behalf of the sufferers, the preserving hand of God was very manifest. "Physicians, missionaries, and many other noble and self-sacrificing spirits, nerved themselves to the work of administering medicine, food and consolation to the suffering, and of burying the dead. By night and by day, kind hands and sympathizing hearts were noiselessly engaged in the hovels of woe and at the couch of the dying. Their history is not written by human pen; but their record is on high. And their preservation was as wonderful as it was gracious. Amidst scenes which shocked all human sensibilities, often inhaling an atmosphere loaded with deadly pestilence, and surrounded by thousands who were falling under the baleful scourge, they escaped unhurt." The mortality was greatest on Oahu. In Honolulu few escaped an attack, who were susceptible to the disease. Other districts of the island also suffered greatly. On Hawaii, Maui, and Kauai, the contagion did not spread extensively, owing to an early system of quarantine, which gave time for a general vaccination. As nearly as can be determined, on all the islands, two thousand members of the churches were victims of the disease.

The moral effect of this scourge, during its prevalence, was various. "In many places, the people were roused to fasting and prayer; and days and weeks even were spent mostly in religious exercises. In some parts, a kind of stupor came over the people, and the gloom of despair

settled on many. Some died in hope and confidence, and others sunk into the grave like brutes. Since the cessation of the pestilence, we have watched with deep interest its more distant results upon our people; and we fear that neither we nor our flocks have duly improved the warning. There is a tendency to re-action and collapse; and we have all need of great grace, lest our misimprovement of this chastisement call for new inflictions from the hand of our heavenly Father."

Education—Civilization.

The school system of the Islands is "planned on a sufficient and well-ordered scale," but the means at the control of the Department of Instruction, for carrying this system into effect, are inadequate. "Almost all the common schools are suspended one quarter of each year, for lack of funds." Still, there is no diminution of interest among the people in respect to acquiring knowledge. On the contrary, this desire is having a new and important manifestation. On this subject, the letter says:

Punahou and the royal school, the seminary at Lahainaluna and native boarding schools, all have a silent but effective influence in stimulating the desire for education among the common people. The difference between the educated and the ignorant is no less striking here than in countries more enlightened. Parents see the position which intelligence occupies, and are anxious to have their children learn. Children see it, and are stimulated to acquire knowledge.

The acquisition of the English language is eagerly sought for in every feasible way, and often in ways not feasible. It is to be introduced as a branch of education into the common schools, as fast as teachers can be obtained.

Progress is also visible in civilization, though not with all desirable rapidity. In fact, progress in civilization seems always to be slowly made. And it may not be amiss to remind such as may be surprised at there being room for such statements as are contained in the following extract, after the gospel has been preached on the Islands for a third of a century, that Hugh Miller witnessed within the present century, and in Scotland, a state of things in respect to domestic comfort and mode of living, in comparison with which the Hawaiians will not greatly suffer, and that too in connection with a high degree of piety.

Nakedness seldom appears in the streets. The old people throw off tight clothes in their houses; and all appear untrammelled when at work in the fields, or when fishing. At all other times natives appear decently covered; and a public sentiment against going without clothes is evidently gaining ground. There is progress also in the comforts of home. When a native builds a new house, he enlarges a little, and gives it less of the hovel-like appearance than the old one had. Enough of these hovels, however, are seen; nay, they constitute the mass of the dwellings. But the eye is often greeted with something new, rising head and shoulders above its thatched neighbors, and showing windows and doors and space within, all acting as silent prompters for others to enlarge, when they build again. The leaven is working silently but effectively, even against natural indolence.

Roads also, the unmistakeable exponents of civilization, are improving. The impediments to good roads, which must be graded along precipices and deep gorges, over rocks and mountains, can scarcely be conceived of by those living in a level or rolling country. But, notwithstanding these obstacles, there is improvement in the roads. The demand for them increases with the increase of products, but much more because of the multiplying of beasts of travel and burden. Men's shoulders, which formerly carried all burdens, are relieved entirely by pack-oxen, horses and donkeys. Wheel vehicles are confined to few localities; and from the mountainous nature of the country, their use must ever be limited; but the increase of draught animals will insensibly cause an increase of wheel carriages and roads for them.

State of the Churches.

As would be expected, when the extensive ravages of the small-pox are called to mind, "the number of church members is somewhat below that of last year; the number of worshipers on the Sabbath has in some places diminished; and contributions for the support of gospel institutions have not in some parishes equalled those of the preceding year." It does not necessarily follow, however, that "the religious state of the churches is less healthful, less vigorous, and hence less cheering than it has been." The brethren are permitted to write: "The Lord has not visited us in wrath only. Even while the storm was beating most fearfully on some portions of his vineyard, the bow of promise was seen to hang over other portions. Though we cannot report great and wonderful revivals, as in days past, yet revivals there have been, most refreshing, and most joyful. Pastors and

churches have prayed earnestly, and labored zealously and energetically, and with longing desires for the salvation of sinners. The heavens were opened; the Spirit came down in its convincing and converting power. The aged, the middle aged, the young, all participated in the Spirit's blessed work. Though there has not been such a deep religious excitement in all the churches as to be denominated a revival, yet with two or three exceptions the churches have all been refreshed, and some have received most cheering accessions. Punahou school should not be omitted. That has enjoyed a most precious revival."

The following table presents the statistics of the churches.

	STATIONS.	Whole No. on examination.	Whole No. by letter.	On examination the past year.	By letter past yr.	Whole No. dismissed.	Dismissed past yr.	Whole No. deceased.	Deceased past year.	Excluded past yr.	Excommunicated past year.	In regular standing.	Children baptized past year.	Whole No. baptized.	Mar'ages past yr.
Hawaii.	Hilo,	10,790	514	176	10	718	32	4,727	342	65		5,509	105	3,625	98
	Waimea,	6,405	496	137	37	1292	156	1,965	130	53		2,029	47	1,434	93
	Kohala,	1,919	647	66	18	339	19	802	68	4	2	1,055	42	941	52
	Kailua,	2,826	313	56	14	640	16	746	61	21		1,713	62	2,090	23
	Kealakekua,	3,082	121	64	6	913	27	713	51	38	2	1,081	35	1,216	53
	Kau,	1,503		52	4	293	13	527	32	24	1	910	35	506	30
Maui.	Hana,											500			
	Keokea,											200			
	Wailuku,	1,296	25	306	6		5		13	17	14	1,247	70		24
	Lahainaluna,			4	4		2			2		42			
	Lahaina,	1,261	368	37	13	273	5	524	15	6	6	740	49	1,285	45
	Kaanapali,	546	34	98	8			82	3	26	1	438	57	435	
Molokai,				210						20		1,296			
Oahu.	Honolulu, 1st,	3,580	620	176	41	395	44	1,310	551		52	2,192	30	798	235
	Honolulu, 2d,	2,302	639	35	45	400	19	1,265	405		41	772	16	699	173
	Ewa,	2,033		52		339		855	410	5		521	12	590	137
	Waianae,	479		21								197	7		30
	Waialua,	1,452	241	124	10	262	9	502	146	10	14	726	29	774	51
	Kahuku,														
	Kaneohe,	785	69		1	18		253	158	3		429	6	197	11
Kauai.	Waioli,	627		67	5	89	3	140	18	4	5	527	15	201	20
	Koloa,	402	158	20	13	55	2			5	5	304	6	189	
	Waimea,	663	97		3	96	5	160	3			485	42	263	
Total in chhs. reported,		41,951	4342	1701	238	6122	357	14,571	2406	303	143	22.916	665	15,243	

Benevolent Effort.

The considerations below, as to what should be expected from the churches on the Islands in the way of benevolent effort, will commend themselves to every one, and will prepare the mind of the reader duly to appreciate the extent of their contributions.

It should be understood that these churches are not yet fifty years old; the first generation has not yet all passed away,—a generation but a few days since perfectly heathen, having no Christian ideas, no written language, no words for expressing spiritual things, and minds steeped all over in the grossest idolatry. Can they be expected to act, as those who have always had gospel light and instruction? Can they comprehend the nature and extent of Christian duty and responsibility, and engage in Christian enterprises with the intelligence, system and vigor of older Christian communities? Such expectations should not be indulged, no, not for a moment.

What now have they done? In supporting their pastors they have made a "more general, determined and systematic effort than heretofore," "in some cases with entire and in other cases with partial success. They have done what they could, at least what they regarded as the extent of their ability, out of their deep poverty." Nor have they confined their endeavors to this object only. "Strenuous and highly commendable efforts have been made for the erection and repairing of church edifices," those that have good houses of worship extending their aid to those who have not. "Nor do the Hawaiian churches confine their efforts to their own islands." The missionary societies previously instituted have been sustained, and new ones have been formed. Some of these are for adults, and others are for children and youth. Some of the churches also have acted independently, and with much efficiency. The society composed of the children of missionaries, "the only one of the kind in all the world that has come to our knowledge," "has done well."

The whole amount of church contributions is as follows :

For the support of pastors, .	$8,574 00
Church erection, &c. . .	11,533 00
Foreign missions, &c. . .	4,946 00
	$25,053 00

Character of the Contributors.

And who are they that give these large sums for the promotion of Christ's kingdom? The most of them are "without any certain income, or specific pecuniary resources." This their pastors are prepared to testify. "We know," they say, "that portion of our flocks that is ever ready for every good word and work, our constant and substantial contributors and supporters. We are familiar with their faces, and their names, their places of residence, their every-day pursuits, and their manner of life. When they place a dollar or five dollars in our hands, or the hands of our receiving agents for the promotion of Christ's kingdom, or for the maintenance of their teacher, we generally know whence it comes, that it was obtained honestly, and often by the sweat of the brow. They labored hard and patiently to get it; and when they pass it into our hands, it would do your souls good to witness the apparent sincerity, and Christian simplicity, and radiant countenance, with which it is done."

Let this testimony forever silence those accusers of the brethren, who, not being able to deny the benevolence of Hawaiian Christians, have so assiduously labored to blast their character, by asserting that their gifts are the wages of iniquity.

Native Pastors.

David Malo, long "a most intelligent coworker" with the missionaries, "has been called by the Master to a higher sphere," having departed from this life in October, 1853. "The churches left vacant by Rev. Samuel Kauwealoha and James Kekela, who went to Fatuhiwa, were each supplied by young licentiates from Lahainaluna seminary, who have acquitted themselves well. On the 12th of April last, one of them, Mr. A. Kaukau, was ordained and installed pastor of the church at Kaanapali. The church and people there appear to love him no less than they did their former pastor. The other one will probably be ordained and installed in the vicinity of the field formerly occupied by Rev. James Kekela. At the ordination of Mr. A. Kaukau, two others of his classmates in the seminary were licensed to preach. One of them is tutor at the seminary in place of Mr. Ua, lately deceased. The other is preaching on East Maui. Both of them are promising young men.

LETTER FROM MR. L. SMITH, JUNE 13, 1854.

Effect of the Small-Pox.

In the present communication, Mr. Smith reviews the history of the Second Church of Honolulu, of which he is pastor, for the preceding twelvemonth. After describing the ravages of that scourge which was so fatal on the Island of Oahu, he proceeds as follows:

During the prevalence of the small-pox, the popish and Mormon priests did their best to persuade our sick and dying church members to join them. A few in their extremity assented to the entreaties of these lying prophets; but, so far as I know, they all died without an exception. The mortality among the papists and Mormons was very great. At several different times, during the epidemic, I inquired of our deacons what proportion of the deaths occurred among our church members? And they said that, including papists, Mormons, and those who make no pretensions to religion, there were at least three of them to one of our people. And I perceive by the late census that this estimate is very nearly correct.

The epidemic was not the means, so far as I know, of causing one backslider to return, or one impenitent sinner to forsake his sins and put his trust in Christ. And several church members, who had the small-pox, and barely escaped death, have renounced all attachment to Christ and his gospel, and have gone after the beast and false prophet. There are some natives, as well as foreigners, who cannot endure the idea of contributing a tithe, or even a mite, for the support of the institutions of the gospel; but who will contribute liberally and cheerfully to support the theatre, the circus, and the old heathen hula, and, when detected in licentiousness, will immediately pay a fine of from fifteen to thirty dollars.

But though I am constrained thus to speak of some who escaped death by the small-pox, and in the providence of God may be reserved for some other direful plague, I am happy to state that a goodly number still survive, who apparently love our Lord Jesus Christ, his people and his cause, in sincerity and truth. Some of them feel that they must, and that they will, soon undertake the entire support of their pastor; and also contribute more or less, annually, for the support of their missionary brethren and sisters at Micronesia and the Mar-

quesas. Three men and their wives have gone from this church as assistant missionaries; and the reflex influence thus far has been very beneficial. And others hold themselves ready to go, whenever a suitable door shall be opened for them.

Restoration.

The following extract will be read with profound interest and sympathy:

Our religious meetings have been uniformly kept up, as in former years. But during the prevalence of the small-pox, the congregation on the Sabbath was reduced to a mere handful. And for a time after the epidemic had subsided, there was an apparent reluctance to return again to the house of God. Some held back on account of the regulations published by the Board of Health. Others felt ashamed to be seen in public, their faces had become so disfigured by disease. Just before our communion season in October, I sent a special request to all who had recovered from the sickness to come to the communion. Nearly all who were well, came. But what a change in the appearance of the communicants! Between three and four hundred, including three or four deacons, were dead! And many who were present were so changed, it was with difficulty that I could recognize them as my people.

But notwithstanding the sad and desolating bereavement with which we had been visited, and the disfigured and blighted countenances of the survivors, hope still predominated in my breast; and I endeavored to speak a word of encouragement. I told them that we had been spared for some good purpose; that greater responsibilities were resting upon us now than ever before; and that we must not allow the institutions of the gospel to go down among us.

At the commencement of the present year, we organized anew; appointed several new deacons; and steps were taken to see what could be done for the support of the pastor. This Second Church in Honolulu has been afflicted for several years with a large number of drones; and the small-pox has left over three hundred of this class still on our hands. But there are others who have doubled their subscriptions; so that after deducting four hundred, who have died the past year, and all the drones, who do nothing for the pastor's support, we still hope to raise six hundred dollars this year for this object.

Mormonism—Schools.

Respecting the principal forms of error at the Islands, Mr. Smith writes as follows:

I have heard very little concerning the movements of the papists or Mormons, since the small-pox swept over us. Isaac, the deacon whom I mentioned in my report last year, as having left us and become a Mormon priest, died of this disease. I visited him two or three times just before his death. He confessed that he had left us because he was angry with some of his brethren, and in order to injure us. He had been very zealous in persuading church members and others to join the Mormons. "But," said he, "if I get well, I shall renounce Mormonism, and seek to be restored again to the church." One of the most zealous of the Mormon priests has been at work for several months with one of the tin and copper smiths in Honolulu. He says they are very anxious to purchase a printing press; that they have translated the Mormon Bible into the Hawaiian language; and they are only waiting for a press, in order to put that precious volume into the hands of the Hawaiians.

On a somewhat different topic, this brother makes the following statement:

Kaiwi, one of our most efficient teachers, and his wife, have gone with the missionaries to Fatuhiwa. Two other teachers died during the year of the small-pox. During the prevalence of that epidemic, the schools were all suspended. I believe we have had only one full school term during the year; and now, for want of funds, all are suspended again. To my astonishment, the teachers hang round, and hold themselves in readiness to teach, whenever called upon. But it must be obvious to all that they cannot be a very efficient class of men; for if they were, they could not afford to lie idle and unemployed from one half to three fourths of their time.

The contributions of Mr. Smith's people, for the period under review, amounted to about $1,300. In this amount are included the following items:—Support of pastor, $567; seating meeting-house, $150; outfit of the mission to Fatuhiwa, $120; box sent to the same, $30; articles sent to Opunui's widow, $25; contributions of the missionary society, $270.

Smyrna.

JOURNAL OF MR. MORGAN.

In May Mr. Morgan visited Thessalonica, the place of his first labors in behalf of the Jews. Usually he spent the greater part of each of the twenty days of his stay at the book magazine, which is still in charge of Boghos, the Armenian brother. Here all his old acquaintance sought him out, as soon as they heard of his being in the city. "Seldom an hour passed," he says, "in which there was not some one to enter into conversation with me; and often there was a circle of half-a-dozen attentive listeners." In these interviews it was his object to lead them to the serious consideration of points which bear directly against the root of all their errors in faith and practice. And "it was both surprising and gratifying to be able to speak plainly to a circle of intelligent and, in the Jewish sense, learned young men, of the necessity of purity of heart and the strictness of the law." Some extracts from the journal of Mr. Morgan will enable the readers of the Herald to share in his surprise and gratification.

A Greek—A Rabbi.

May 10. At the magazine, this morning, I found three or four Jews, and a young Greek in the habit of a candidate for the priesthood. After some general conversation, I began talking with the Greek, and found that he had been a year at the theological school on the island of Chalke, near Constantinople. I asked him in respect to the studies pursued there, and finally what a man must do to be saved. His prompt and unqualified reply was, that he must "do good works." It was an easy matter to show him, from various parts of the New Testament, that one must believe in Jesus Christ for salvation; that faith in Christ is God's method of justification; and that the only good works are those which spring spontaneously from a renewed heart. I was glad to have such a talk with him, for the sake of exhibiting the truth to him, and also to the Jews who were present, and who understand more or less of Greek. I could preach Christ to them while talking to him, and show them, at the same time, that we have the same controversy with the Greek and the Jew.

In the afternoon, I called upon a young Rabbi who has always been very friendly with us, though sometimes afraid to come to our houses, or salute us in the street. He has learned to read English, and is now employed in collecting materials for a geography of Europe. In the course of conversation, he spoke of the obscurity of the language of some of the books published by the missionaries. I asked him if he had read the little book on the Inspiration of the Old and New Testaments, published by our press. He replied that he had not. "Why not?" "I have finished reading and talking upon this subject. You notice that when you begin to talk on the points of controversy between us, I am silent. I began to examine this subject when the first missionaries came here. We used even to have written controversies upon Christianity. But I saw that it led to no result. Neither party was convinced. And now I have deliberately given up disputing on these matters." We conversed some time on this point. I urged that he could not thus ignore the claims of a religion, which included the talent and civilization and political influence of the world.

While this discussion was going on, another Rabbi came in, and the conversation passed to the subject of education. When Mr. Morgan pressed them to improve the Jewish schools, they said, "It could not be done. They knew that their schools were inferior to others, but it could not be helped. The Jew cannot bear liberty. Give him an education and freedom, and he will abandon the law of his fathers." They then freely admitted the superiority of Protestants to the Jews in respect to moral character. "But," Mr. Morgan asked, "is not the tree known by its fruits? Your tree, by your own confession, bears bad fruit, and ours good fruit. Which then is the good tree?"

The conversation closed here; but Mr. Morgan adds, "One of the Jews present once replied to this argument, 'This all comes of the Talmud. The law of Moses is good, and has power. But the Rabbies have covered it up and perverted it with their traditions; and that is the trouble.'" Yes, that is the trouble; and when the Jew becomes convinced of that fact, and turns back in simplicity to the law of Moses, the day of his redemption will be nigh. Let the Jews feel on their naked consciences the inflexible requirements of that pure and holy law, and they will be driven to seek the atonement for sin, provided alike in the law and the gospel.

An Opposer—A Mohammedan.

11. I had a long talk with several Jews upon the necessity of the circumcision of the heart. They were young men, of the ordinary class of mer-

chants and shop-keepers. They made no objection to what I said; indeed, they listened with attention. But soon an old man came in, whom we have always known as a most violent opposer, and he sought immediately to excite a controversy, by asserting that the external rite was as necessary for entrance to heaven as the purification of the heart. I called their attention to the new covenant and the change of institutions. By the time I had finished what I had designed to say, the furor of the old man had subsided; and he arose and politely took his leave of me.

12. This evening I had a call from a Dunmeh. He reads both the Old and New Testaments. He does not go to the mosque, but says that, as God is every where, his house and his closet are his mosque. Our Armenian brother says that he comes often, and that he sometimes prays with him. He has also a grown-up son who reads the gospel, and is friendly to the truth.

History of a New Testament.

The next day was the Jewish Sabbath; and as Mr. Morgan could not expect to meet the Jews at the magazine, he resorted to other means of intercourse with them. The interview described below, and the history of the New Testament connected with it, will be found of much interest.

13. I called at the house of the young Rabbi who said that he had renounced the study of Christianity, and found him and three other young men examining a copy of the American Tract Society's New Testament with Notes. He has learned English, so that, with a little help from a dictionary, he can read very well. I had a long and interesting conversation with them, not combatting their errors directly, which would only have aroused feeling and closed the ear to reason. I explained to them the radical difference between Protestantism and every form of corrupt Christianity, whether Greek, Catholic or Armenian, viz., an open Bible the only rule, and faith in Christ the only way, of salvation. I spoke of the different denominations of Protestant Christians, yet all holding the essential doctrines of Christianity; and then passed to regeneration and God's immediate knowledge of the heart, and showed that all external purity that is valuable in his sight, must spring from a pure heart. These and kindred topics I could speak on as plainly as I should to a Sabbath school class at home.

The history of that New Testament is somewhat curious. It seems that a few days before, a Turk who wished for a book-cover had his attention attracted by it. He struck a bargain for the cover at twelve piasters; the price of the book was fifteen. (I should remark, by the way, that I have told the Armenian to sell no more covers, nor, indeed, books to be cut up and wasted. We are not merchants; nor are our books merchandise.) The price of the remainder, three piasters, was quite within the compass of a Jew's economy; and our young friend paid the sum and became possessor of the book. One afternoon I was sitting and talking with a young man, a Rabbi, and he said to me, "As we were reading this morning, we found a passage which we could not understand. I should like to ask you about it." He turned to 1st Chron. vii. 14, and onward, and asked me which were the sons of Manasseh and Ephraim from that account. I referred to the English Bible, in which parts of the 14th and 15th verses are included in a parenthesis; and he remarked that one of their Jewish commentators put these words in parenthesis. A short time after this, perhaps the next day, another Rabbi happened to be at the same place in company with the one just mentioned, when the latter said to him, "The English Bible puts those words in parenthesis, as well as our own commentator." At another time, the owner of this New Testament asked me to turn to the note on Acts vii. 14, and show him how the discrepancy between the number of Jacob's posterity given in that verse, and the number given in Gen. xlvi. 27, were reconciled by the addition of the sons of Ephraim and Manasseh in 1 Chron. vii. 14. Putting all these circumstances together, it was easy to see that these young Jews, and probably more, had seated themselves to the examination of the notes of that New Testament, to see what reply could be found to the objections brought by the Jews against the New Testament.

A former Inquirer.

18. This morning I had a long talk with one who was once quite interested in the study of the truth. He however fell under the censure of the Rabbies, so that his own father dared not return his salutations. He gave up his books and his investigations, and for a time came to us no more. By business he was thrown with us a good deal, and we used to have

some hope for him. He astonished me once beyond measure. It was the day after the death of my wife. He was accompanying me from room to room, in my mournful search for garments appropriate to a change of dress, and seeing me almost overwhelmed as I was handling articles, each of which reminded me most forcibly of the past, he said, "Be patient, Señor, be patient. Think of the patience which Jesus had when he died for you." But to return. I was talking with him about the interests of his soul, when one by one half-a-dozen young men, I should think, assembled. I spoke of various things, as the deposition of the Levites from the office of instructors, and the unblushing practice of usury by the Rabbies. One of the Jews present asked, "If Jesus told a lie, will you not confess that he was not the Messiah?" "Most certainly." He then referred to John vii. 8, and said, "He then said that he was not going to the feast, and afterwards he went." It was in vain that I showed them the "not yet." The objection was so firmly imbedded in their minds that it would not yield. One by one they went out; and to two who remained I explained the way of sanctification through the merits of the sufferings of Christ, and left the word to the dew and rain of the Spirit.

The seed which has been sown at Thessalonica, as is evident from these extracts, has not been lost. There is, to a considerable extent among the Jews, a "promising degree of mental activity. Controversy with missionaries has driven them to search into the foundations of their religion. In the course of their investigations, some have seen the follies of the Talmud, and do not hesitate to acknowledge that they reject its superstitions."

The time may be near at hand when this station should be re-occupied. Mr. Morgan says, "It seems to us that it is the garden spot of the Spanish-Jewish field in Turkey. But it is as yet only a field. Some of the obstructions have been cleared away, and a little seed has been sown. Yet many tares have sprung up, and seem to choke the seed. But it needs no inspiration of prophecy to see that spot covered with the bending harvest. Earnestly, prayerfully and intelligently cultivated, this will be the result."

Constantinople.

MR. SCHAUFFLER'S ANNUAL REPORT.

Preparation of Books.

The mission to the Jews in Turkey has been united to the Armenian mission, of which it constitutes a distinct department. At the last annual meeting of this mission, Mr. Schauffler presented an interesting report of his labors for the year, from which it appears that very desirable progress is making in furnishing the Jews with the Scriptures in languages which they can understand. "The Psalms, in a popular Hebrew-Spanish version, made in entire independence of the former translation, have left the press, and have begun to go abroad among the Jews. As far as has been ascertained, the language adopted seems to be intelligible and acceptable to them. This circumstance will greatly encourage the re-translation of the whole Old Testament into the same popular style, for the use of the common people, who are losing, or have lost already, the knowledge of the Hebrew. The translator desires here to acknowledge the obligation he is under to the other Jewish missionaries who understand the Spanish, and especially to the Rev. Mr. Thompson of the Scotch mission, and Mr. Dodd of our own. During a considerable part of the Psalms, and the most difficult one too, they have taken the trouble of examining with great diligence the language employed, and of suggesting valuable improvements from their knowledge of the language as spoken in Constantinople and Salonica; and although circumstances deprived the translator of their assistance afterwards, he was enabled, by a constant application of their suggestions formerly made, to adapt the style uniformly to what was considered the best standard of language for this work."

The Hebrew lexicon was about half through the press; and the expectation was that it would be finished early this autumn.

For about ten years it has been in contemplation to prepare for the use of the German and Polish Jews, an edition of the Old Testament, of which they are entirely destitute. The manuscripts have long been ready for revision; but want of time has hitherto rendered the completion of the work impossible. "It is with peculiar pleasure," Mr. Schauffler says, "that I now state, that the Rev. Mr. Koenig has consented to assume this responsibility, the American Bible Society having offered to print and bind the work in America, keeping Mr. W. Marcussohn at their press as corrector and superintendent of it. As the work among the German and Polish Jews has providentially passed into the hands of our brethren of the Free Church of Scotland, it seemed especially appropriate that one of them should take charge of this great work. May the same Spirit that inspired the ancient Prophets, so guide our beloved brother in the translation of their sacred writings, as to make the labor of his hands a saving blessing to tens of thousands in Israel, leading them to him of whom Moses in the Law, and the Prophets, and the Psalms, have spoken!"

Other Labors.

English and German services have been maintained at Bebek; and Mr. Schauffler has, in turn, taken charge of the English service at Pera, as usual. Mrs. Schauffler has kept up the Bible class exercises, Sabbath afternoons with the children of the missionaries and of English families residing in Bebek.

The case of the hopeful conversion of an Israelite is mentioned. "Although the instruction of inquirers has providentially passed into the hands of the brethren from other societies, it happened, during the course of the year past, that a German Israelite became a frequent inmate of our family. He improved so carefully the religious privileges of the family, both on the Sabbath and at the domestic altar, (our family worship being then conducted in German, for his sake,) and gave himself so diligently and prayerfully to the study of the sacred Scriptures and to the reading of good books, during all his leisure hours and on the Sabbath, that by the divine blessing these means appear to have led him to a knowledge of sin, to a surrender to Christ, and to a cheerful hope and faith in the only and all-sufficient Savior of sinners." He was expecting to confess Christ publicly in a few days.

In closing his report, Mr. Schauffler says, with special reference to the success which other missionaries to the Jews have met during the year: "These encouragements would show, I think, to every unprejudiced mind, that the time for Israel's redemption is drawing nigh; that it is time to call for men and for means from home; and that, if we do not do so, we shall ere long see a harvest whitening, but have no laborers to gather it. Infidelity will mow down with the scythe of destruction, where the gospel sickle has been withheld; and the Jesuits of San Benedetto in Galata (who are said to be at present in possession of 360 Jewish children) will lead to Loyola, to the Pope, and to destruction, 'these little ones' whom Christ has bid us to suffer to come unto him."

Erzroom.

LETTER FROM MR. PEABODY, AUGUST 10, 1854.

THE war between Russia and Turkey has affected the Erzroom station very unfavorably. The army of the latter is much less efficient and successful in that region than might be expected from the victories gained upon the Danube. Hence it has become a grave question, whether the city in which Mr. Peabody resides, would escape the onset of the Russians. And this question is by no means settled. But whatever may be the issue in this respect, the Lord is ever mindful of the interests of his kingdom; and nothing will occur without his permission.

Good resulting from the War.

The subjoined extract, it will be seen, presents a hopeful view of the missionary work at Erzroom.

None who are acquainted with the present state of things in this region, can rationally expect that there will be any very remarkable change for the better, while one of the prominent seats of war is so near. The agitation and suspense, from the expectation of an invasion by the Russians, which has been universally prevalent for more than a year, has been augmented to its highest pitch during the last few weeks; and the recent carnage on the battle field at Kars, the arrival night after night of the wretched victims, the wounded, the dying and the dead, the hospitals filled to overflowing with the unhappy sufferers, threatening a pestilence in the midst of us,—these topics, and the continued uncertainty in respect to the next movement of the enemy, seem the only subjects that can interest the minds of the people at present. What a scourge is war! Perhaps some of our friends in America are ready to ask, "Do you still hope that God will bring good out of this great evil?" Most cordially do we answer, "Yes. We believe that God is designing by this dreadful scourge to remove obstacles to the advancement of Christ's kingdom."

Already one of these obstacles, which has greatly retarded the progress of the truth, has been taken away. I allude to the fact that the thousand Russian Armenians of this city have recently become rayahs, or subjects of the Ottoman government. This is a very important point gained. Russian influence, ever since this station was established, has been very powerful and most pernicious. If Russian gold, diplomacy, flattery, promises, threats and falsehoods, have not been most busily and energetically at work here for years, how happens it that almost all the Christians are so thoroughly impregnated with the idea that this region is to fall into the hands of the Russians, and that then the primitive curse will be removed from the Adamic paradise.* Should the foundations of an honorable and lasting peace soon be laid, this station, and this whole

* The Armenians sincerely believe that the true paradise was very near us, in the Thousand Lake Mountains.

region, will assume a position of new importance. Not only will the influence of Russia, and the false and pernicious hopes that arise in consequence of it, be destroyed, but its former Armenian subjects will be free to seek for the heavenly treasures, without any fear of being shut up in a loathsome prison for years, or obliged to walk off to Siberia.

Mr. Peabody says that a favorable change is in progress at Khanoos. "In Tchevermeh," he continues, "the village where the Protestant pastor resides, even those who a year ago were the most virulent opposers, are now friendly to both pastor and people. They freely and frequently visit each other, and seem to be preparing to come over *en masse* to Protestantism. Their Moodir, the Turkish Governor, who has pledged himself to the Armenian Bishop of Erzroom to take good care of that portion of his flock which is in his district, has taken the alarm. He begins to act the Bishop quite well; so much so that you would think him a veritable Bishop. He threatens those who visit the Protestant pastor, and rebukes those who read the Scriptures, &c. &c. Still the work extends. The pastor recently visited the principal town, where one of the primates received him into his house; and a large number of persons called upon him, all of whom treated him kindly, and listened to him respectfully.

Progress in Moosh.

The following narrative cannot fail to excite the liveliest emotions in the hearts of all, who are interested in the spiritual improvement of the Armenians.

Even the more than Egyptian darkness of Moosh begins to be dissipated. By our visits to that town one man's attention was particularly aroused. Last autumn he came to Khanoos. Deciding that he could not remain in Moosh, he determined to beg the privilege of removing with his family to that place. After spending about twenty days with the Protestants there, earnestly intent upon finding the truth, he returned to his own place with the full purpose of quitting it with his family, and taking up his permanent abode with the Protestants of Khanoos. They furnished him a house; and one of their number was to help him carry his plan into execution.

But after he reached Moosh, reflecting upon all the wonderful truths he had heard, new thoughts sprung up in his mind; and other purposes were formed, purposes not only for his own and his family's good, but also that of his fellow citizens. He opens his Bible. It countenances, it fully authorizes, his new plan. "Charity suffereth long," "is not easily provoked," "seeketh not her own." "In the midst of a crooked and perverse generation," "ye shine as lights in the world." "Let this mind be in you, which was also in Christ Jesus." He matures his plan. "I will remain. I am ignorant; but I have light. 'Thy word is a lamp unto my feet.' 'The entrance of thy words giveth light.' I am weak; but I will wield the sword of the Spirit." He took the Bible in his hands, and traversed the streets of Moosh, so dismal because of the gross darkness and shadow of death. Light springs up. The people begin to see it, and say, "Let us walk no longer in the light of our fire, and the sparks we have kindled; but let us walk in the light of the Lord." The spiritual weapon which he had found, was mighty to the pulling down of the strong holds of prejudice and superstition in twenty-six minds.

But could this work make progress in such a place, without causing alarm to the Prince of darkness, and all the children of the night? No. Three of these sons of darkness, a priest and two "fellows of the baser sort," drunkards, seized this illuminator, and most unmercifully beat him. Had not the Turks, who understood that this man had set his face as a flint against picture worship, and was of the same religion as the English, their present benefactors, interfered in his behalf, he might have been put to death. He suffered severely from his bruises, being confined to his house twenty days. This outrage, of course, greatly terrified his weaker brethren; but they are again beginning to gather around him. They are anxious that the Protestant pastor at Khanoos should visit them; and he is willing to do so, and is only waiting for a booyoorûlte from our Pasha to order the Governor of Moosh to protect the Protestants. This paper was requested a month ago; but it has not yet been obtained, on account of the prodigious excitement and turmoil produced by the expected coming of the Russians. As soon as this fear had subsided somewhat, orders came for the removal of our Pasha; and last evening a new one came. Of course, it will be sometime before this order can be obtained.

Decease of British Friends.

Mr. Peabody closes his letter by a brief reference to two friends, whom the war introduced to the missionary field which he is cultivating. This

tribute to their worth will be read with interest in this country, as well as in Great Britain.

In consequence of the war, our city has been visited the present year by a large number of foreigners, Hungarians, Germans, Americans, French, English, and Scotchmen. Among them was a young gentleman, Edward Baflour, Esq., of Edinburgh, who greatly interested us. He was a man of very remarkable intelligence and placidity of temper. He expressed a deep interest in our labors, and generously offered to aid us to the extent of his ability with his pen. He was a correspondent for the London Times. In addition to repeated conversations with me in regard to subjects that should be brought before the British public, he wrote to Mr. Dwight with a view to obtain his opinion and that of our brethren at the capital on these points. He expressed a desire to be engaged personally in labors for the promotion of the best interests of this people; and seeing the greatness of the field, and the fewness of the laborers in Armenia, he thought he might devote himself to this cause in this region, and actually commenced the study of the Armenian language.

But the Lord had other purposes concerning him. The typhus fever, having entirely prostrated him, it was followed by consumption, which put an end to his earthly existence in a short time. I found it peculiarly interesting to be with him in his last days, so much did he enjoy the reading of the Scriptures and prayer. "Oh, how precious is the Word of God," exclaimed he, after having listened to Psalm li., and 1 Cor. xv, which he requested me to read. "How admirably adapted to every condition of life." Never shall I forget his most affectionate grasp of my hand, and most cordial expression of gratitude, after I had commended him to that Being in whose hands our breath is, and whose are all our ways. Though far from his native home, without any of the tender assiduities of friendship, amid heartless and selfish servants, and though most strongly attached to life that he might be useful to his fellow men, he seemed willing to depart. Nay, when he drew his last breath, a heavenly smile irradiated his countenance, as though his departed spirit was filled with joy unspeakable. He was only twenty-two years of age. Our Protestant Armenians, grateful for the interest he had manifested in them, followed his remains to the house appointed for all the living.

Another correspondent of the Times. Colonel Thorne, who arrived in our town last winter, and while here manifested a lively interest in our work, and made a donation to this station of one hundred and fifty piastres, upon his return to Constantinople, a few weeks since, died instantaneously.

Arabkir.

LETTER FROM MR. DUNMORE, JULY 28, 1854.

Messrs. Clark and Dunmore, accompanied by Stepan Agha, one of the principal Protestants of Arabkir, and the young teacher from Maden, made a visit to Keban-Maden and Kharpoot the first week in July. Leaving Arabkir about noon, Friday, June 30, they passed the first night very comfortably at a Moslem village. "At first," Mr. Dunmore writes, "we were told that the men were all out of town, and no house could be had; but as soon as they learned that we were Protestants, all were ready to throw open their doors, and give us the best room in the place."

Prospects at Keban-Maden.

The next morning we crossed the Euphrates and rode into Maden, where we found a pleasant room fitted up for our reception in the house of the young teacher's father. Those who had recently found the truth, came in to welcome us, and to ask more particularly about "this new way." Sabbath morning I preached in Turkish to an audience of eighteen, most of whom listened for the first time to a gospel discourse. In the afternoon Mr. Clark preached in Armenian to about the same number. A Moslem Effendi, who is a decided friend to the Protestants, came in and remained nearly through the service, though it was in an unknown tongue. Monday morning the Protestants came together, and put their seals to a paper, requesting to be set off from the Armenians as a separate community. They amounted to nine houses. Two of their number were old men. All seemed to be decided and earnest on the side of the truth, as far as they knew the right way. But they are children, and need to be fed daily with the milk of the Word; and it would be remarkable if all should remain firm, and endure unto the end in the midst of their enemies, who are many and full of evil, while they are few and weak. But He who has given them light, is able to keep them from the evil; and we believe that Christ's cause will speedily triumph.

Arrival at Kharpoot.

Kharpoot has an Armenian population of about 10,000, and overlooks a vast and fertile plain filled with villages. In a part of them, as well as in the city itself, the truth has already made some progress, and the field, taken as a whole, is a very inviting one. The first incidents which befel our brethren, after their arrival in the city, which was on Monday, were of a marked and interesting character.

We went directly to the room of our native helper in a khan; but as soon as the Pasha heard of our arrival, he voluntarily sent a cavass to conduct us to a comfortable house, and attend us as long as we remained in the city. While at the khan, a dervish called, in company with another Moslem, who seemed to be a confidential friend, and asked for a private interview with us. His strongly marked intellectual features, keen eye, and manly appearance, attracted our attention. Having made some inquiries respecting our faith, he expressed dissatisfaction with the religion which he had been taught; and added that he knew the Moslem version of the Bible was defective. Many things had been inserted, and others thrown out; and he wished to borrow a Turkish Testament of us to examine. He left the impression on our minds that he is an honest seeker after the truth.

Interview with the Pasha.

The Pasha, whom they called upon the next day, is the one whose kindness Mr. Clark experienced on his way to Arabkir, and who afterwards so promptly maintained the rights of the Protestants of that city.

Tuesday morning we rode down to Mezereh, half an hour from the city, and called on the Pasha. We found him in his great reception-room alone, and he gave us a most cordial welcome. Omer Pasha is a man of about seventy years, but retains enough of vigor still to perform his duties with more efficiency than nine-tenths of his compeers, and has the reputation of being a protector of the rights of the poor, and faithful in the administration of justice. When Mr. Clark thanked him for his many acts of kindness shown him and the Protestants, he replied that he had done nothing worthy of mention, had only done his duty, and was always glad of an opportunity to do what he could for friends; and requested us, if we had business for him to attend to, to let it be known at once. Although it is not customary to introduce matters of business on making the first call, we felt perfectly free to do so. When we got up to leave, he arose—a very remarkable thing for a Moslem to do in honor of a Christian—descended from his high seat, extended his hand, and gave as hearty a shake as we are wont to receive from our countrymen. The next day, when we called again, he treated us with even more cordiality than before; and we took leave of him with the most grateful feelings, and with the assurance that we had been with an honest Pasha, a gentleman and a friend. His officers, too, partake of his noble character, especially his chief secretary, who has long shown himself a friend of right, and of the Protestants. Such a governor ought to be respected, and prayed for, by all the lovers of truth and righteousness. He gave a strong paper for the protection of the Protestants in Maden, securing to them the right to bury in the old Armenian grounds, and a similar one for Arabkir, and another for the Protestants in Egin. Indeed he granted every request that we made, and assured us of his entire readiness to attend to any matters that we might have occasion to make known to him by letter in future.

State of Things at Kharpoot.

Kharpoot has needed two missionary laborers, and it has only had the occasional services of a native helper. Its early promise, therefore, has not been fulfilled; and now there is danger from the inroads of infidelity. Mr. Dunmore writes, "We found a few in Kharpoot who are interested in the truth, but not so many decided Protestants as we had hoped to find. Our native helper has spent a part of his time in going from village to village on the plain, distributing books and preaching the Word. He finds the people grossly ignorant, but every where ready to listen. It is a great field, and needs efficient laborers to gather the harvest. Infidelity is already beginning to creep in; and unless the sword of the Spirit is wielded by a skillful hand, this evil may soon grow up to be a formidable foe in that place. Worship is sustained in the city by our helper, and good is being done; but we cannot well hope that Protestantism will gain a firm hold and a wide-spread influence, until there are missionaries on the ground.

A Vartabed.

Our brethren left Kharpoot on their return, Thursday afternoon, and spent the night with Kavork Vartabed, at the monastery in Apanood, an Armenian village about two miles from the

city. "He appears to be a man of little more than fifty summers, of more than ordinary mind and intelligence for a vartabed, good natured, liberal, and altogether too decent a person to be spending his days as a miserable, idle recluse in a rickety old monastery, that ought to have been leveled to the ground centuries ago." They had repeatedly heard of him as an "enlightened man, and decidedly inclined to Protestantism;" and they now found that, "unlike most of the morose crabbed ecclesiastics of oriental churches. he was pleasant, frank, and free to talk on any point that was introduced. He knows the truth, and would like to be a Protestant, but for the coming down from his high position. If he could still be an important personage, he would not hesitate; but he is not prepared yet to renounce all."

Persecution at Maden.

On the arrival of the brethren at Maden, the Moodir promised to carry into effect the orders of the Pasha in respect to the Protestants, but with so much hesitation as to cause them to fear that difficulty might arise. At the earnest request of the Protestants, a place of worship was procured, and the converted priest at Arabkir was written to, to come at once and minister to them. Before a week had passed, he was on the ground with his family. A school was also commenced with eight or ten children; and "the good work which had so recently opened in that dark place, appeared to be in a fair way to move forward prosperously." The anticipated difficulty, however, soon arose.

We had scarcely been at home a week, when a letter came from the Protestants of Maden, stating that the Armenians had commenced persecution in earnest, and had beaten one of their number in the market. It was thought best that I should take Garabet, one of our chief men, and go there at once. On our arrival we found that the ire of the enemy had been thoroughly roused by the entrance of light, and they were determined to crush the truth and blot out Protestantism from the place. On the previous Sabbath, the priests had publicly anathematized the Protestants, and forbidden their people to have any intercourse with them or even to speak to them. This was a new thing in the place, but no one was harmed by it. One man, more virulent than the rest, poured out his wrath through the market, and upon the housetop, and declared that he would put an end to this preaching the gospel in Maden, and would begin by killing Bedros, the young teacher, who was regarded as the prime mover. But Bedros, not at all alarmed by the threat, sent him word that he was ready to die for the truth, and added that he might get his musket ready, and, if he wished, he would meet him in the market or any place that he might name, and give him a fair chance to execute his threat. But the boisterous fellow declined the offer, and has since been rather quiet; while Bedros is fearlessly preaching Christ wherever he can get a hearing. The civil authorities of Maden are weak. We found that the Armenians had bought over the judge, and the Moodir, being a man of no force, is not able to act efficiently. They had set off only six of the nine houses as Protestant; and their proceedings with the offenders was a mere farce. As it was evident that nothing effective would be done there to secure justice and protection for the Protestants, I made a statement of the matter, and sent it to the Pasha of Kharpoot by Garabet, and immediately returned to Arabkir.

In consequence of this, the offenders were summoned to Kharpoot for trial, but the result is not yet known.

Opposition in Arabkir and the vicinity.

The Armenians in Arabkir and the vicinity have of late been very active in their opposition. Whilst Messrs. Clark and Dunmore were absent, the report was circulated that the Pasha had put them in chains, and had sent Mr. Dunmore to Russia. The following is an instance of opposition of a more active character:

Not long since the young wife of one of our Protestants was induced by the tampering priests to leave her husband; and word was sent to him by the Armenians that if he would return to them, he should be released in future from the payment of taxes. This offer he indignantly rejected; and in a few hours his infant child was sent and left at his shop in the market. The Moodir, on being informed of the matter, sent an officer to conduct the wife back to her home. The next night a man went to the house of this brother, and induced his wife to go with him to her father's, pretending that her mother was very sick. But the day following, it being ascertained that this was a sheer fabrication; the Moodir again restored the woman to her husband, and lodged the man in prison who had led her away.

This same kind of hostility extends to the villages around.

A few weeks since, while our priest was spending a short time in the village

where he formerly officiated, the Armenian priest, his successor, finding the atmosphere too warm for him where the gospel was preached, sent for the Vartabed to come to his aid. The morning that the Vartabed started for the village with a company of his chosen men, we also sent our Boanerges Margos to help the priest. The day was spent by the Vartabed and his company in preparation for their work by drinking freely, outside of the town. Next day the Vartabed was challenged to an open contest, but went off to an out-of-the-way place, taking with him as many of the villagers as he could get to follow him, leaving Margos and the priest to preach the truth to others. Meanwhile a messenger was sent to the Moodir with the complaint from the Vartabed that he could not go anywhere without being annoyed by the Protestants, and he wanted them taken care of. "Have the Protestants beaten or injured any one?" inquired the Moodir. "No, but they are constantly preaching the gospel to our people," was the reply. Then said the Moodir, "Go about your business; and if you do not wish to hear the gospel, you are not obliged to listen." The Vartabed and his men left for Arabkir the next morning, having made a perfect failure; and Margos returned rejoicing, while the priest remained in the village, preaching the Word from house to house.

In some cases, as in the example below, the danger to those who are active in disseminating the truth arises from a different class.

Kavork, surnamed "Apostle to the Gentiles," because he has been going over these mountains from village to village, preaching the Lord Jesus alike to Armenians, Koords and Moslems of every class the last five years, the most godly man that I know anywhere, has recently made a visit to Malatia, and brings back a most cheering report. On his way he fell in with a band of marauding Koords, who, after various threats—he meanwhile preaching Christ, and warning them of the threatened vengeance of God on such rebels as they were—took his fez from his head, and were making off. "If you take that fez," said he to the robber, "it will burn your head off your shoulders; for God will pour his wrath upon you." Not quite ready to take it at such a price, he pulled the tassel off, and threw the fez to its owner. "God will not suffer you to go unpunished," said he. Enraged, they wheeled and drew their swords; but he added, "May the Lord show you mercy; go along about your business." Kavork was left to go on his way rejoicing.

While at Malatia he was the guest of the Moodir, and preached daily to crowds in the market and in the streets, no one opposing. When he left the place, the people drew from him the promise that he would return with one of us, and procure a place of worship for them in the city. We are contemplating a visit there as soon as practicable, and trust that we shall not be disappointed in finding a few who will greet us joyfully.

Mosul.

LETTER FROM DR. LOBDELL, JULY 31, 1854.

THE death of Mrs. Williams, on the 1st of July, in very painful circumstances, was announced in the last number of the Herald. Dr. Lobdell accompanied her and her husband on their journey from Mosul; and he also came back with her lifeless remains. Owing to the appearance of unfavorable symptoms in her case at Akra, the party was obliged to remain there ten days. In consequence of this delay, Dr. Lobdell had an opportunity to become well acquainted with the place; and he has given some of the results of his inquiries in the present communication.

Akra—Fear of the Christians.

Akra has six hundred houses, sixteen of them belonging to the Jacobites, sixteen to the Chaldeans, forty to the Jews, while the rest of the population is Koordish. The Governor is a Koord, the rival of Mustapha Agha of Zibar, who wrote the letter to Khan Afdal to procure the murder of Dr. Bacon and his companions three years ago. "The Moolah who saved their lives," Dr. Lobdell says, "is still regarded with great veneration for his sanctity, which is said to be unequaled by that of the mountaineers. The escape of the party seems to me to have been miraculous."

In speaking of the small band of Christians at Akra, and their abject and degraded condition, Dr. Lobdell says:

We had frequent interviews with the Christians of Akra, and succeeded, I trust, in giving them clearer views of the religion of the Bible than they had ever had before. They are ignorant and superstitious; the Koords treat them with the greatest contempt. One day, as I was prescribing for a sick youth, my attention was drawn to a gigantic amulet suspended from his neck. I requested

the father to let me look at it. The Christians present were astonished at my presumption; but the father hastened to rip off the leathern case, and show me a neat little volume of extracts from the Koran. As I took the book, and began to read, the Christians even started from their seats, and begged me not to open the book; for it was not only unlawful for a Christian to read a Mohammedan book, but a very dangerous proceeding. They afterwards told me that if one of themselves had done such a thing, the Koords would have beaten them without mercy. I tried to show them that it was their duty to instruct their Koordish neighbors in the doctrines of the gospel; but they said if one of their number should tell a Koord that Jesus was the Son of God, and the only Savior, he would lose his head. I have no doubt that they spoke the truth. But a few days previous, we passed through Baasheika; and a Jacobite priest gave me, as the reason for his never preaching Christ to the Yezeedees of the place, the fear he had for his life, in case he spoke disparagingly of their creed. Two Yezeedees are now imprisoned in Mosul for murdering a Christian in Baazâni—a village about twelve miles distant—a short time since, because he spoke disrespectfully of the Devil! They were instigated to the butchery by their great high priest, Sheikh Nasir. If the Yezeedees, in their oppressed state, are so devoted to their religion as to render it dangerous for a man to preach Jesus to them to the disparagement of Melek Taoos, it is easy to see that the fears of the Christians of Akra were not groundless: for the Koords, though yielding a nominal obedience to the Turks, are almost as independent and quite as bigoted as ever.

Ignorance of the Christians.

It will be supposed, of course, that both Jacobites and Chaldeans are strangers to the true idea of the Christian life. According to their creed, a few external rites constitute the whole of religion. The following extract will illustrate the blindness of their minds in a most affecting manner:

I said one day to a Jacobite, "Do you love that man by your side?" He replied, "I love him with my face, but not with my heart." He thought that this was complying sufficiently with the divine commandment. When asked if they ever lied, they invariably answered by asking, "Is there a man living who does not lie?" They declared it an impossibility for them not to lie; perhaps we might not be obliged to do so, since the Koords could not swear falsely against us, nor beat us to get our money. In vain we tried to demonstrate to them that God ranks liars with murderers. A Syrian from Mosul was there, who said that he would not believe a word which we should say; and he would not trust our Bible either; for he was last winter in Bagdad, when a Bishop read to him some extracts from an English book, proving to him clearly that the "Engleez" were all heretics and impostors. That he was not destitute of faith, he demonstrated from the fact that when he and two of his acquaintances were sleeping on the roof of the convent of Mar Mattai, one of the party fell from a wall forty feet high, bespattering it and the ground with blood; and when the man awoke in the morning, he was in the same place where he had laid down to sleep. He knew that Saint Mattai had put his hand under him when he fell, and then raised him from the ground, while in a state of unconsciousness! One man was sure that he was not a drunkard; for "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth the man." One cannot fairly be called a drunkard who becomes stupid by drinking, so that nothing bad comes out of his mouth. For his part he did not generally drink more than ten cups of arrack in a day!

Dr. Lobdell visited Priest Abd el Raheem at his carpenter's shop, and had a conversation with him in respect to the vices of his people. He said that he was obliged to obtain a living by the labor of his hands, and so had too little time to qualify himself for instructing them.

The Church.

The church is a cavern, high up among the rocks above the town. It has three parallel rooms, about twenty feet long and twelve wide, all unlighted by the sun, and constantly damp by the dripping of water from the rocks. The apartment for the women is in so much danger of being flooded, that a dam is built across one end of it! This room has three openings into the apartment for the men through the rock. Loose stones are scattered about the floor for seats; a few brush, a pick-axe, and a spade, occupy the corners. Two sides of the room for the men have a stone and mud platform, answering for a seat; and a

few coarse, dirty straw mats lie on the damp floor. A rough stand holds the service books, a few Syriac and Carshuni (Arabic in Syriac characters) manuscripts, the chief treasure of the church. In the third room is a rude frame covered with calico, which answers as a "holy of holies." A sort of tambourine hung with little bells, and a broken censer, complete the furniture of this dungeon. The fleas had taken possession of it; and the service was held among the graves outside.

These tombs contain the ashes of many generations. The Koords will not allow the Jacobites to bury their dead anywhere else, not even on the great plain below the town. As one body decays, another is placed over it. I do not wonder that the little spot is hallowed in the hearts of the people.

The deacon who accompanied me to the church, was amazed at my expressing compassion for him and his people, because they were obliged to worship God in such a dark, dirty, wet, unhealthy cavern. He had seen no better sanctuary, and was quite satisfied with it. The service, which was all in the unknown Syriac, except the lesson from the Carshuni Gospels, was performed as sincerely as any Protestant worship; but there was no true appreciation of the character of God. The Testament from which the priest read, was held by two laymen in a silk kerchief, and was frequently kissed during the service. On one of the covers was a silver plate, ornamented with a coarse image of the Savior and the two thieves in a state of crucifixion. At the corners of the cover were silver images of the writers of the four Gospels, each a fac-simile of the other. I could have no other feeling towards the people and their ignorant priest than that of compassion. Let them be taught in a spirit of meekness and love, and they can yet be saved.

It was priest Abd el Rahem that made the coffin, in which the remains of Mrs. Williams were carried, "slowly and sadly," to their final resting place.

Progress at Mosul.

Our work in the city is as prosperous as we could expect it to be. I often feel that if we should simply *sit* here, doing very little actual labor, we should accomplish as much for Christ as we could in America. But we are not obliged to be idle, even in the intense heat of the summer. The mercury has risen daily for some time above 110°; and at midnight it has often stood at 96°. From day-break to sunrise it is generally down to 90°, and sometimes to 85°. We are more and more impressed with the importance of finding a cool spot to which we may retreat in summer.

Our ordinary religious services are maintained at the chapel and the dispensary. The arrival of some chain pumps from the United States has excited much inquiry about American ingenuity; and some have even said, "If these missionaries can draw up water with a chain, their religion must be true!" The machines bid fair to revolutionize entirely the old mode of irrigation.

Dr. Lobdell says that the interest felt in education at Mosul is of the most cheering character. At the beginning of the year, the station had but twenty scholars; at the date of this letter, the number exceeded one hundred.

Efforts in other Places.

Kos Mekhiel has been sent to Mardin for a few months to preach the gospel. What success he has had thus far, does not yet appear; but we have reason to hope that his tour will not be fruitless. The Pasha promised me that if he should receive an order from the Porte revoking the prohibition of his going to Tel Keif, he would cheerfully protect him. But while the French are in such favor with the Sultan, we can hardly expect to get full justice done in this case. The persecution of this man has been, from the beginning, a most outrageous affair.

Having letters from Jezireh, requesting one of us to go there and organize a Protestant community, and having applications to open schools in several villages of Jebel Tour, and it being impossible for one of our number to leave, Jeremiah has been sent to investigate the facts. We suppose that a difficulty with the Jacobite Patriarch had as much to do with the proposal of a number to become Protestants, as any earnest desire to embrace the truth. A compromise having been effected in a matter of finance, and a good degree of freedom being conceded to the Jacobites of Jezireh by their Patriarch, they may delay for some time to declare themselves as Protestants. Meanwhile by means of the school there, in which only the Bible and our books are taught, and the instruction given them by our native preachers, they may be expected to grow in the knowledge of their duty, and in a readiness to meet its claims. It is very desirable that we get

the start of the papists in opening schools in Jebel Tour; and we have hopes that Jeremiah's visit will be of much service in making known more generally the nature of the Protestant faith. There is the Jacobite stronghold.

Threatened Insurrection.

Another extract will give the readers of the Herald some idea of the lawless and reckless spirit of many of the Sultan's subjects, especially at a distance from the capital.

You have received some account of the attempt of two thousand Koords to create a riot in Mosul. It was repressed only by the prompt action of the Consuls. An order has been received from Constantinople for the summary treatment of the Moslems of the town, who excited them to their barbarous outbreak. While this order was on the way, and because vengeance on their work was not executed speedily in consequence of the incapacity of the Pasha, a new plot was concocted for an insurrection. The plan was to have the dragoman of the English Consul murdered; and while attending his funeral, professing to mourn his death, the conspirators —all belonging to the part of the aristocracy of the town who had some pique against the government—were to rise upon the crowd, kill all the Franks and wealthy native Christians, and then proceed to plunder. At midnight, just as ramadhân gave way to the fanatical feasting of byrâm, while the dragoman of Mr. Rassam was returning home from a visit to the Pasha, two men in masks sprung out from a lane between him and his attendants. One stopped the horse; the other fired a pistol at the rider's heart. Both then fled. A servant chased them; when one of the culprits turned, and fired a ball at him, but without effect. The dragoman, who is the most influential native Christian in the place, fell from his horse when wounded; but the ball had only passed through the fore-arm. Hundreds flocked daily to his house to offer him their sympathy; and none were so attentive as the chief conspirators, who, no doubt, all the time regretted that the ball had not passed through a more vital part. Two young Moslems were seized by the Pasha as the assassins; and though there was a strong attempt made to throw the blame on the Christians, one of the men turned "state's evidence," and revealed the fact that he had been offered a thousand piasters to kill Toma, and that he had induced the other culprit to aid him. The persons who offered the bribe, were found to be two of the most influential men of the town; and they were sent under a strong escort to Bagdad to await the orders of the Porte. A third dignitary, the chief instigator of the plot, has since been seized and confined; and the names of a dozen others are recorded, and their movements closely watched by the police. Both the English and French Consuls think that we Americans have had as narrow an escape as they themselves; and though they have no special fear that any further attempt will be made to produce a riot, they had deemed it best to use their influence at Constantinople to secure the removal of the inefficient Pasha, who but a short time since received from the Sultan the title of "Beglar Beg," or "Lord of Lords." There is little doubt that the dignitaries, who have thus twice set the city in an uproar recently, will find honorable exile with such worthies as Beder Khan Beg. It is a matter for devout thanksgiving that God has allowed us to pursue our labors, unmolested, in the midst of these late excitements.

Nestorians.

LETTER FROM MR. BREATH, JULY 18, 1854.

The Missionaries to Bootan.

For several years past, some of the devoted Nestorians have spent the winter in Bootan, going from village to village, and making known the gospel to their countrymen. Last fall, two young deacons went on this service. The following extract shows that there is increasing encouragement to continue the labor:

The Bootan missionaries have returned, after an absence of about eight months, and give a more interesting account of their labors than ever before. They went to districts not previously visited, and found the people every where accessible, and desirous of instruction. They were frequently importuned to settle among them, and teach schools. The only opposition they encountered was from a portion of those who have heretofore opposed the work there; and this was less violent than formerly in its character. They experienced some annoyances, however, from petty Turkish officers.

The Press—Education.

The New Testament, in the modern language,

is through the press, and already beginning to be circulated among the people. The same is also true of a new edition of the hymn-book, which is much enlarged and improved beyond former editions. The cause of education has, at the same time, received a new impulse.

There is great enthusiasm, at present, on the subject of education. In the village of Geog Tapa alone, about seventy adults have recently commenced learning to read. The mode there and elsewhere pursued is, to induce the teachers, scholars in the village schools, and other readers, to teach adults, by the promise of a Bible, Testament, or other book, if they are successful.

Political Agitations.

Passing to the disturbed state of Western Asia, Mr. Breath says:

This portion of the country is at present quiet. The Russians have crossed the frontier near Kars, notwithstanding the opposition of the Turks; and it is feared that they will be able to proceed to Erzroom. The Turkish Ambassador at Tehran has given up all hope of inducing the Persians to join the alliance against Russia, and has asked leave to return home. The latter power may ultimately be more successful in securing their co-operation.

After referring to the journey made by Dr. Wright to meet and escort Mr. and Mrs. Williams on their way to Oroomiah, Mr. Breath adds:

He found the country in a very unsettled state; and traveling was almost altogether suspended. He heard of frequent robberies; and a murder was committed on the route he traveled the day before he passed. On one occasion his bridle was seized by Koords; and he was only saved from plunder by the earnest remonstrances of his guide, who was of the same tribe with the robbers. At another time his own guard talked of killing him, as much in earnest as in jest, saying that it would be meritorious in the sight of God.

Gawar.

LETTER FROM MR. CRANE, JULY 13, 1854.

Just before the date of this letter, Mr. Crane made "a preaching tour" to Bass, accompanied by Mr. Glen, of Scotland, and Deacon Tamo. After his return to Gawar, he drew up a brief account of his visit, and sent it to the Missionary House. As he had not seen so much of the mountain home of the Nestorians before, the readers of the Herald will be pleased to learn what were his "first impressions" of this peculiar field.

Description of the Country.

Mr. Crane spent eight days in making his tour; and within this space he either visited or saw all the villages in Bass and Little Jeloo, and all except one in Great Jeloo. "I think of these districts," he says, "as a waste of mountains, so pointed and so steep, and placed so closely together, that there is only here and there a little valley, which with difficulty affords space for a few small rooms, called houses, and a few terraced plots of ground, called fields, so small that when you ask a man how large his field is, he will tell you that he sows upon it half a capful of grain, or a third of a capful, or an entire capful, if his condition is so much better than that of his neighbors. If a man sows more than a capful, he is called rich! We saw nothing like a plain, or a large level field, in all our journey, only a succession of black, bare craggy mountains, entirely destitute of trees and almost as destitute of vegetation, except that occasionally the base of a mountain was covered with bushes and shrubs, affording pasturage for mules, cattle and sheep!"

The subjoined description of the country, visited by Mr. Crane and his traveling companions, will give a better idea of its peculiarities:

By the district of Ishtazin, we mean to convey a very different idea from that which the word "district" commonly suggests. It is merely a deep narrow gorge, the sides of which descend quite to the edge of the stream which flows at the bottom, and the fields of which are made by terracing the mountain sides. This narrow defile, in its winding course of four or five miles, contains five villages, with a population of about a thousand souls. The houses are built one above another; so that each man's roof forms the door-yard of his upper neighbor; and they are so small and so near together, that a village of forty houses covers a space only a few rods in diameter.

By the district of Bass we also mean a similar gorge on a larger scale, affording more arable land, and containing in its five villages a population of nearly three thousand souls. The villages and fields of Great Jeloo are more scattered, but embrace every rod of ground which can afford sustenance either for man ro beast.

A few sentences will give you a sort

of profile of our route to Bass. An ascent of two hours to the top of the mountain on the back of our mules, and a very rapid descent of four hours, half of the way on foot, brought us to Ishtazin. Then a stage of nine hours, that is, a ride of two hours through a gorge, a very steep ascent of an hour and a half, a walk of two hours and a half on a mountain side, so steep and difficult that it was necessary not only to take the loads from the mules but also our saddles, another ascent on our mules of an hour and a half, and a descent of the same distance, brought us to the end of our second stage, the village of Zeir, which contains ninety houses. Leaving Zeir we immediately began to ascend what seemed to be but a moderate hill; but we were an hour in riding to the top; and then a descending walk of two hours and a half brought us to the first village of Bass.

The place was anything but attractive; nor do we ever expect to see much that is attractive either in the houses, cities or villages of these countries, built as they all are of mud, or of stone in its rough, native state. But the scenery was unsurpassed in beauty. Its checkered fields, of which I counted one hundred and three, and its large trees of a most luxuriant foliage, not planted in straight lines, like the trees of Persia, but scattered by the hand of God along the banks of the clear, winding streams, and in many places overhanging and arching them, were certainly exceedingly beautiful, and formed a delightful contrast to the desolate waste of rocks all about us.

The Last Winter—Reception.

In speaking of his journeyings in this wild region, and his reception by the people, Mr. Crane says:

We saw many proofs of the severity of the last winter. About a quarter of the fields of one of the largest villages of Bass were still covered with the snow, which had slid down from the heights above. In this district, we saw a man sowing his spring crop on the 15th of June. On our return by a different route, in crossing the Jeloo mountain, we made a day's journey of nine hours on the snow, only leaving it in a single place, where we crossed a valley a few rods in width. Mr. Glen and myself were careful to dismount, whenever there seemed to be much danger; but the paths had been so much injured by the avalanches of the past winter, that each of us was, in a single instance, thrown over the head of his mule.

Our journey, though toilsome, was very pleasant, and would have well repaid us for our trouble, aside from the opportunity it afforded of having intercourse with the people, and of preaching Christ to them. But it is especially in the latter point of view that I look back upon it with satisfaction; for I know of no earthly privilege like that of preaching the gospel to the poor. We were everywhere cordially received, especially in one of the villages of Bass. A large proportion of the inhabitants came out to meet us, and kiss our hands, and welcome us to their homes. We remained there two nights, and held several meetings on the intervening day, the people often coming to us and saying, "Is it not time to assemble again?" Between fifty and sixty men assembled the second evening, also a large number of children and youth, with several women, who came as near as their notions of propriety would permit. A larger assembly for religious purposes I have not seen since leaving Boston, except in Oroomiah.

Danger from Popery.

Mr. Crane was deeply impressed with the danger to be apprehended from the efforts of Romanism to draw away the Nestorians from their ancient faith. On this topic he writes as follows:

At the same time, I look back upon our journey with grief; for I have sad tidings to report respecting a portion of our field. It is not that the papists are using strenuous efforts to get into the mountains, but that they are actually there, using the same specious wiles for which they are elsewhere proverbial. The chief instrument is Priest Dunka, a native of Bass, who has spent twelve years at Rome, and three among French papists in India. In manners, accomplishments, and appearance, he more resembles a Frank than a Nestorian. He returns to his native village to build a large church, and in every possible way to seduce his simple-hearted neighbors to the allegiance of the Pope. I know nothing of his private character, except that in an interview of several hours with him, I formed a very low opinion of his candor and truthfulness; but he is a thorough papist, and a man not only of great native energy of character, but also of ample acquirements, possessing, among other gifts, that of conversing in several languages, including our own, with accu-

racy and some degree of fluency. While we found the people of Bass very ignorant of the Scriptures generally, we were surprised to find so many of them familiar with the proof-texts and arguments of the papists, and so favorably disposed towards them.

While sitting with 'Abd Eshoo, the chief man of one of the villages, with whom we discussed the subject for several hours in the presence of some twenty of the Nestorians, he said to me, "What do we know about these things? We cannot read; and we have no teachers. We believe what we hear, and are like calves, who go as they are led. If you do not look after us, we shall soon all be papists. We are half of us papists now. See, there is a papist, (pointing at a man near by,) and there is another, (pointing at a white beard opposite,) and there is another, and there, and there." Though his statements were exaggerated, they contained much of truth. I expressed the hope that the Lord would send teachers to help them. He said, "Why cannot you come? If you will, I will build a castle for you." I told him I could not leave Gawar, but would visit his village as often as I could. He replied, "Let another come to Gawar." I again told him that it was difficult to persuade men to come to this country; but he instantly answered, "Have you not a plenty of men in your great country, the new world? Are there not thousands of English now fighting for the Sultan?" I could give him no good reason; and who can?

I would not unduly excite the fears of any one; but when we see what a clean sweep the papists have made of this people in Mosul and its vicinity, leaving there not even the name of any thing but Chaldeanism, and what they are doing in Salmas and in Oroomiah, how can we help being solicitous, when we see the same leaven fairly at work in the heart of the mountains? We do what we can in our straitened circumstances, and are now sending two native helpers to labor in Bass for the present; but in order to prosecute our work efficiently, we need more help from America.

Canton.

LETTERS FROM MR. BONNEY.

Brief communications have been received from Mr. Bonney, in which he describes the approach of the revolutionary movement to the commercial capital of China. However unfavorable this state of commotion and change may prove, for the time being, to the prosecution of the missionary work, it will be overruled by Him who is head over all things to the church for the enlargement and confirmation of his kingdom in the earth.

Capture of Fooshan.

Under date of July 12, Mr. Bonney wrote as follows:

For the last four or five days, there has been an unusual excitement among the Chinese of Canton, which has also extended to the foreign community. The cause of it is the capture of Fooshan, and the pillaging of the government buildings there, by a band of rebels. Fooshan is only twelve miles west of the city, and has a population of six hundred thousand. It is the largest manufacturing place in this province. There have been outbreaks in three other places within the last six weeks; but they have all been suppressed by the imperial troops. They were at the distance of forty or fifty miles from the city, and did not occasion much fear.

This affair at Fooshan, however, appears more formidable, and is almost at our doors. Thousands of Chinese are removing their families and most valuable effects from the city into the country, and down to Macao. Three steamers have been chartered for this purpose at very high prices. It has been reported that the city would ere long be attacked by the rebels, and many of the people have fled as they would from the plague. Mrs. Williams and three children went to Macao day before yesterday; and the steamer was crowded with Chinese women and children. Many a Chinese takes passage in a steamer now for the first time, being driven to it by fear. Some three thousand imperial troops have been sent to retake Fooshan, and were to have a fight yesterday. A full report of what was done, has not yet been received. In the mean time, the city authorities are placing extra guards at the gates and on the walls. There are four encampments of Tartar soldiers on the east, north and west sides of the city, and an extra number of government boats on the river. The foreigners have also been on the alert. An English ship of war and two American armed steamers are anchored opposite the factories. The executions have been very numerous of late. Yesterday, between fifty and sixty were beheaded before sunrise.

It is unusual to take that time of day for executions; but it is now chosen to prevent any attempt to rescue those who are condemned. It is openly and often asserted that innocent persons are arrested and executed. Such unjust proceedings of the government only exasperate the people. The present state of fear and alarm will subside, I presume, if there is no outbreak in the city.

Disturbances at Canton.

Six days later, Mr. Bonney continued his narrative in the following language:

I have been wishing for three or four days to write a few lines, but have not had a moment's time. Rebellions are starting up on every side of Canton. Fooshan is still in the hands of the insurgents. There was an affray to-day in the western suburbs, between several hundred soldiers and a band of rebels. The soldiers were chased back to the city; and the gates on three sides of the city were shut at mid-day. Warlike preparations and movements are becoming more frequent on every side. Executions still continue at the rate of sixty a day. We are expecting a rising of the people against the present authorities. If out of the wreck, which almost every one is expecting, a new and better civil government shall arise, we shall rejoice. Fear and dismay are coming upon almost all, as to what is near at hand. But God reigns.

The last extract bears date the 20th of July, and is as follows:

War is the order of the day. Early this morning, fighting commenced on the north-west side of the city, and buildings were fired. The gates are closed, even those between Dr. Happer's and the factories. It is well that all the missionary ladies and children, except Mrs. French, are at Macao. We are making out inventories of our property, and depositing them with the United States Consul. In case the property is destroyed by fire or a mob, claims for its value can be made on the Chinese government. I do not anticipate any injury to the missionaries or foreigners from the insurgents as a body; for the grand object is to eject the present magistrates, and have others to rule over them. May peace and safety come quickly, and the gospel of peace be received by these vast multitudes!

Miscellanies.

PREPARATION FOR MISSIONS IN TURKEY.

Mr. Ladd, of the Armenian mission, preached a sermon before his brethren at their last annual meeting in Constantinople, from Psalm cv. 5, in which he dwells at some length upon the providence of God in its relations to their labors and prospects. He regarded the text as appropriate to their circumstances, inasmuch as God had done many "marvelous works," which had exerted a direct and important influence in preparing the way for the success of their efforts. A few extracts from this discourse will throw additional light upon that mighty movement which is going forward in the Turkish empire.

Moslem Ascendency.

In speaking of the "marvelous works" which God has wrought for the revival of pure religion in the Orient, Mr. Ladd first mentions the providential act of placing those corrupt churches under the dominion of a people of a different faith. In reference to this topic he says:

To human view, it was a great obstacle to the progress of God's spiritual kingdom in the world, that the Saracens, in the seventh century, subjected to the power of the crescent so large a portion of the Christian world, and the Turks in the fourteenth century, seizing on the dominions of the Saracens, extended their rule still farther over some of the fairest portions of Christendom. How could such an event, apparently so disastrous to the interests of true religion, ever become subservient to its real advancement? How could such wanton cruelty, such grinding tyranny and oppression, produce any results favorable to the advancement of the gospel? By the light of history, and by our own observation, we may now see some of the ways, at least, in which God has secured this result, to human view so improbable. He has in this way placed the civil power in the hands of a different people from those who were to be evangelized; a measure which the history of the extension of pure Christianity shows to be of the very highest importance. This furnishes no example of a people that has abandoned a corrupt form of Christianity, and embraced the truth, and that at the same time has retained in its hands the

civil power. Pure Christianity is always an object of hatred to a corrupted and corrupting priesthood; and, under the influence of such a priesthood and such a religion, all the worst passions of our nature become dominant; while the possession of the civil power affords the fullest opportunity for gratifying these passions on such as may be regarded as enemies or opponents. Amongst a people of this description, pure Christianity has scarcely ever found a resting place. As its divine Author, while on the earth, was often obliged to flee from city to city to escape from his persecutors, so it has ever been forced to flee from those places where corrupt Christianity and the civil power were leagued against it. It was these two forces united, which forced the Waldenses to seek shelter from their enemies in the fastnesses of the mountains; which exiled the French refugees from the home of their fathers; and which have perpetrated the bloodiest persecutions of modern times.

God, who is infinitely wise in accomplishing his plans, saw fit to subject to a foreign yoke the people among whom he was about to establish Christianity in the beginning. And who can say that Christ and his Apostles would ever have enjoyed half the opportunities for preaching the gospel in Judea, which they actually had, if the civil power of the country had been in the hands of the Jews? The circumstance that they did not possess the supreme authority, led them repeatedly to endeavor to find some accusation against Christ, which they could present before their political rulers; and thus have him apprehended and arrested in his career. Had they held the civil power in their own hands, his ministry would have been hindered, and his course finished much earlier than it was. And that the same would have been true in respect to his Apostles, is apparent from a single example. When Paul was violently seized in the temple, and finally rescued from the enraged Jews by the soldiers and centurion of the Roman commander, most surely he would have fallen a victim to their excited passions, had the civil power been in the hands of the Jews. But God had taken it from them, as one important measure in preparing the way for the establishment of his spiritual kingdom among them; and by that means the life of the Apostle was saved for future services.

The history of Christianity in modern times, and the blighting intolerance still prevalent in many countries, plainly show the necessity of having the civil power taken out of the hands of a people, among whom pure religion is to supplant a corrupt form of it. Who has not marked how the glorious reformation of the sixteenth century was checked and arrested precisely in those states and provinces, where it was opposed by the civil authority and a corrupt Christianity combined? In England, moreover, pure Christianity was driven into concealment, as often as the political power was united with the opposing religion. What but the combined influence of these two forces has, from the days of the reformation, effectually guarded Austria, Spain, and Portugal, to mention no other countries, against the entrance of a spiritual religion? And what else has recently driven the evangelical flock at Madeira from their hamlets and their vineyards, to seek a dwelling place beyond the ocean?

It seems to be God's plan of introducing the pure gospel into those countries which oppose it, sometimes to destroy their governments at once, and sometimes to bring them to decay and weakness by their own inherent corruptions, till they come to a state of absolute dependence upon other more liberal powers, which he makes strong and prosperous, very much in the degree that the gospel is left free and unmolested by them to work out its legitimate effects. He destroys this combination of strength, either by external force, or by the slower process of its own internal tendencies to weakness, preparatory to the introduction of a better form of Christianity. And in India, where heathenism with its ancient rites, its caste, and its numerous priesthood, seems equal to a corrupt Christianity in its ability to oppose the progress of the truth, Providence has taken the civil rule from the millions who are to be evangelized, and placed it in other hands.

We may illustrate this topic by a familiar example. Why has there been in years past, and why is there at this moment, so much more encouragement for evangelical labors among the Greeks of this empire, than among the Greeks of Greece? Unquestionably the chief reason is, that there the civil power is in the hands of the people who are to be evangelized, and here it is not. Or, to draw an illustration from another branch of the church, the consideration that Romanism has always in every land sought an alliance with the state, sufficiently demonstrates how effectual a barrier such an alliance is to the introduction of the pure gospel. It is the aid which this has always had from the state, which has been its life; and the want of such aid, with other causes, is now working its inevitable ruin.

We are sure that every reflecting observer of passing events, and every attentive reader of ecclesiastical history, must feel that the placing of these eastern churches, idolatrous and corrupt as they were, under a foreign yoke, was one of the first grand measures of Providence towards bringing them back to the knowledge of the pure gospel. Who does not believe that if the successors of the Greek emperors had been permitted by God to have their throne in this city to the present time, there would not have been a single missionary now here? It is the Ottoman sword, through an overruling Providence, which has opened the way for the triumphant march of evangelical truth. This important result, however, was not produced at the com-

mencement of the Moslem sway. So long as, according to the old system of government, the national authority was ready to execute without investigation the arbitrary decisions of the heads of the different Christian sects, there existed an actual alliance between corrupt Christianity and the civil power, as perfectly adapted to oppose the introduction of pure religion as any similar alliance. But a time for the bands of this alliance to be broken was to come; and it did come.

Its Strength and its Weakness beneficial.

In the development of his theme, Mr. Ladd endeavors to show that the strength of the Ottoman empire, in its earlier history, and its weakness, in later times, have been alike serviceable in preparing the way of the Lord.

The prosperity of the Turks was made subservient to the introduction of spiritual religion, by placing the self-righteous, idolatrous Christians under the heel of their sway, and retaining them so long in their abject and down-trodden condition. That the very wrongs and oppressions, thus endured, have served directly to produce such mental habits and characteristics in these communities, as are much more favorable to the reception of pure Christianity, than if they had enjoyed more civil privileges, and had been permitted to accumulate more wealth, there can be no doubt. Wealth and political power, when separated from correct moral principles, foster in nations and in individuals opinions and habits of mind very unfavorable to the reception of the gospel. For this reason, in every land, not the great, the rich, the learned, or the honorable, are commonly the first to embrace the doctrines of the cross, but those in the middle and humbler walks of life. The account which Paul gives of some of the early converts to Christianity, is applicable to the history of its advancement in every age; and the principle it involves, applies no less to communities than to individuals. "Not many wise men after the flesh, not many mighty, not many noble, are called." We see this idea exemplified nationally in the effect of civil liberty on the people of Greece. How has the pride of wisdom, the pride of power, the pride of pre-eminence in various respects, with a pertinacious adherence to their national religion, merely because it is the orthodoxy of the Greek church, been manifested among them since the revolution? Unquestionably missionary labors in behalf of the inhabitants of Greece would at this moment be far more successful, had they remained to this hour under the dominion of the Turks, for this reason, as well as others, that oppression keeps down national pride, and a reckless independence of spirit, which are there such powerful obstacles to the reception of the gospel in its simplicity. Not that oppression can ever be desirable in itself; by no means; but, like persecution, when man's wickedness brings it into existence, God overrules it for the accomplishment of his own benevolent designs.

But when the Turkish government had chastised and humbled the nominal Christians, and thus prepared them, in one important respect, to receive the truth, how wonderfully did the all-wise God make use of its weakness also to accomplish the same great object! I need not attempt to illustrate at length the various ways in which a superintending Providence has already made the imbecility of this government subserve the introduction of spiritual Christianity into these fallen churches. The mere mention of the subject is sufficient to bring to the recollection of most of you numerous instances of the remarkable events, which have been occurring for the last quarter of a century. We will only say, in one word, that the weakness of this empire has at once served to destroy its former arbitrary policy, and to increase the power of foreign courts at this capital. And some of the more direct and striking results of this change are the toleration of missionaries in this country, the recognition of the Protestant rayahs as a sect, and the civil and religious privileges conferred upon them. This feebleness of the Turkish government might have resulted in riveting more closely the chains, not only of despotism, but also of ignorance and error, on the oppressed; but God has ordered it otherwise. And we feel confident that he will continue to do so in future years.

When the period of decay came upon the empire of the Saracens, no spirit of missions had been awakened in any portion of the Christian world to send the unadulterated gospel to these churches. Hence there succeeded another reign of oppression and darkness; but now that the present cycle has arrived, God in his providence seems to be making the strength of some nations, and the weakness of others, contribute to the advancement of that spiritual kingdom, which is to subdue all things to itself. With what ease have the rights of conscience been secured to those who embrace the gospel, in the midst of such a mass of religious error and bigotry and intolerance as surrounded, and still surrounds, them in this land! In other countries, and at other times, years of persecution and war and bloodshed have been the price at which these rights have been obtained; but God, who accomplishes his designs by silent and unobserved methods, has made the very feebleness of this government noiselessly open the way for the free course of the Word.

The Time for Commencing Missions.

Mr. Ladd adverts to the fact that the operations of the Board in Turkey were begun at the most favorable time. On this point he says:

Had the missionaries arrived but a short time earlier, they would in all probability have been driven from the country, on

account of the peculiar relation existing between nominal Christianity and the civil power. Certainly, as missionaries employed in their appropriate labors, they could not have remained here. Late as they did arrive, their continuance in the field, more than once, appeared very problematical. We have not forgotten that when one of the early laborers went to Smyrna, orders were issued by the Turkish authorities that he should take his effects and leave the place immediately. Afterwards, however, an arrangement was made by which he was allowed to remain for the present.

And, on the other hand, had the missionaries delayed their coming a few years longer, the golden opportunity for sowing the seed in a soil made ready for it, and of putting in operation a grand system of evangelical labors at a time when it could be most easily done, would have been lost forever. For the circumstances, so favorable for making this commencement, which have grown out of the rapid decay of the Turkish power since the destruction of the janissaries, can never again occur. If God's superintending care was manifest in conducting missionaries to the Sandwich Islands, at a time when the natives had just destroyed their idols, it was no less manifest in bringing laborers to this field, at the very time when they could, with the greatest facilities, commence their work, and lay the foundations of a mighty evangelical enterprise.

Nor was this all. It so happened, in the providence of God, that his servants were directed to enter upon the work which he had assigned them, just when the civilization of Europe and America had begun to act powerfully on the Orient.

As in the period preceding the reformation of the sixteenth century, the East gave a mighty and wide-spread impulse, by its civilization and learning, to the mass of dormant mind in the West, thus preparing the way for that glorious event; so now the West, by its superiority in all the arts of civilized life, and by its magic improvements in steam navigation, is throwing back an influence upon the East, to arouse its sleeping intellect, and awaken thought and investigation where none before existed. And no human power can arrest this process. The unchangeable East is beginning to be modified by this irresistible power; and from the Nile to the Black Sea its effects are apparent. If a man cannot see any improvements in Turkey within the last quarter of a century, or any melioration in the condition of its inhabitants, it is because he will not open his eyes to look at them. And this movement is admirably adapted to facilitate the progress of evangelical truth; and it will, in turn, receive a new and most powerful impulse from the truth itself. It might not alone result in any religious reformation. It might end chiefly in intellectual culture, and a higher state of civilization. But its importance, in connection with a religious reformation already begun, or in preparing the way for one, cannot easily be over-estimated. Spiritual Christianity makes no progress, where there is no intellectual activity. Its claims are addressed to man's intellectual and moral faculties; and where these are obtuse or dormant, its progress, if not absolutely stayed, is greatly retarded.

WAR AMONG THE DAKOTAS.

THE United States government has issued the Fourth Part of its "History, Condition and Prospects of the Indian Tribes," under the editorial supervision of Henry R. Schoolcraft, LL. D. The volume is similar in its character and appearance to those which have preceded it. As illustrating the nature of that bitter and destructive conflict which is now raging between the Dakotas and Ojibwas, the following extract, from a communication of Mr. Philander Prescott, may be read with interest.

War-parties are raised by any person who feels aggrieved, or has had a relative killed. If he cannot carry out his designs, he will employ some one else who, he thinks, is able to make a successful trip. The head of the party must be a great medicine-man, a prophet, or in some other way distinguished. The war-chief makes a dance every three or four nights, for two or three weeks before the party marches. This is in the lodge. All join who choose, and any one can return, if he so please, after they have started. They have nothing like enlistment. Every man acts much as he pleases. On these excursions the war-chief makes laws after they get started, which, if any one breaks, he has his gun broke, and blanket cut, by five or six warriors who are appointed for that purpose by the war-chief. They dance when they come in the neighborhood of the enemy's country. Every man furnishes his own provisions. There is no public arrangement for these war-parties. Every man acts for himself.

The order of the march is made by the war-chief. He tells the party where they will camp, what they will kill, and what they will see during the day. The war-chief makes his dances; which is all the ceremony before the march. They move as suits themselves, in Indian file generally. They have no rules for that purpose. They have very good roots, which they apply to wounds. They have many roots which they use for food. In these war excursions, they pretend that the medicine in their war-sacks will give them courage and success, without eating it. Great precaution is used on the march. Three or four are always sent ahead of the party as spies, who stop two or three times in a day, and let the party come up, and tell what they

have seen and heard; and then there is a little council on the subject.

The chiefs have very little command or control of a village, or in the war; and chiefs do not often go to war. In battle there is no order. After the battle commences, there is no concert nor calmness. Everything is irregular. If they retreat, each one makes the best of his way home he can. The plan of attack is made known to the party by the war-chief, if possible. The spies reconnoitre the enemy's camp; and the plan of the battle is then fixed. When they are near enough, they have a whistle to blow, at which sound they all fire; then the war-whoop comes, and they charge on the enemy. There is no order of retreat. No rallying-place is named. When the worsted party flies, their antagonists follow in irregular pursuit.

Prisoners have their hands tied behind them, and have to walk with the war-party. We hear of no persons having been burnt in modern times. Captive children are adopted into families willing to receive them, and are treated in the same way as their own children. There is no such thing as slavery or involuntary servitude among the Indians, the condition of equality being universally recognized among them. They generally treat female captives with respect.

A common dress is used in war, with frontlets of honor on the head. When they are about to make the attack, they then put on all their finery. Red and black paint are the most used. Sometimes one side of the face is painted red, the other black; some are streaked, some spotted, &c. Eagle feathers are worn. The tail of the bird is the part used. The hair is braided. If they kill an enemy, they unbraid the hair, and black themselves all over, and wear a small knot of swan's-down on the top of the head. They dress as mourners, yet rejoice. The head is not shaved. Some few of them have necklaces of bears' claws. They have many ornaments for the ears, arms, legs, and feet, together with little belts. Fire-arms are principally used in war at present. War-clubs, bows and arrows, as well as knives, are carried; all of which are used after an enemy is shot. The same knife is used for all purposes.

Proceedings of other Societies.

NOVA SCOTIA MISSION.

It is about six years since the Presbyterian Church of Nova Scotia commenced a mission among the New Hebrides, lying west of the Fee-Jee Islands, and north-east of New Holland. The island selected was Aneiteum. From 1849 to 1852, there was but one missionary employed; but Rev. J. Inglis, of the Reformed Presbyterian Church of Scotland, joined him some two years ago; and the two are now laboring harmoniously and successfully in their interesting field. The Missionary Magazine and Chronicle for October, 1854, contains a history of this mission, derived from the brethren who compose it.

Missionary operations were commenced on this island by the location of Samoan teachers in 1842. The first missionaries arrived here in 1848. In that year Messrs. Powell and Geddie, and a schoolmaster, located themselves on this island. In 1849 Mr. Powell returned to Samoa, and the schoolmaster left the mission. In this way Mr. Geddie was left alone for nearly three years, till he was joined by Mr. Inglis, from New Zealand, fifteen months ago. The arrival of Mr. Inglis was very opportune. By the blessing of God, the work has been fast advancing. A movement in favor of Christianity had taken place over a great part of the island; another missionary was urgently wanted to help in carrying on the movement, and to prevent a relapse. The three districts on the north side of the island were placed under Mr. Inglis's charge; and the three on the south side were continued under Mr. Geddie.

The sandal-wood establishment was removed from this island during the past year, and with it a class of foreigners, many of whom were anything but helps to the mission, the pernicious effect of whose intercourse with the natives are still in operation, both physically and morally, and will require time and effort before they can be eradicated. The last year has been healthy. Both the mission families have enjoyed a fair measure of good health, and have been able without interruption to pursue their labors. The two Samoan teachers, formerly stationed on this island, have also been healthy. The population of this island is about three thousand. About two-thirds of these have abandoned heathenism, and professed Christianity, and thus placed themselves under our instructions. There is now but little avowed opposition to the gospel. Christianity is professed openly and fearlessly in every part of the island; the tide of popularity is all in favor of the new religion. All the most influential men and the most populous districts have professed it. Even in Anauanse, where the most obstinate hostility to the gospel was displayed, a small opening has been effected. Some of the "natmasses," or idols, have been destroyed; and some of the sacred places have been desecrated; a school-house has also been erected, and a teacher appointed.

The attendance on public worship, both at the two principal stations and at the out-

stations, is highly encouraging. At Anelegauhat, on the south side of the island, a church was erected last year, capable of holding five hundred people; and it is already found to be too small for the numbers who attend. At Ipeke, in the Aneito district, on the north side of the island, one is being erected, capable of holding seven hundred. The natives are very regular in their attendance on public worship, and when present, conduct themselves with exemplary propriety.

Education is advancing very favorably; and the natives evince a strong desire to be taught, and possess capacities for the acquisition of knowledge in no way inferior to the natives of Eastern Polynesia. Our great felt want, at present, is a sufficient number of well qualified native teachers. To meet this want, as far as possible, we have opened at both our stations an afternoon teachers' class to improve the present teachers and prepare others. Each of these classes is attended by about forty scholars. Both Mrs. Geddie and Mrs. Inglis have select boarding schools for young women, much on the same principle as those kept by the missionaries' wives on Samoa. They have also each an afternoon class for female teachers.

The effects of the gospel on this island are already, on many points, very obvious. The change effected in the personal appearance of the natives is one of the first to excite notice. Every heathen man goes naked, or at least wears nothing that can be called clothing. His skin is bedaubed with pigment and ochre, and he wears long and plaited hair. Every Christian man wears clothing, washes his person clean, and for the most part wears his hair short. The superstitious abominations and cruelties of heathenism, as idolatry, war, cannibalism, strangulation of widows, infanticide, feasting, and lascivious dances, are either past, or rapidly passing away; and the peace, purity, and happiness of Christianity are fast occupying their place. For a considerable time peace has been established, and a free intercourse opened up over the whole island; a state of things unknown within the memory of man. There are old chiefs now living who have never made the circuit of the island till within the last year. The last act of cannibalism that occurred, was about eighteen months ago. We had thought that the strangulation of widows was at an end; but within the last fifteen months we have heard of three cases. This has been forbidden by all the principal chiefs on the island; and we cherish a hope that the horrid custom may now be ranked among the things that were. With the security of life and property that Christianity has thus far brought about, the spirit of industry is being fast awakened among the natives. To say nothing of the mission buildings at both stations, which have drawn largely on their time and strength, a much greater breadth of cultivation is taken in this year, and a greater number of new houses built than has formerly been known.

The tone of moral feeling is fast rising among the Christian natives. Lying, stealing, conjugal infidelity, and other immoralities, are no longer looked upon as mere venial offences. The ten commandments are now recognized as the standard of right and wrong; and moral conduct is tested by that holy and unerring standard. In the observance of religious duties the natives are very exemplary. The Sabbath is strictly observed. It is a day of rest, both from labor and amusement; and, as far as could be reasonably expected, the whole day is spent in the public and private exercise of God's worship. Family worship, evening and morning, is regularly observed by the Christian natives. The Friday prayer meeting is well attended. In cases of sickness, the neighbors assemble, and frequently engage in prayer on behalf of the sick person. Sixteen months ago, when the deputation was here in the John Williams, a church was organized. It now consists of thirty native members, who have maintained during the period of membership a consistent and exemplary conduct. One member only has been suspended. There are hopeful appearances of piety in a number of others.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

AINTAB.—A letter of Mr. Nutting, dated July 22, announces the death of his wife on Sabbath evening, July 9. An obituary notice of Mrs. Nutting will hereafter appear in the publications of the Board.

A letter has been received from Mr. Schneider, bearing date August 14, which contains some items of intelligence of very great interest. It was expected that large accessions would be made to the church in the city of Aintab, at an early day. "We are to have our communion on the 20th instant," Mr. Schneider says, "and eighteen stand propounded, nine of them being males, and nine females. About as many more presented themselves as candidates; but the evidence of a change of heart was not sufficiently clear to warrant their reception." But there are some others in our congregation, doubtless, who may properly be admitted at some approaching communion."

The prospects of our brethren at Aintab were never brighter than they are at the present time.

This same letter, indeed, has the following paragraph: "The gospel has now been preached so long in this city, and there have been so much inquiry and so much discussion, that the conviction that the Armenian church is in error, and the truth is with the Protestants, has never been so deep and general as at the present time. In fact, very few now undertake to defend their superstitions. Many violent opposers have become friends. In places where formerly access could not be gained by our people, there is now an open door; and they are even cordially welcomed. A readiness to hear and admit the truth, such as we did not know formerly, meets us on every hand. Altogether the state of things is most hopeful and promising, and calls both for gratitude and praise, while it should stimulate to earnest prayer and effort." In confirmation of the preceding statements, Mr. Schneider makes the following remarks:

Recently an Armenian Vartabed came from abroad, and preached to the Armenians. His sermons were much of the same character as he has been accustomed to give in other places. But by the extensive diffusion of gospel sentiments here, even the Armenians are no longer pleased with that style of remark; so that their own preachers, if they would be heard with any kind of satisfaction, must give an evangelical tone to their sermons. The consequence has been, that considerable murmuring has arisen against his teaching. Language of the following import has been heard from their own people: "Does he not know that such preaching will not answer here?" "Such doctrines are not according to the Scriptures." "Who, at this day, after there has been so much discussion in regard to the truth, will receive such sentiments?" One Sabbath morning, after having preached, and in his sermon denounced the Protestants, the Vartabed and some of the leading men among his people went into the country on an excursion of pleasure. Many see the inconsistency of such conduct, and are attracted by it towards the truth. One of our church members recently told me that it was the seeing of such unbecoming deportment in their spiritual guides, that determined him to become a Protestant.

Nor is this all. Quite a number have recently joined our community; and others still are determined to do so. Yesterday (the Sabbath) we had between a hundred and a hundred and fifty new hearers. So large was this sudden increase that a great proportion of them were obliged to sit in the yard. Most of them had not before been seen at our service. All came with the professed intention of becoming Protestants; and others still, it is said, are coming. Some of our people have a hope that between one and two hundred will, as the result of this movement among the Armenians, declare themselves Protestants. So large an accession will not probably occur; and yet if within six months such a hope should be realized, it would not be surprising. It is not to be inferred that all these persons have any very deep conviction of the truth, but a general impression in its favor rather; while others have long since been convinced, and it needed only some special impulse to bring them over. This is now found in the deep dissatisfaction felt with the gross mismanagement of the temporal affairs of the Armenians, and of the injustice attempted therein. Nor must it be supposed, by any means, that so large a number have become true Christians at once.

After much delay and disappointment, a firman has been obtained from the Turkish government authorizing the erection of a church at Aintab, such as the necessities of the congregation demand. Though it had not reached the station at the date of this letter, it was expected to arrive within a few days. "On account of the somewhat advanced season," Mr. Schneider says, "and the political state of the country, there may be some doubt as to our being able to build immediately. But our wants are so great, and our present place of worship is so uncomfortable, that I think there is little doubt but that we shall raise the walls, and put on the roof, even if it is not completed in every respect, so as to occupy it during the coming winter."

The intelligence from Kessab is also encouraging. "Additions are made, from time to time, to the Protestant community." The subjoined extract will be read with surprise and thankfulness: "In a small village about two miles from Kessab, a very interesting movement has commenced. The number of inhabitants, small and great, is about eighty. They have all, unless one should be excepted, become Protestants. This result was brought about, it is said, mainly through the influence of one of the female members of the church in Kessab. She went there to spend some time, and, by her efforts to spread the truth, awakened such an interest in the subject as has led to this great success. The interest having once commenced, our native helper from Kessab and some of the Protestants made visits, and helped on the work. This village being near to Kessab, they can go to meeting there on the Sabbath; and we intend to send a pious teacher soon to instruct their children, and in the character of a colporter to give them such instruction during the week as he may be able."

CONSTANTINOPLE.—Mr. Hamlin, in writing from the seminary at Bebek on the 12th of September, uses the following language:

We have recently sent forth from our institution five new laborers to the great harvest. We trust it is in answer to prayer to the Lord of the harvest, that they have been furnished for and called to this work.

We have confidence in each of them, that he will do the work of an evangelist, that he will endure hardness as a good soldier of Christ, and make full proof of his ministry. Their designated fields of labor are Adrianople, Sivas, Kaiseri, Kessab, and Diarbekir; places far distant from each other, but all calling for the word of life. We feel the loss of their influence in the seminary, as also in every good work. They have done well as colporters in the khans and in the villages of the Marmora, and have thus a practical preparation for their more responsible duties. Two others have gone from us to engage in teaching schools, both of them choice young men, who may ultimately enter a higher sphere of influence. These seven are our seminary harvest for the year. Would that the number were doubled! But we rejoice over these, and feel that we have not labored in vain in the Lord.

In the same letter, he writes as follows:

I have just returned from a visit to Broosa. The present indications are very cheering to the church there. Opposition has disappeared; and Protestantism is regarded with a favor never before shown. Our friends are building a church on the site of the former chapel, the Pasha officially authorizing it, notwithstanding its vicinity to a mosque, and Turks, Armenians and Greeks showing either indifference or approbation. Some remark, as they stop to look at the work, "It is time you had a church; but why do you build it so small?" Its vicinity to the mosque was discussed among some respectable Turks; but one of them said: "Why not? Ours is a place of prayer; theirs also is a place of prayer." And so the matter was considered as logically settled. Turkey, throughout all its provinces, is no longer Turkey; and it never can be Turkey again. Christianity must arise in all its power, to take possession, and mold this decayed but glorious land to her own will.

CHEROKEES.—This mission held its annual meeting at Fairfield, commencing on the 12th of September, and closing on the 15th. The annual letter has been received; but most of its statements will be found substantially in the account of this mission which was published in the September Herald. As nothing was there said of Honey Creek, the following extract is needed to complete the survey: "Mr. Huss is still laboring at Honey Creek He is a faithful laborer, and worthy of all commendation During the year, he has preached regularly to the church two Sabbaths out of three, with good and attentive audiences. Some little interest has been manifested, though not more than one person has been admitted to the church. The interest manifested in the subject of religion has apparently increased of late. Mr. Huss has preached every third Sabbath at a place about ten miles distant, where the attendance and attention are good. He feels very much the want of help, which it is almost indispensable that he should have."

The letter closes with the following remark: "On the whole, sufficient interest in the preaching of the Word has been manifested, to show that we are not entirely abandoned by the Holy Spirit; and while we cannot point to any thing especially encouraging, we cannot say that we are discouraged. Where there is an increase of wickedness, there is need of an increase of effort. God is on our side; and in his strength we cannot fail to come off victorious."

Mr. William E. Pierson was sent to Fairfield last May, to assist in the labors of that station. A few weeks since, he went back to Illinois, in the expectation of soon returning, with a wife, to the Cherokee nation. He was married, and had made all his arrangements for the contemplated journey, when he was arrested by disease and death. "During all his illness, he evinced great composure of mind He dwelt much on the goodness of God, and expressed his entire resignation to the divine will. He said that he had no wish to live, unless it were to do good." His death is supposed to have occurred on the 30th of September. Mr. Pierson is the brother of Rev. George Pierson, late of the Choctaw mission, who is expecting to embark soon for the Micronesia mission.

CHOCTAWS.—Mr. William S. Potter, who has labored more than a year in connection with the Choctaw mission, though he had no formal appointment, died of typhoid fever at Good Land, on the 31st of August. "The thought of dying produced no fear," Mr Stark says. "Though he loved the work of preaching Christ to the Choctaws, he was ready to depart."

Under date of Aug. 22, Mr. Stark wrote as follows:

Perhaps there never was a time when there was more general interest upon the subject of religion manifest than now. The most cheering intelligence comes to us from all parts of the nation. Portions of Mr. C. C. Copeland's field are blessed with the outpouring of God's Spirit. We hear the same things from the mountains near Dr. Hobbs; and in the neighborhood of Spencer they are enjoying a precious revival. A week ago last Sabbath, we had a communion meeting here, the largest I ever attended. The Saturday morning previous was devoted to the subject of temperance. The people had prepared a temperance dinner, of which between four and five hundred partook. Never before have I seen so much enthusiasm displayed in the cause. It was as if they felt that they had been struggling long and hard, and were at last, as they truly are, victorious. On the Sabbath, our people seemed interested and attentive. We suppose that there were not less than six hundred present. Two were added to the

church on examination, and there were ten inquirers. Last Sabbath I was in the mountains with Dr. Hobbs. He is among an interesting people, and is doing great good.

It appears from other communications that six persons were recently admitted to the Wheelock church.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

On the 29th of September, Rev. Henry M. Adams, of Enosburgh, Vermont, sailed from New York in the P. Soule, Captain Brown, for the Gaboon mission. Mr. Adams received his collegiate education at Amherst, and his theological at East Windsor.

On the 11th of October, Mrs. H. B. Wright left New York, on her return to the Choctaw mission, accompanied by Miss Hannah E. Pruden and Miss Helen E. Woodward, of Brooklyn, New York, who go out to labor in connection with the Wheelock boarding school.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Auburn, Cong. ch. and so. m. c. 43; juv. miss. so. 9,65; 52 65
- Brownfield, 13 00
- Cumberland, Five chil. 1 25
- Falmouth, 2d ch. m. c. 6 71
- Portland, 2d do. m. c. 62 90
- Waterford, A friend, 20 00
- Yarmouth, JOSEPH D. MITCHELL wh. cons. him an H. M. 100 00—256 51

Franklin co. Aux. So. Rev. I. Rogers, Tr.
- Temple, Cong. ch. and so. 3 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bath, Winter st. cong. so. m. c. 30; hea. sch. so. for *Rebecca McGaw Fiske*, Ceylon, 20; 50 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, Hammond st. cong. ch. 50 00

Somerset co. Aux. So. C. Selden, Tr.
- Norridgewock, Cong. ch. 24; J. F. Abbott, 30; 54 00

413 51

Castine, H. S. 2; Eastport, cent'l cong. so. m. c. 35; Mt. Desert, indiv. on the Island to cons. Rev. SAMUEL BOWKER an H. M. 50; 87 00

500 51

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
- Bristol, m. c. 16 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Hollis, Cong. ch. and so. 56,82; JONATHAN T. WHEELER, wh. cons. him an H. M. 100; 156 82
- Manchester, Franklin st. ch. A. W. Sanborn, 50 00
- Milford, Cong. ch. and so. (of wh. to cons. JACOB T. FULLER an H. M. 100;) 120 18—327 00

Merrimack co. Aux. So. G. Hutchins, Tr.
- Pittsfield, Cong. ch. and so. 41 92

Rockingham co. Conf. of chs. F. Grant, Tr.
- Derry, Miss. so. 25 00
- Epping, Cong. ch. and so. 10 00
- Stratham, Mrs. E. A. C. L. 10 00—48 19

Strafford Conf. of chs. E. J. Lane, Tr.
- Barrington, Cong. ch. and so. 29 00

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Lempster, 1st cong. ch. and so. 11 00

473 11

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.
- St. Johnsbury, South cong. ch. 32 55

Chittenden co. Aux. So. C. P. Hartt, Tr.
- Colchester, C. F. 5 00
- Essex, Cong. ch. m. c. 4,50; a lady, 5: 9 50
- Jericho Centre, 1st cong. ch. and so. 15 00
- Underhill, Cong. ch. 15 00—44 50

Franklin co. Aux. So. C. F. Safford, Tr.
- Bakersfield, Cong. ch and so. 27 38

Orange co. Aux. So. L. Bacon, Tr.
- Thetford, C. C. W. 5 00
- Tunbridge, Cong. ch. and so. 20 00—25 00

Orleans co. Aux. So. H. Hastings, Tr.
- Derby, Cong. ch. and so. 27 50
- Greensboro', Rev. M. P. Clark, 5 00—32 50

Washington co. Aux. So. G. W Scott, Tr.
- Stowe, A friend, 5 00

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', Cong. so. m. c. 63 31
- Dummerston, do. m. c. 18 44
- Fayetteville, do. 10; la. 13,35; inf. class, 30c. 23 65
- Grafton, Cong. ch. and so. 42,03; m. c. 15; 57 03
- Marlboro', Cong. ch. and so. 3 67
- Putney, I. Grout, 10 00
- Townsend, La. 16 97
- Wardsboro', Cong. so. 10; m. c. 5; s. s. 10; 25 00
- W. Halifax, Ch. and so. 10 50
- W. Townsend, do. 12 53
- Windham, 7 00—248 10

Windsor co. Aux. So. J. Steele, Tr. 2 60
- White River, Cong. ch. and so. 32; s. s. 8; 40 00
- Woodstock, Cong. ch. and so. 13 34—55 94

470 97

A friend, 5; Bennington, 1st cong. ch. m. c. 60; 65 00

535 97

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- Monument, Rev. E. Dow, wh. cons. him an H. M. 50 00

Berkshire co. Aux. So. H. G. Davis and G. L. Granger, Trs.
- Pittsfield, 1st ch. and so. gent. 197,75; la. 155,45; m. c. 166,80; young la. inst. 21,39; 541 39
- South Egremont, Cong. ch. so. 30 00
- Stockbridge, Cong. ch. and so. to cons. C. M. OWEN an H. M. 100 00—671 39

Boston, S. A. Danforth, Agent,
- (Of wh. fr. A. S. Thornton, 50; Miss S. Tuttle, for schs. in China, 10; Miss D. C. 2;) 138 29

Essex co.
- Salem, A mem. of Tab. ch. 5 00

Essex co. North, Aux. So. J. Caldwell, Tr.
- Belleville, m. c. 28 00
- Ipswich, South par. Rev. Mr. Fitz's so. 125 00
- Newbury, Ceylon so. 10 00
- Rowley, Mr. Pike's so. wh. cons. Mrs. DEBORAH PIKE an H. M. 120 20
- West Amesbury, Mr. Payne's so. 82 86—366 06

Essex co. South Aux. So. C. M. Richardson, Tr.
- Danvers, 2d cong. ch. 313 43
- Gloucester, North ch. 5 35
- Manchester, Cong. ch. and so 5,83; m. c. 12,32; wh. and prev.

dona. cons. ALBERT E. Low an H. M. 18 15—336 93
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Cong. ch. and so. m. c. 26,15; Mrs. Eldredge, av. of gold beads, 3,41; 29 56
Conway, Ch. and so. m. c. 60 00
East Hawley, La. 10 00
Gill, Cong. so. 8 15
Greenfield, 2d do. m. c. 40 00
Heath, Cong. so. 8,44; Esther White, dec'd, 20; 28 44
Montague, Gent. and la. 49 38
N. Orange, Evan. cong. ch. 6 57
Shutesbury, Cong. ch. and so. 5 00—237 10
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Amherst college, faculty and students, 177 25
Chesterfield, Cong. so. 52 25
Cummington, 1st cong. so. 4; village ch. 24; 28 00
Easthampton, 1st par. m. c. 73 03
Granby, Fem. asso. 59 62
Hadley, 1st par. gen. benev. so. 82 00
Haydenville, A friend, 100 00
Middlefield, Cong. ch. and so. 28 03
North Amherst, Cong. ch. and so. 64 85
Northampton, 1st par. gen. benev. so. 284,75; m. c. 102,70; extra coll. 84,42; Edwards ch. la. 33; m. c. 45,16; 550 03
Norwich, Coll. 60 00
Southampton, m. c. 21 88-1,296 94
Harmony Conf. of chs. W. C. Capron, Tr.
Westboro', Cong. s. s. 10 00
Middlesex South.
Holliston, Cong. ch. m. c. 33,32; a lady, 1; 34 32
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dedham, Dr. Burgess's ch. 93 00
East Medway, Cong. ch. m. c. 38 61
Milton 1st evan. ch. and so. 82 14
Roxbury, Eliot ch. and so. H. Hill, 2,000; m. c. 19,90; 2,019 90
Stoughton, 1st cong. ch. and so. 50 00
Walpole, Cong. so. 10 33
W. Roxbury, South evan. ch. m. c. 6 56-2,300 54
Old Colony Aux. So. H. Coggeshall, Tr.
Fall River, RICHARD BORDEN to cons. him and Mrs. ABBY W. BORDEN, H. M. 200 00
Wareham, Cong. so. 4 00—204 00
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st par. fem miss. so. 52,63; a mem. of 1st ch. a thank offering for the action of the Board at Hartford, 50; 102 63
Pilgrim Aux. So. J. Robbins, Tr.
Marshfield, 1st ch. m. c. 13 15
Taunton and vic. Aux. So.
Attleboro', 2d cong. so. 48 00
Norton, Trin. cong. ch. to cons. SEABURY THAYER an H. M. 100; Wheaton fem. sem. 44; 144 00—192 00
Worcester co. Central Asso. W. R. Hooper, Tr. 45 00
Barre, A lady, 3 00—48 00

6,006 35

A bird of the air, 15; Andover, Old South ch. and so. 113,48; Campello, S. W. N. 8; Chelsea, Broadway ch. m. c. 21,53; Winnisimmet ch. m. c. 86,49; Medford, Mystic ch. and so. 162,75; South Malden, cong. ch. and so. 57,27; W. Boxford, cong. ch. 6; West Cambridge, cong. ch. and so. 450; 920 52

6,926 87

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, A lady, 10; do. 1; a friend, 5; Centre ch. m. c. 14,41; 30 41
Manchester, m. c. 17,09; 2d cong. m. c. 3; 20 09
Suffield, 1st ch. and so. la. 50 00
West Hartford, m. c. 26 56—127 06
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, 1st so. gent. and la. 6 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Barkhamstead, W. S. 2 00
New Milford, Mrs. L. M. N. 10 00
North Canaan, Cong. s. s. 8 50
South Farms, Rev. D. L. Parmelee to cons. Rev. CHARLES C. TORREY an H. M. 50 00—70 50
New Haven City, Aux. So. F. T. Jarman, Tr.
Fair Haven, 3d cong. ch. m. c. 16 00
New Haven, United m. c. 18,15; South cong. ch. m. c. 11,95; North ch. s. s. for *Samuel Dutton*, Ceylon, 22,50; 52 60—68 60
New Haven co. East, F. T. Jarman, Tr.
Branford, 1st cong. ch. m. c. 4,39; la. 40,92; 45 31
New Haven co. West, A. Townsend, Jr. Tr.
Birmingham, Cong. ch. m. c. 19 58
New London and vic. F. A. Perkins, Tr.
Preston, 1st ch. 50 00
Windham co. Aux. So. J. B. Gay, Tr.
Ashford, Cong. ch. 23 00

410 05

Rec'd at Hartford fr. JOSEPH A. CRANE, wh. cons. him an H. M. 100 00

510 05

Legacies.—Bridgeport, William De Forest, by Isaac De Forest, Ex'r, 30; Mystic, Mary Avery, by Henry W. Avery, Ex'r, 5; 35 00

545 05

RHODE ISLAND.

Bristol, A friend, 5; Little Compton, united cong. ch. for debt, 5; Tiverton Corners, cong. ch. m. c. 15; 25 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.

Bronxville,	R. D. ch.	30 67
Fishkill Landing,	do.	100 00
Flushing,	do. m. c.	17 00
Fort Plain,	do. do.	25 00
Geneva,	do.	106 65
Greenville,	do.	9 76
New Prospect,	do.	26 00
Schoharie,	do.	24 00
Saugerties,	do. m. c.	18 49
Tarrytown, 1st do. s. s.		14 08
Unknown, A child,		1 00—372 65

Geneva and vic. G. P. Mowry, Agent.
Binghamton, La. miss. so 5 00
Geneva, 1st pres. ch. 60; W. H. S. 1; 61 00
Genoa, 1st cong. ch. 34,85; s. s. 3,87; 38 72
Rushville, Cong. ch. 42 47

147 19
Ded. disc. 15—147 04
Greene co. Aux. So. J. Doane, Tr.
Catskill, E. M. D. 1 00
Monroe co. and vic. E. Ely, Agent.
North Bergen, Pres. ch. 10 00
Rochester, A friend, for Ceylon m. 10 00—20 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Rev. Isaac Lewis, 150;) 348 11
Otsego co. Aux. So. D. H. Little, Tr.
N. Lisbon, Two ladies, 1 00
Worcester, Pres. ch. 10 00—11 00
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Canton, 1st pres. ch. 40 00
Syracuse and vic. E. H. Babcock, Agent.
Otisco, Pres. ch. 62; youth's miss. asso. (of wh. for ed. of scholar in Ceylon, 20;) 40; 102 00

1,041 80

Albany, J. H. P. 25; Binghamton, Mr. and Mrs. N. Tucker, 10; Cambridge, associated cong. ch. 14; Canaan Four Corners, cong. ch. 29; Champlain, S. Hubbell, 20;

Chazy, Mrs. H. H. 10; Colchester, Mrs. Sarah Downs, 50; pres. ch. 20; Dansville, Mrs. E. S. 10; Essex co. Rev. N. Thomas, 10; Essex, pres. ch. m. c. 5,16; Florida, D. E. 5; Greenbush, pres. ch. 40; Greenport, cong. ch. by Rev. H. T. Cheever, 40; Hamburgh, North pres. ch. 35,35; Haverstraw, 1st pres. ch. 11,25; Hudson, a mite for debt, 1; Maine, cong. ch. 4,39; New Lebanon, m. c. 5; North Bend, m. c. 6; E. and H. C. 1; Northville, fem. miss. so. for *John Wells*, Ceylon, 11; Peekskill, 2d pres. ch. m. c. 27; s. s. 5,50; Plattsburg, pres. s. s. for ed. of a child at Ceylon, 25; Platskill, Rev. L. B. 2; Poughkeepsie, pres. ch. 20; Rensselaerville, do. 24; Saugerties, Miss R. Chittenden, 30; Shelby, pres. ch. 10; Skaneateles, pres. ch. wh. and prev. dona. cons. CHESTER MOSES and PHILIP CROSBY H. M. 40; Somers, pres. ch. 16,24; Southold, la. 12; Unknown, Bartimeus, for Chapel in Broosa, 11; Yonkers, a lady, 5; 649 73

1,642 69

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Middlebush, R. D. ch. 25; Newark, two little children, 1; 26 00
Bloomfield, Pres. ch. wh. cons. Rev. OLIVER CRANE, MRS. MARION D. CRANE and Miss LYDIA H. B. DODD H. M. 31,81; Morristown, 2d pres. ch. 40; Parsippany, pres. ch. 25; 396 81

422 84

Legacies.—Newark, Mrs. Mary Congar, by Charles G. Campbell, Ex'r, (prev. rec'd, 1,000;) 163 93

586 77

PENNSYLVANIA.

Harrisburg, Unknown, 31,50; Hartsville, 1st pres. ch. indiv. 26; Mrs. C. 10; Rev. Mr. T. 5; Montrose, pres. ch. 117,25; Northern Liberties, Central pres. ch. wh. cons. Miss MARY STEWART an H. M. 100; Philadelphia, Clinton st. pres. ch. 25; Shirleysburg, John Brewster, 100; Springfield, pres. ch. 20; 437 75

DELAWARE

Wilmington, Hanover st. pres. ch. fem. miss. so. 2,25; m. c. 68,08; 70 33

MARYLAND.

Snow Hill, Rev. J. P. Robins, for *Mary Ann P. Robins*, Ceylon, 20 00

OHIO.

By G. L. Weed, Tr.
Berlin, Pres. ch. m. c. 12; Cincinnati, 2d pres. ch. m. c. 28,72; College Hill, s. s. for Rev. D. M. Wilson, Syria, 20; Dayton, 2d pres. ch. m. c. 19; Lockland, do. 6; New Carlisle, Honey Creek ch. 25; New Plymouth, cong. ch. 5; Walnut Hills, Lane sem. ch. s. s. for Miss Stone's sch. Chor. m. 29; chil. of D. A. 2; 146 72
Ashtabula, P. C. 5; disc. 10c.; Atwater, 41,31; disc. 90c.; Defiance, 1st pres. ch. 175; Edinburgh, cong. ch. and so. 25; Streetsboro', 1,50; s. s. 66c.; disc. 7c.; 74 15

220 87

Legacies.—Chester, Mrs. M. Bates, by Rev. H. Coe, (prev. rec'd, 116,) 100 00

320 87

INDIANA.

By G. L. Weed, Tr.
Allenville, Unity ch. 21,19; Bethany, pres. ch. m. c. 20; Columbus, pres. ch. 16,50; Crawfordsville, Wabash college miss. asso. 10; Danville, pres. ch. m. c. 11; Indianapolis, 2d pres. ch. m. c. 25,51; Terre Haute, a friend, 5; 109 20
Green Castle, m. c. 12; s. s. for Gawar m. 10; D. W. 5; Indianapolis, S. Merrill, 15; W. N. Jackson, 20; 62 00

171 20

ILLINOIS.

Chicago, Miss Mary E. Ely, wh. and prev. dona. cons. RICHARD E. AVERY an H. M. 50; Griggsville, Cong. ch. m. c. 34,82; Payson, cong. ch. 7; Union Grove, do. m. c. 3,50; s. s. 2; Washington, 1st pres. ch. 13; 110 32

MICHIGAN.

By Rev. O. P. Hoyt.
Albion, 6,50; Franklin, 2; Hastings, 4,35; Kalamazoo, cong. ch. 16,75; pres. ch. (of wh. to cons. Rev. WILLIAM S. HUGGINS an H. M. 50;) 130,53; s. s. to cons. DAVID MCNAIR an H. M. 100; Litchfield, 8; Richland, 59; Three Rivers, 19; Reserve, 5; 351 13
Birmingham, Pres. s. s. 5; Hillsdale, pres. s. s. 5; Jonesville, pres. ch. 21,53; a friend, 5; s. s. for ed. in Madura, 5; 41 53

392 66

WISCONSIN.

Green Bay, Pres. ch. m. c. 25; St. Marie, Miss J. S. 1; 26 00

IOWA.

Denmark, Rev. G. Wood, 12; Keokuk, L. B. Parsons to cons. L. B. Parsons, Jr. of St. Louis, Mo. an H. M. 100; 112 00

TENNESSEE.

Knoxville, A. C. 4 00

FLORIDA.

Legacies.—Jacksonville, Obadiah Congar, by Rev. G. C. Fleming, Ex'r, (prev. rec'd, 2,490,51;) 31 00

CALIFORNIA.

A friend, 20 00

MINESOTA TERRITORY.

Falls of St. Anthony, Cong. ch. m. c. 10; Point Douglas, Rev. R. Hall, 5; 15 00

IN FOREIGN LANDS, &c.

Panama, N. G. Rev. J. Rowell, 11 00
Southwold, C. W. Mrs. E. D. Johnston, 30 00
Valparaiso, S. A. Rev. D. Trumbull, 18 50

59 00

Donations received in September, 12,696 17
Legacies, 329 93

$13,026 10

☞ **TOTAL from August 1st to September 30th,** $22,789 17

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September, $337 91

DONATIONS IN CLOTHING, &c.

Amherst, N. H. A box, fr. ladies of Mr. Davis's cong. for Mr. Riggs, Dakota m.
Essex, Vt. A quilt fr. cong. s. s. for Mr. Gleason, Seneca m. 8 00

THE

MISSIONARY HERALD.

VOL. L. DECEMBER, 1854. No. 12.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

OBITUARY NOTICE OF MR. KINNEY.

REV. T. DWIGHT HUNT, late of the Sandwich Islands mission, now the pastor of one of the churches in San Francisco, has kindly written to the Missionary House, giving a brief account of the death of Mr. Kinney. This excellent brother sailed for the Sandwich Islands, with Mrs. Kinney, on the 23d of October, 1847. Soon after his arrival, he was stationed at Kau, on the Island of Hawaii, where he remained till a short time before his decease. In consequence of impaired health, he made a visit with his family to California, having arrived at San Francisco about the middle of August last. Early in September he repaired to Sonora, "the mountain city;" and on the 24th of September he there closed his earthly labors. "His death was unexpected," Mr. Hunt says. "His physician had pronounced him slowly recovering, when he fell away. But the summons did not surprise him. When told that he had but an hour to live, his countenance brightened with a smile, as he said, 'Rejoice; I shall soon be there!'"

The brother-in-law of Mr. Kinney, in announcing the melancholy bereavement to Mr. Hunt, wrote as follows: "His mind was clear as a sunbeam to the very last. He had the power of speech till a very few moments before he died. And when that failed, he made himself easily understood by various signs. When told that he could not live, he expressed no surprise, no regret. He said that he had long been prepared for that hour. He gave utterance to a great many things of special interest to us all. I never saw such a death-bed. There was no terror about that scene. Such a passage to heaven is one that no Christian need to fear. His physician, who was with him constantly for the last six hours, whose wife is a Catholic, and who is himself an unbeliever, was filled with admiration. After Mr. Kinney had embraced his children, and bidden them farewell with his dying advice, the doctor remarked, 'I see it is a very easy thing for a Christian to die. None but a Christian can die in that way; if heaven is not open for him, it will be closed against all the saints.'"

Zulus.

LETTER FROM THE MISSION, JUNE 12, 1854.

Annual Meeting.

THE Zulu mission held its last annual meeting at Umlazi in June, 1854. All who are connected with it, parents and children, were present, the whole number having been fifty-three. It was a season of hallowed enjoyment. That not one of the entire missionary circle, old or young, should have been absent, must have awakened peculiar emotions. Such a spectacle is seldom seen in the journey of life. "To meet together once a year with our families," say the mission, "we find exceedingly pleasant and profitable. As we recount to each other our varied experience, our hopes and trials, our encouragements and discouragements, and join in the voice of thanksgiving to God for his mercies shown to us, and in supplications for his blessing upon us in future, and as we confer together in regard to plans for advancing our work, we feel that it is good to be together. Our hearts are refreshed by each

other's sympathy and, we trust, by the presence of the blessed Spirit. We return to our separate fields of labor with our faith strengthened, with new zeal, with more brotherly love, and with more courage in our work."

Some idea of the way in which these brethren spend their time at these annual convocations, may be obtained from the following extract: "Besides our regular business sessions, much time has been given to exercises adapted to improve the mind and the heart. Essays have been presented by nearly every member of our mission upon some subject connected with the missionary work. The seminary class had a brief public examination. Our station reports were read. Morning and evening prayer-meetings were held, at some of which, special objects were presented for consideration and prayer. Sermons were preached, both in Zulu and English; and the Lord's Supper was administered on Sabbath afternoon." Mr. A. Grout, in writing from Umvoti on the 5th of July, speaks of the last meeting as follows: "We had a good and harmonious meeting. Our conclusions were all reached with good feeling. After the business was over, we had a prayer-meeting, at which the brethren spoke freely about their stations and their own personal feelings. From the representations there made, it appears that opposition to us has ceased; that the people seem to be favorably affected towards the missionaries; that in two or three of the churches, at least, a decidedly good state of religious feeling exists. At the meeting nothing but kind, tender, humble sentiments were expressed; and prayer was offered with evident religious emotion. So we parted with strong hope that the divine Spirit was with us; and we are now praying and looking for the Savior in his chariot of salvation, riding among our people, conquering and to conquer."

Vacant Stations.

The thoughts of the brethren were often turned to the two unoccupied stations, Amahlongwa and Itafamasi, the former made vacant by the ill health of Mr. McKinney, the latter bereaved more recently by the decease of Mr. Marsh. In reference to the last event they say: "By the death of Mr. Marsh we have sustained a very great loss, such, indeed, as we should have said that our mission could ill afford to bear, had it not been laid upon us by Him who is wiser than man. This brother was one of those whom none knew but to love; and those who knew him best, loved him most. Possessing a sound judgment, an unyielding firmness, united with great kindness, benevolence and cheerfulness, and guided by a living and zealous faith, he was at once a very excellent man, a valuable missionary, and a shining Christian. We can make use of David's representation of a good man, and say of our departed brother, that he was like a tree planted by the rivers of water, beautiful with its never-withering leaf, and valuable for the fruit it bears in its season." "We would desire to receive all the chastisements which our heavenly Father has laid upon us as a mission with the spirit of good children, and be made thereby more diligent in our work, more submissive to God's holy will, and better prepared to follow those who have left us, when our appointed time shall come."

It will be seen, however, that a reinforcement should be sent to this mission without delay. Three additional laborers are urgently needed for the efficient occupancy of the present stations. Two should be sent to Amahlongwa and Itafamasi; and Mr. Rood ought to be relieved of a part of his burdens at Umlazi. Who will volunteer for this service?

Educational Labors—The Press.

The mission describe their efforts to give the people around them some knowledge of books in the following language:

The family schools at our stations have not varied much from what they were in former years. We are all accustomed to teach those whom we employ every day; and when there are others residing at our stations, schools are sustained, either by the missionary himself or by a native teacher, for the children of such as are desirous of instruction. Among the natives living at their kraals, the value of instruction is so totally unappreciated, and such is the fear that the missionary with his books will exert an influence over the minds of the young which shall cause them to forsake the customs of their fathers, that it is impossible to establish and sustain schools, except at our stations.

Our infant seminary has now been in operation one year at Umlazi, under the care of Mr. Rood, who has devoted as much time and strength to it, as he has been able to spare from other duties. From him you will doubtless receive a more particular report than we shall give in this connection. We have long felt the importance of having a school established in our mission, in which promising young men may be carried forward in a systematic and advanced course of instruction, with the hope that some of them may become assistants in our work. But, when we have examined the question of commencing such an institution, we have found it attended with several difficulties. We have no teacher, and no suitable books; and we have feared

that the scholars could not be found, who would place such a value upon education as to be willing to make efforts and sacrifices for the sake of obtaining it. The trial during the past year has proved as favorable as we could expect. Nine young men have been willing to give their time, for the sake of attending the school; and they have made considerable progress. For want of books, both the teacher and the scholars have labored under great disadvantages. The instructions have been imparted orally, and repeated and explained, till apprehended and retained in the memory. The Scriptures have had the first place in the course of study; besides which, reading, writing, geography and arithmetic have received attention. If we had a man who could devote his whole time and strength to the school, and to the work of preparing books for its use, we should have strong hopes that, with the blessing of God, it would soon become the means of great good, and an efficient auxiliary in extending the knowledge of the gospel among the people.

The Epistle to the Romans, translated by Mr. Döhne, has issued from the press within the year under review. No other work has been printed.

Preaching.

In respect to the most important department of missionary labor, the Zulu brethren speak as follows:

We have endeavored to give the preaching of the gospel that place in our system of labors, which Christ has given it in his system of means for the conversion of men, and to make every other instrumentality secondary and auxiliary to this. Besides our regular Sabbath sermons at our stations, we have visited the people at their kraals, and held occasional services with them; and a few young men from some of our stations have held services at different outposts on the Sabbath. But a very small proportion of the people among whom we live, regularly listen to the preaching of the gospel. Aside from those connected with our stations, there seems to be a strong aversion, generally, to attend our services. It does not arise from any unfriendly feeling towards us personally, but from the opposition and distaste of the natural heart to the pure teachings of the gospel, and also from a prejudice against the entrance of any thing foreign, which shall displace the superstitions and customs of their fathers. This prejudice is much the strongest among the old and chief men, who, from their age and from native custom and law, are regarded with great respect, and exert almost as much influence over the people as did the chief priests and elders over the Jews in the days of Christ. This prejudice, thus encouraged, does much to keep the people away from our religious services. In this respect, as well as in some others, the state of things with us is very different from what it was at the Sandwich Islands.

But, if the people are not willing to come together at our stations to listen to the word of life, can we not visit them, and preach to them at their kraals? Perhaps we have not done all that we can or ought to do in this way. We may say, however, that the Zulu kraals are not like the cities of India, with a population of thousands, but a residence of one or two men with their wives and children, numbering in all from fifteen to eighty souls. It is seldom that half that number can be found at their homes. The men are accustomed to spend most of their time in wandering from place to place, eating meat, or drinking beer, or hunting, or dancing. The women are in their gardens with their picks, or in the "bush" gathering sticks. The boys are on the hills with the herds of cattle; and the small girls are taking care of the infants; so that, if we preach to them during the week, we must do it wherever we can find them, at the place of dancing or beer-drinking, or on the mountains, or by the waysides and hedges. The scattered condition of the natives, their wandering and vicious habits, together with the state of the roads, and the difficulty of leaving our stations, makes the work of preaching the gospel to the Zulus generally very laborious and difficult.

The want of a moral sense, and a failure to appreciate moral truth, is another discouragement which we find in preaching the gospel to this people. Conscience, and a perception of right and wrong, seem to have been overborne and submerged by supreme selfishness. The physical seems to have overcome the spiritual. With the Zulus, that is wrong which brings physical evil, and that is right which brings physical good and gratification. We are compelled to believe that every form of iniquity and sin, which is not restrained by a fear of physical punishment, and which promises sensual gratification, is openly and constantly committed. So that the little seed sown by our wayside preaching is

cast among thorns, or on very stony ground, with no hope but what the promise of God affords, that it will find place to take root, and grow, and bring forth fruit.

While we have these discouragements, we are also encouraged by having some regular hearers on the Sabbath, by the general friendliness shown to us personally, and by a gradual yielding of some of the superstitions of the people, and by the belief that light and knowledge are spreading.

The Churches.

In describing the state of the churches under the care of the mission, the brethren say:

We cannot report any particular religious movement at any of our stations during the year. There have been a few cases of interest, which lead us to hope that the Lord has not wholly forsaken us. But others, whom we had regarded as Christians, have given us occasion to believe that some heathen and sinful practice was dearer to their hearts than Christ; and we have been obliged to sever them from the church. When we look at the moral character and education and habits of the natives, before they became acquainted with the gospel, we cannot be greatly surprised to find some proving themselves to be hypocrites and self-deceivers. They have grown up in the thick darkness, and in daily familiarity with all the abominations of heathenism. Their minds have become very dark by reason of sin; so that, under the influence of some selfish motive, they may alike deceive themselves and us, and become members of the church. While we use the greatest care, we still fear that some tares will at last be found with the wheat. We have those among us, however, who give us not a little evidence that they are increasing both in knowledge and holiness. But our churches need, greatly need, the reviving and sanctifying influences of the Holy Spirit. We sometimes feel that we can wait no longer for the promised blessing, and that we will cast ourselves upon our faces, and with Jacob say, "We will not let thee go, except thou bless us."

Statistics.

The following table, prepared by the mission, exhibits the state of their operations; and to some extent it shows the measure of their success.

	Mapumulo.	Umvoti.	Esidumbini.	Umsunduzi.	Itafamasi.	Inanda.	Table Mount'n.	Umlazi.	Ifumi.	Amahlongwa.	Ifafa.	Umtwalumi.
Whole number of church members,		43		10	4	27		56	21	2	1	
Number received during the year,		1		2		1		3	4			
Excommunicated,		5						2				
Infant baptisms,		2						8	3			
Christian marriages,		4		1		2		6	1			
Places for stated preaching,	1	1	1	1		1		3	1		1	
Average Sabbath attendance at station,	45	150	30	22		80		170	51		51	
Weekly religious meetings at station,	1	5	1	2		1		2	2		1	
Male pupils in schools,	11	6	10	10		15		19	15		10	
Female pupils,		14		5		24		34	10			
Readers,	4	60	5	9		41		52	20			

MR. IRELAND'S REPORT.

The brethren among the Zulus submitted reports of their individual labors to the general meeting at Umlazi; but none of these documents have been received at the Missionary House, except Mr. Ireland's. The history of the Ifumi station will be given in his own language.

The Church.

We have seen, upon the whole, more to cheer us in our labors during the past year, and more to convince us that our efforts have not been in vain, than during the previous year. There have been, we think, more harmony among the people of the station in their intercourse with each other, and more interest in the daily school, the weekly prayer meetings, and the monthly concert, than for two years before. And we have had the pleasure of seeing a few, who have been apparently in earnest in regard to the salvation of their souls. Four have been baptized upon the profession of their faith in Christ, and five others have made known their wishes to unite with the people of God, some of whom may be received at our next communion.

Of the four who have received baptism, two are lads in our family who more than two years before made known

to me their decision to become Christians, and whose general conduct since that time has given me reason to believe that their professions of attachment to God and his word were sincere. The other two are a man and his wife, mentioned in my last report as having joined us shortly after our annual meeting at Umvoti. From the time they came to the station, they had been accustomed to retire daily to some secluded spot for the purpose of engaging in prayer. They had also erected the family altar in their dwelling, and had in other ways manifested a sincere desire to know and do their duty. At the present time our number of church members in good standing is twenty-one, of whom thirteen have been received since our connection with the station.

Progress in Civilization.

In speaking of the changes which have taken place in the outward circumstances of the Zulus at Ifumi, Mr. Ireland uses the following language:

During the year there has been one Christian marriage; three infants have been baptized; and three cottages have been erected; and two others are now in process of erection. There are at the present time nine married men living at the station; one of whom has, within a few days past, left the Umlazi station to live here, as his wife's friends are all here. His church relationship has not yet been removed. Another of the nine has recently joined us from among the heathen. The most that I can say of this individual is, that he has taken an important step in the right direction. Still his motives for joining us remain to be seen. Of the remaining seven families, six of the men and as many women are professors of religion. Six of the families are provided with comfortable cottages; and most of our people are getting on in their secular affairs, probably as fast as is for their good. I think, however, that I have seen less of a worldly spirit, than during the previous year. Or, at least, while they appear industrious and enterprising, they seem less disposed than formerly to allow their worldly engagements to interfere with their attendance upon the weekly prayer meetings and the daily school. It may interest you to know that Umatanda, by careful management, has become possessed of some little property. He has a very good cottage, and is the principal owner of a cart, which was bought in company with one or two other individuals. He possesses, moreover, some six or eight oxen and several cows. Although blind, he manages to find his way anywhere about the country, nearly as well as many men with two good eyes. Taking into consideration the fact that his time and attention are more constantly occupied than formerly with active business, I think he manifests the same interest in religious subjects, and the same concern for the salvation of his countrymen, as in former years. I think he has considerable influence among the people in this vicinity; and I have reason to believe that he endeavors to exert it for their spiritual good. He still continues to sustain an occasional service at our out-station, although he has at present no compensation. Two other young men at the station, besides their trading operations in mealies and wagon timber, have paid considerable attention to the cultivation of the ground. They own a plough, which they have used to good purpose; and they have each had some three acres of land under cultivation.

School—Chapel.

Additional facts are stated in the subjoined extract:

I have before alluded to our school. We have had during the year from twenty to twenty-five scholars under instruction, two-thirds of whom, besides reading, have given daily a portion of their time to writing. Two have made some progress in arithmetic, and five have been studying English. I think a new impulse has been given to our school, by the establishment of the high school at Umlazi. It is an interesting fact that four of the men and five of the women who have been more or less constant at school, are married, and make it a point to be present whenever they can. We have erected within the past year a temporary chapel, large enough to accommodate nearly two hundred persons, if seated upon the floor, or one hundred and fifty, if seated upon benches. We have seats for about seventy-five, which is a larger number than we usually have present, our average for the past being only about fifty. The cost of the building was about £22; and our monthly concert contributions for 1853, amounting to £3. 12, were appropriated to this object.

Mr. Ireland concludes his report in the following hopeful strain: "In looking back over the time that has elapsed since our location at Ifumi,

four years and three-fourths, we feel that we have reason for saying, "Hitherto the Lord hath helped us." The only thing we need to make us entirely happy in our work, is to see the Spirit of God abundantly poured out upon our labors. And this is what is needed at all the stations of the Board. Who will give themselves more constant to prayer for this blessing?

Constantinople.

LETTER FROM MR. RIGGS, SEPT. 20, 1854.

Changes at Broosa and Demirdesh.

THE following statements of Mr. Riggs show what changes are going forward in Turkey, amid all the turmoil and confusion incident to an engrossing contest with one of the strongest powers of the world. It will be noted, as a most gratifying fact, that some at least of the Greek subjects of the Sultan are looking for a better hope and refuge than can be found in the countenance of any earthly potentate.

I returned last week from a short visit to Broosa and Demirdesh. The latter you will recollect as a Greek village, six miles north of Broosa, where a reformation has begun. I was struck with the evidence of progress in the right direction, since my last visit, a year ago. Then the adherents of the truth met cautiously and in fear. They were exposed at any time to be hooted at, and even stoned. Now they meet freely and publicly, and do not hesitate to sing in their meetings. Last year not more than twenty attended any one meeting. During this visit as many as thirty-four attended at a time. Three of them had joined the Evangelical Armenian church of Broosa during the year. A small school has been commenced, supported by the Board, and taught by a hopefully pious young man, a native of Demirdesh, and a pupil of the Bebek seminary. He holds meetings with adults on the Sabbath; and thus the school becomes a nucleus of the reformation.

At Broosa the work of rebuilding the church, recently burned, is going on. It seemed to us important to build while circumstances were all favorable. He who has all hearts in his hands, has thus far given our brethren favor with all around. The Governor of the province is particularly friendly; and hitherto not a word of opposition has been heard from any quarter. Indeed, several persons, both Armenians and Turks, have said, "Why are you building your church so small?" And when answered that it was abundantly large for the congregation, (which, indeed, it will be, should the latter be doubled or even trebled,) they have replied, "But you must not build for yourselves alone; many others will join you." You are aware of the jealousy of the Turks in respect to the building of churches, and of the impediments that have been thrown in the way of the erection of places of Protestant worship elsewhere. The favor enjoyed by the Broosa church seemed to us a plain indication of Providence that they should go on and build, before time shall have cooled the sympathy felt for them as sufferers by the fire.

The grand difficulty is the expense. The members of the church had done nobly, considering their poverty, in raising about six hundred dollars towards the purchase of the building which was recently burned. Now, although those of them who were most able to subscribe, have lost their houses in the recent conflagration, yet they have again subscribed nearly two hundred dollars toward the new church. For the rest they must look abroad. A beginning has been made in England; and we hope that God will put it into the hearts of his wealthy servants in England and America to raise the necessary sum. The case is not like that of a new settlement at the West, where every thing is cheap, and an amount of four or five hundred dollars is all the aid needed to build a convenient and suitable edifice. Here Providence has cast the lot of a poor church in a large and expensive city, and has suffered the conflagration to consume their place of worship, (which served also as a school-house and a parsonage,) at a time when every thing is enormously dear on account of the war. Still it seems very desirable to build without delay. The moral effect will be excellent; indeed it is so already. It seems also a wise course to build of brick, in order to be safer from future fires. We think the contributors themselves would prefer this. And yet it involves an expense of perhaps four thousand five hundred dollars.

The pastor at Broosa mentioned to me an incident, which I think worth communicating here. Two Turks were passing by the ground where the church is building, and which is within two rods of a mosque. One of them said to the other, "How is it that these Christians are permitted to build their church so near the mosque?" "It is no harm,"

replied the other; "they are Protestants. Ours is a *jami*, (literally a *meeting place*, but generally translated mosque,) and theirs is a *jami* too." He meant that it was not an idol temple, but simply a place for prayer, like their mosques. Certainly the expression of such an idea by one Turk, in conversation with another, may be regarded as one of the signs of the times.

Marsovan.

LETTER FROM MR. POWERS, SEPTEMBER 14, 1854.

The Church—School for Young Men.

MR. POWERS has been at Marsovan for some time past, carrying forward the operations of the Armenian mission at that station, in the absence of Mr. and Mrs. Bliss. At the date of this letter, he was hoping to welcome them to their former field of labor at an early day. So soon as that event shall occur, he will return to Trebizond.

Since our annual meeting in June, when a report of this station was presented, no very important events have occurred among us. We have had some things to grieve us, however, and some to comfort and encourage us. Immediately on my return from that meeting, I found that two members of the church had been pursuing a course of conduct at once dishonest and unchristian. We were exceedingly pained to find those of whom we hoped better things, betrayed into such a departure from truth and uprightness. But on being conversed with freely, they acknowledged their fault, and seemed truly penitent; and therefore, as the offence was a private one, it was quietly settled without coming before the church. We rejoice in the hope that their future conduct will evince the sincerity of their penitence. But such instances show us the weakness of these babes in Christ, and the urgent necessity of keeping a constant watch over them, as well as making them the subject of our constant prayers.

The other members of the church have appeared very well; and I trust they are walking in the fear of the Lord and comfort of the Holy Ghost. At our communion season on the first Sabbath of this month, one woman was admitted to the church on profession of her faith; and her infant child was baptized. We think favorably of the piety of one or two more; but we wish to give them a longer trial. Four of the boarding scholars also give evidence of piety, and would have united with the church; but as they are soon to remove to Tocat, it was thought best that they should wait till they become settled there.

In respect to these boarding scholars, I may say a few words. You are aware that measures were adopted at our late annual meeting for opening a school for young men in Tocat, with special reference to raising up native teachers and helpers, and, if possible, preachers also. It is not designed to give the pupils in this school so full and thorough a course of education as is pursued at Bebek; but it is hoped that able and efficient assistants may be raised up by a shorter and less expensive mode of training. As a nucleus for that school we have already at this station, and under a course of instruction, eight young men; from Trebizond, Tocat, Sivas, Divrik, Agn, Arabkir, Arghony, Maden and Cesarea. Five of these are twenty years old and upwards. Four of them, as remarked above, give evidence of piety. Of the other four, two have pious fathers; and all are serious minded, and give promise of becoming the subjects of divine grace and useful in society. All of the eight will proceed to Tocat as soon as a teacher may be found to open the school.

Tithe Collectors—Hearers of the Word.

The statements below will be read with interest. Hereafter the Protestants of Turkey may occupy a very different position from that which they held at first. Possibly the change will be so great as to become a snare to them.

Most of the male members of our congregation are absent for a few weeks, engaged in secular business in the neighboring villages. Through the kindly interposition of Mr. Krug of Amasia, they have purchased the collecting of the tithes of some twenty-five villages in the vicinity of Marsovan. We hope they may be able to conduct this business without injury to their moral and religious feelings and principles; and if so, we trust it will do something to raise the character of the Protestants in the eyes of the local authorities and of the community at large, and thus indirectly help forward the good work in which we are engaged. Many of them have suffered so much in a pecuniary point of view, in consequence of their becoming Protestants, that we rejoice in their having obtained this business, in the hope that they may derive some benefit from it.

Aside from this temporary absence of our brethren, our audiences are as large as they have been at any time during the year. Indeed, the vacant places of our brethren have been in good part filled by others who come in from abroad. No Sabbath perhaps passes when some individuals, not connected with the Protestants, are not present. Good attention is given to the Word preached; and though we do not see all the indications of progress among us that we could desire, we feel that the members of our little community are becoming more and more established in the truth, and their general deportment more and more conformed to it. We greatly need, however, the influences of the Holy Spirit, without which we deeply feel that all our labors are in vain.

The War.

In concluding his letter, Mr. Powers refers to the political state of the country. He writes as follows:

We constantly "hear of wars and rumors of wars;" but thus far this part of the country has been but little affected thereby, less, indeed, than during the last autumn, when the war first broke out, and when large drafts of men were made for the army. The roads, however, are less safe than usual, and more precautions are necessary in traveling. We are the deeply interested spectators of a war, the end of which no man can predict, but which is destined, no doubt, to effect great changes in the state of this country and of Europe, if not of the entire world. We rejoice that we, too, are engaged in a warfare; and that, while others are shedding the blood of their foes, we are scattering abroad the leaves of that tree of life which are for the healing of the nations.

Cesarea.

LETTER FROM MR. FARNSWORTH, SEPTEMBER 22, 1854.

The arrival of Messrs. Farnsworth and Ball at this new station has been duly announced in the Herald. They appear to have commenced their labors in very favorable circumstances. "We have now been here three months," Mr Farnsworth says. "It is known that we are under the protection of the government, and we are respected. Our external prosperity is all that we could ask. From the day on which we left Marsovan, full of anxiety and forebodings, to the present time, we have had unceasing occasion to say, 'The Lord be praised.'"

Spirit of the Brethren.

The subjoined paragraphs will be read with very great satisfaction.

When we last wrote you, we had just organized a little church. We did so with fear and trembling; but as yet we see no reason to regret the step. Our brethren and sisters appear well. Their daily life tends to show that they have learned of Jesus. Take the following act of benevolence as a specimen. One of their number has been in the habit of going from village to village, selling various articles. This year the roads are so much infested with robbers, and scenes of violence are so common in some of the villages, that he has been unable to prosecute his business. A few weeks ago it was observed that he was less social than usual, that he seemed melancholy. On inquiry, his brethren learned that he was in want. They sympathized with him in his distress; and, though poor themselves, they immediately made an effort to raise money for him. When all our Protestant brethren had seen the paper, and all had given liberally, one brother, with all modesty, presented it to us. This movement neither originated with us, nor was it encouraged by us. It had advanced far, indeed, before we knew anything about it.

Three weeks ago, at our monthly concert, all seemed greatly interested in hearing what the Lord was doing for their brethren in other cities and for other portions of the world. Having exhibited before them the glorious work, we enforced upon them the truth that they ought to assist in it. We endeavored to show that it is not a duty only, but a privilege, to be co-workers with God in saving men. We urged upon them the truth that they ought both to give and to pray. When we took their contributions, some who have only their labor to depend upon, gave us as much as they can earn in two days. On coming from the meeting, one good brother said, "This way differs from our old way. Before, we gave the money, and the priest did the praying; but now we both give and pray."

An incident has just come to our ears, which is interesting as showing that religion is a living reality to this people. Two men, members of our community, have just entered into business as part-

ners. Before doing so, they went to the house of our school teacher, and had him read the Scriptures with them, and pray for the blessing of God upon their plans. Is not this as it should be?

Discussion among the Armenians.

Mr. Farnsworth states some facts in regard to the interest awakened among the Armenians of Ceserea in the truths of the gospel, which are very animating.

The interest in the truth is encouraging. There is much and earnest debate. The discussion is carried on by men who never come to our meetings, and many of whom we have never seen. In some cases they have very little knowledge of the truth; but in other cases we have been astonished both at their knowledge and their sound reasoning. "Whether in pretence or in truth," they preach the gospel; "and I therein do rejoice, yea, and will rejoice." Though the truth is intermingled with much error, we believe it will not be lost. The spirit of inquiry which is now aroused, will lead to a more thorough knowledge. We trust that the Spirit of God will not give the people rest, till they find it in the perfect law of liberty. The extent of the disaffection with the church is great. Very many who attend its exercises, and perform its ritual, have no confidence whatever in its teachings. The extent of this feeling may be inferred from the following incident. A company of Armenians were speaking of the Protestants, not long since, when one asked, "Why do they not build a church?" "Why should they," replied another. "We have two Armenian churches. But we are half of us Protestants. Let the Armenians have one church, and the Protestants the other."

Extent of the Field.

The following statistics will show us the spiritual wants of a large district,

Our courage fails us sometimes, when we consider what an immense harvest the enemy of souls is gathering from the field where God has appointed us to labor. In the city proper, it is supposed that there are fifteen thousand Armenians. Within nine miles there are as many more. Yet this is but a small portion of what may be called our parish. There are connected with the government of this city ninety-six villages, within the distance of about thirty-five miles. Some of these villages are Greek, and some are Turkish; but there is also a vast Armenian population; and this even is not the whole of our parish. Instead of extending our labors thirty-five miles only, we are obliged to extend them ninety miles. A few weeks ago, our brethren at Constantinople licensed a young man as an evangelist, and appointed him to assist us in our distress. We rejoiced at the prospect of help; but so urgent have been the claims which have come to us from Yuzgat, that we have directed him to stop there. When we shall dare to call him away, we do not know. Yuzgat is a large and very beautiful city. The people are much dissatisfied with the church; and some are open Protestants. It is a promising field; and if the work advances, as we have reason to hope that it will, a missionary might be stationed there very soon.

Health—A Request.

The desirableness of Cesarea as a missionary station will appear more fully from the subjoined statement.

Though our circle has not been as well as we could wish since we came here, we think this is a healthy region. We did not suppose that it would be possible to remain in the city through the hot season; but we have done so, and the heat has not been oppressive. On three days only has the thermometer reached 90°. The hottest day of the year it reached 97°; but it remained there only a few minutes. The average heat in July, at two o'clock in the afternoon, was 81⅞°; the average for August, at the same hour, was 80°. Still it will not be necessary, and perhaps not desirable, that we should remain in the city hereafter. There are, on the highlands near, large and interesting villages, where we can find pleasant homes and enough to do. Such a village is Evarek, about twenty miles from here. It is a cool, healthy place, and contains about five thousand Armenians. The truth is somewhat known there; and a few avow themselves "gospel readers." The people have that energy of character, which is usually possessed by those who breathe a pure mountain air. We long to see that energy devoted to the service of God.

In conclusion, let me ask every man and woman and child, who has power with God, to remember this perishing harvest. In him alone is our hope. He has graciously moved the praying people

of England of late to entreat for a blessing upon our labors. We regard this as a great gain. Let the friends of missions in America thank the Lord for this unlooked for help. Let all who desire the coming of Christ, be very fervent and constant in prayer; and then we may hope that we shall soon see this land become as the garden of the Lord.

Arabkir.

SKETCHES OF NATIVE ASSISTANTS.

Mr. Clark has sent to the Missionary House brief sketches of certain native brethren, who are fellow-laborers with Mr. Dunmore and himself in the wide and promising field which the providence of God has called them to occupy. The readers of the Herald will doubtless feel that they have special reason for thankfulness, in view of the fact that the Spirit of the Lord has imparted to such men a desire to engage in the good work.

Margos.

Margos, the teacher, was formerly the head master of the large Armenian school. He is our principal native preacher in this city. He goes from house to house; and wherever men or women can be found, he raises his stentorian voice, and preaches the gospel. He can preach as well in the street as in the chapel. In the shop, the khan, the market, he makes good use of his privileges; and those who have ears to hear, must hear. He is a man of great influence with the people, bold, daring, mighty in argument; and there is not a man in the city who dare engage with him in controversy. He has frequently challenged the Vartabed to a discussion; but to no purpose. When the former goes into the village, we put this Boanerges upon an ass, and send him in pursuit, hoping that an opportunity will be offered for a meeting; but the Vartabed always avoids him. The teacher goes to the village where the Vartabed stops, and in some conspicuous place opens his mouth; and then, most certainly, all the villagers, as well as the Vartabed, for once at least, are brought within the sound of the gospel. On such an occasion, if the Vartabed does not leave during the service, he is sure to do so immediately afterward.

This teacher has for years preached the gospel in the shops and streets of this city; and probably he has done more to enlighten this people than all the other Protestants combined. Previous to our coming hither, he had at times preached to large congregations on the Sabbath; and for this he had suffered much persecution. He has also a wonderful knowledge of the Scriptures; and I have no doubt that he could repeat more than half of them in the ancient language even. He is a preacher of great power. He brings his audience up to a high state of excitement, and then pours out the great truths of the gospel, like successive abrupt discharges of artillery, or rattling peals of thunder. He is thoroughly versed in all the artifices and machinations of the priests, and lays them open with a masterly hand. God has evidently used this man as one of the principal agents in the work of the Lord in this city.

Kevork.

The following sketch will be read with even greater satisfaction than the preceding.

Kevork, "the Apostle to the Gentiles," our second native helper, resides in a village half an hour from Arabkir, and is decidedly one of the most remarkable men I have seen in this land. Four years ago, he was violently driven from his native village, because he would preach to the villagers the gospel of Christ. For a long time, he was subjected to the most cruel persecutions. When beaten, stoned, and even obliged to flee to save his life, he would go up into the mountains, dwelling for weeks alone among the caves and rocks, subsisting entirely upon a few scanty roots and herbs. Here he would read his Testament, weep and pray, till the thought would come into his mind, "Perhaps they will listen now." Then down to his village would he go, and bear their taunts and cruelties, be rejected, and driven back again to weep and pray in his lonely mountain home. Thus he continued for many months, going back and forth, till he says it seemed to him that his people were determined not to receive Christ. Then said he, "Lo, I turn to the Gentiles." From that time to the present, he has been traveling among these mountains, preaching Christ to Turks, Koords, and Armenians, wherever found. Repeatedly has he visited the numerous villages scattered throughout this region, watering his way with his tears, and making it vocal with praise and prayer. In this way, a vast amount of light has been diffused among these mountain tops. A large number of Turks and robber-Koords have listened to his preaching,

and become acquainted with the truth. Frequently do Turks and Koords entreat him to come to their villages and preach the gospel. It is his firm belief that there are some renewed persons among them.

Would that I could describe the perfection of this man's Christian character; his deep, living spirituality; his mature, comprehensive, clear views of Scripture truth; his faith, his hope, his love and joy, and these all filled with Christ. It would seem as though, in these mountains, he had conversed with God, face to face. What he has learned, has come directly from the fountain head. He has been faithfully taught by the Spirit; and now there is no life to him but what is spiritual. His whole soul is on fire. All his thoughts, words and acts—they are spirit, they are life. To hear him speak of Jesus, one would almost imagine it was the beloved disciple describing those heavenly interviews which he had enjoyed on earth. Christ fills his soul; and with tears running down his dark, sunburnt, Arab-like face, he most eloquently speaks of a Savior's love. He speaks of the delightful communion season he had with Christ when alone in the mountains. "I took a piece of bread," he says, "and some of the pure juice of the grape; and I sat down alone among the wild mountains to sup with my Savior; and, indeed, it was to me a real and a blessed communion." What a spectacle! The only spiritual Christian, perhaps, in a region extending hundreds of miles in every direction, celebrating this ordinance alone among the mountain tops in the centre of Asia Minor! "Christ traveled with me, as I went from village to village, speaking to every one of salvation by the cross. Christ comforted me when I wandered about, beaten, stoned, and persecuted, having no place where to lay my head." Such is his testimony. "Whenever I see perils," he says, "I am seized at once with an uncontrollable desire to throw myself into the thickest of them." "For four years I have been going from village to village, with my head as it were half cut off, preaching Christ to Armenians, Turks and Koords, and at the same time praying continually to the Lord, that I might be worthy to have it cut entirely off for Christ's sake."

Nicholas.

The next sketch of Mr. Clark is in the following words:

Our third helper, Baron Nicholas, is a native of Egin, eight hours from Arabkir. He was formerly a banker; but about a year ago, he went to the city of Amasia to engage in trade. Soon after reaching that place, however, he was seized with a fever; and for many weeks he was very sick. During his illness, a New Testament was handed to him by a friend, which he took and began to read. He very soon discovered that he had been building his hopes upon a false foundation. He became, also, much distressed on account of his sins. On recovering in a measure his health, he passed through this city on his way home. We found that the Holy Spirit had given him a deep insight into his own heart; and we thought that we had good evidence that he had obtained pardon. He anticipated persecution. We encouraged him with many words and prayer, and sent him on his way. About three weeks afterward, he returned; he was driven out of his city by persecution.

At first, when it was known that he had become a Protestant, the friends of his wife went and by force took her away. The Vartabed then went to him, and entreated him to return to the old church. When soft words would not avail, however, he threatened and anathematized our friend in the church. The rich Armenians offered him much money; but he stood firm. His mother and sister would not remain in the house with him. His neighbors threatened to hire the Koords to kill him; and finally, when he saw that they were taking measures to imprison him, he left and came to this place. When at home, he visited a married sister one day, whom, he says, he loved as he did his eyes. He took up her little child, placed it upon his knee, and began to play with it, as he was wont to do. The sister, seeing this, ran and snatched away the little one from him, fearing it would be injured by contact with a Protestant. "This," said he, "cut my heart to the quick."

This young man remained in my family some three or four months, pursued a short course of study in the doctrines of the gospel, and then left for Kharpoot, where he has since labored with great success. He was the chief instrument in commencing the good work which is now going forward in Keban Maden. He is about thirty years of age, and possesses an excellent mind and lovely spirit. His only aim seems to be to live for Christ and the salvation of souls.

Other Assistants.

Three other native helpers are mentioned,

whose names are not given. The first of these is a priest, already known to the readers of the Herald; for his trials were described in the May number, pp. 145–6.

Soon after declaring himself a Protestant, he manifested an earnest desire to become better acquainted with the gospel, and preach it to his people. He grieved much over his past erroneous teachings, and desired, if possible, to redeem the time, and preach Christ as the only hope of his people. Accordingly, he commenced a course of study; and after some four months of diligent effort, he became a very acceptable and efficient preacher. In the villages around, and particularly in his own, where many have been persuaded to abandon the errors of the old church and embrace the truth, he has proclaimed the Word. When the interesting work now in progress in Maden first commenced, and it became necessary to station a regular preacher there, the brethren of the place earnestly requested that this man might be permitted to go; and he has labored among them with great success. He possesses, not a brilliant, but a sure and well-balanced mind. He is a man of great humility and simplicity of character, but strong faith and fervent love. As a Christian, his example is very winning and attractive. All take knowledge of him, that he has been with Jesus.

Of another, a native of Mashkir, and a member of the church in Aleppo, Mr. Clark says: "He is a man of experience, thoroughly versed in the Scriptures, and of great maturity of Christian character. He was one of the first Protestants in Mashkir; and some three or four years ago he was subject to much persecution. He is a workman that needeth not to be ashamed, and labors with great acceptance among the multitudes of Armenians in Kharpoot and its vicinity."

Of still another, who is now preaching in Mashkir, the following description is given: "He was connected for some time with the seminary at Bebek, and was regarded as one of its best scholars. He has had more experience than either of the others in preaching; and his sermons are more finished and methodical. His field of labor is one of great interest, as he not only preaches and teaches in Mashkir, the brightest of all bright spots in this region, but preaches also in the villages around, where the truth has already made considerable progress."

LETTER FROM MR. CLARK, SEPT. 14, 1854.

In connection with the foregoing sketches, Mr. Clark calls the attention of the Prudential Committee to the spiritual condition of certain places which are looking to Arabkir for help. No one can read the subjoined extracts without feeling that the Lord has, indeed, much people in that region.

Malatia.

Our native helper, "the Apostle to the Gentiles," recently visited Malatia, and for six days preached in its streets to Turks, Koords and Armenians; and not a word of opposition did he encounter. He went to the place at the express invitation of the Judge of the city; and while there he was a part of the time the guest of the Governor. He took his position where the streets cross each other, and cried out, "For six days I shall preach the gospel in this city. Come one, come all, from this street, from that street, and from the other street; come ye, and hear the gospel. If you hear a thing during these six days which you do not believe, I can prove every word from the Bible." So great was the crowd, the Moodir had some of his men constantly upon the ground, fearing lest there might be a disturbance; but there was nothing of the kind. He exposed the absurdities of the old church, and preached Christ as the only name given under heaven by which men can be saved. The Armenians gladly received the truth, and insisted upon his remaining with them; but, after consulting together, the people unitedly sent an earnest petition that we should immediately visit the place, and make arrangements for opening a chapel, and giving them a regular preacher and teacher. But neither men nor means have we for supplying this interesting place. The city, like Kharpoot, is situated in the midst of a plain of great fertility, abounding in almost every variety of fruit and grain. It is a great trial to us that we have not the means to send thither at least one good native preacher.

Tschemishgezek.

We have received repeated calls for a preacher and teacher at Tschemishgezek. It has a population of about twenty thousand Armenians. Very many in the city and in the numerous villages around are enlightened, and they are secretly the friends of the truth. They are waiting, they say, for a preacher to break unto them the bread of life. The Governor of this city is decidedly friendly to the Protestants. He obtained from

me a copy of the Scriptures in the Turkish character; and this he reads openly every day, discussing publicly the gospel doctrines with Turks, Armenians and Protestants. His banker, a rich Armenian, and the teacher of the school in the city, have written to me repeatedly, entreating me to visit the place, and make arrangements for opening a chapel, and supplying them with a preacher and teacher. There has been persecution in this city; but there has also been a great amount of discussion. The Koordish chief, a friend of the truth, of whom I wrote in my report, is still making great efforts to extend the knowledge of the gospel. He went recently to one of his villages, where reside twenty-five Armenian families, his laborers, and told them that all who were not Protestants might leave. He wished not to employ them, saying, "I know Protestants are honest; and I want no others to work for me." In this region there is not only a wide door open among the Armenians, but also among numerous mountain tribes of Koords, who are in a state of greater readiness, strange as it may seem, to receive the gospel than the Armenians themselves.

Egin.

Egin is a beautiful city, situated in a very deep valley, and on the right bank of the Euphrates. The mountains rise from the bank of the river in steep slopes, terminated by abrupt precipices. The sloping part of the mountains is covered with gardens in terraces; and, the trees being thick, the houses have the appearance of being situated in a forest. The contrast with the precipices above produces a singular effect.

The Armenians of this city are generally rich, many of them having resided as bankers at Constantinople, Smyrna and Alexandria; and, having retired from business, they have settled in this beautiful city. There are to be found here many secret friends of the truth, intelligent men; but, owing to the great influence of a few rich princes, they dare not come out openly. We have been requested to send a preacher to this city, being assured that in such an event, many of these secret ones will declare themselves Protestants. We regard this city as one of the strongly fortified places of the enemy; and, if possible, it should be taken. The people have boasted that Protestants could not live here. There are many men, natives of Egin, residing in other places in this region, themselves Protestants, who are extremely anxious that an effort should be made in behalf of their city, fully confident of our success. Such is the high character of the place in all this region, and the influence of the people as rich men and bankers, that we consider it of the highest importance that it should at once be occupied. But the men and the means are wanting. We believe that the time is not far distant, when two missionaries will be needed for this place.

After speaking of the desirableness of sending a preacher to Divrik, Mr. Clark closes his letter with the following language: "I had intended to specify some villages, where the truth has made progress, and where they have begged for the preached Word; but my letter is already too long. In Kharpoot and its vicinity the work goes forward. We have two laborers employed in this field. We have stationed one man, as a regular preacher, in Keban Maden, and one in Mashkir. Two are preaching and distributing books in the villages; and two native helpers are employed in Arabkir. There are now, with the two missionaries, ten laborers in a region of country, where a year ago there was not one. But these are not a supply. We greatly need one for Malatia, another for the two or three hundred villages on the plain of Kharpoot, one for Tschemishgezek, one for Egin, one for Divrik, and another for Arabkir.

Gawar.

LETTER FROM MR. RHEA, AUGUST 10, 1854.

Mr. Rhea begins his letter with thanksgiving. And well he might, in view of the many mercies which he and his associates had received. But he little thought of the bitter cup which was so soon to be given them! "We have much," he says, "for which to be grateful to God. The Angel of the Covenant has encamped about us. How affectingly does God invite us to trust him for all time to come! In his strength we will do it. He has not only given us a nail in a sure place, but has enabled us to lengthen our cords and strengthen our stakes. We have added two upper rooms to our house, which will contribute greatly to the convenience and health of our residence. Thus God is giving us a comfortable home in his own way, when he did not see fit to give it to us in ours; and we thank him for this trial of our faith, and pray that it may be unto praise, and honor, and glory, through our Lord Jesus Christ. We have also built up, one story, the walls of the house from which the Turks

drove us two years ago This will be occupied in part as a stable; and we shall also try to make some more comfortable provision for our boarding scholars." From the letter of Mr. Marsh, which will be found in this number of the Herald, it will be seen that a severe and most unexpected trial was in store for this station.

Access to the Villages.

That there is much encouragement for the vigorous prosecution of the missionary work at Gawar, will appear from the following extract:

We have never before had such free access to the villages around us. We have been open and frank in exposing the errors of the people, and reproving their sins; and still, for the most part, we have been welcomed among them. True, the people in some places remain timid, keeping their churches closed, pretending to have lost the key; and yet they will sit outside, in the shade of the walls, and listen quietly to the word of God; and we cannot but rejoice that Christ is even thus preached. In other places, the people are still quite rude, going out and coming in during the service, interrupting the preacher; and, weary of hearing the glad tidings of the gospel, they eagerly inquire the news from the war, anxious to know the comparative chances of success between the Turks and the Russians. But we hope to see these rude men sitting at the feet of Jesus, clothed and in their right mind.

In one or two other villages, the people threaten even to beat our helpers, if they continue to go among them. Deacons Arsannas and Khamis visited Darawe, a village noted for its revilings and blasphemies. The people assembled, and listened quietly, as long as the deacons talked informally with them. At length they opened a New Testament. Then came voices, "Do not open that book. We will not hear. We have received our orders. Mar Shimon is not willing; and our Bishop is not willing. We cannot hear your preaching. We do not want you to come. Because you, Deacon Arsannas, are a stranger among us, we will treat you decently to-day; but do not come again. If you persist in coming, we will beat you." "But," said the Deacon, "we must come; and we will rejoice to be beaten for Christ's sake. We know there are some who wish to hear." They then began quietly to read; and the people began as quietly to withdraw, until our preachers were left almost alone.

Following the Savior's directions, they cross over to Keat. A goodly number assemble in the house of the friendly priest, to whom they begin to preach. Pretty soon Basso, the headman of the village, Mar Shimon's agent, and withal a great, bulky man, comes in, saying, "Have we not told you, over and over again, not to come here? Why do you keep coming? Are not our orders strict, not to receive your teachings?" The honest old priest, joined by some of the people, replies at once, "But what harm are they doing? Do they not preach from our own Gospels; and are these not the words of the Lord Jesus?" This Basso goes by the name of the "double-hearted." He sometimes visits us, sits at our table, draws us into discussion with reference to the church fasts; and, finding that they are not commanded in the New Testament, he will rise from his seat, and, stretching out his gigantic frame, exclaim, "Then down with the fasts; we will not keep them." We think that he is growing quite liberal; but in a few days we hear of his abusing our preachers, because they do not fast!

Zezan—Strangers.

Mr. Rhea next describes a visit which Mr. Cochran and himself recently made to Zezan, the residence of a Bishop who has been friendly to the labors of the mission.

We went to the house of the Reis. Some fifteen or twenty persons, among whom was the Bishop, soon came in. After treating us somewhat cavalierly, throwing our New Testament aside, which is printed in the modern dialect, he called for one in the ancient tongue. He proceeded with much importance to show off his knowledge of the old Syriac, with his skill as an expounder; and he then invited us to preach. This we did, holding up the cross of our Lord Jesus, beseeching the perishing sinner to escape to it as for his life.

Some discussion arose among this people about our non-observance of the Wednesday and Friday fasts. We seldom introduce these subjects; but when they come up, we try to make thorough work in exposing the fatal errors connected with them. The Bishop was annoyed by our course of remark, especially when several called out, "Why do the ecclesiastics impose these things, if they are not enjoined by Christ?" He tried to suppress discussion; but we

turned to him and said, "We come preaching the cross of Christ. When the people, however, make inquiries, we will not evade them. That old gray-headed man, almost ready to drop into his grave, says that his fast of fifty days will expiate his sin! Can we sit still, and let him die in this fatal error? You know better; but your poor ignorant people, whom you do not instruct, do not know better. Will you assume the responsibility of their ruin? Let the whole truth be known; it will do no harm." A number of voices heartily assented; and the Bishop held his peace.

This Bishop has often visited us; and he has even been to see us since the meeting above described. In many things he seems to be evangelical; and yet we fear that his influence, and the general bearing of his teachings, when he does teach, make void the cross of Christ. We find that we must make direct and pointed thrusts at the deeply rooted errors of the people, (ever remembering, however, that they need light, not reproach,) else they will go away, thinking that we and they are substantially agreed.

We have been able to visit some four or five of the prominent villages each Sabbath this summer; and we rejoice to believe that there is going on here, as throughout this empire, a conflict between truth and error. We have also met large numbers of strangers from the districts of Jeloo and Bass, who come hither with their caravans for grain. Our village, being on the great thoroughfare, we have few evening services which are not attended by some strangers. At times there have been as many as thirty in the village to spend the night. We earnestly hope that the seed scattered among these wayfaring men, may spring up and bear fruit unto eternal life.

Mr. Rhea closes his letter by saying, "We are all in usual health. Perhaps there is no healthier location for a station in the empire than the plains of Gawar. The mercury has not risen above 80°." Even there, however, death has done its work.

Mosul.

LETTER FROM MR. MARSH, SEPTEMBER 7, 1854.

THE following extracts will carry both joy and sorrow to many hearts. There is much in the prospects of the brethren at Mosul, which ought to excite pleasurable emotions among all the sincere and earnest friends of missions. But the tidings from Gawar are unexpected and sorrowful.

Health at Mosul—Death at Gawar.

It is a matter which calls for gratitude to God, that we are now enabled to report each member of our circle as in comfortable health. Mr. Williams has resumed his labors. We are grateful for a much cooler summer than usual, although the mercury rose to 101°, or more, every day in August. This morning was remarkably cool, the mercury falling to 66°, the lowest it has been since May. Yesterday it was only 95° in the hottest hour. We, therefore, draw a fresh breath, and thank God that the extreme heat is passed. We have had no remarkably hot days this year, the highest having been only 112°.

But while thus grateful for the health granted to our circle, we were greatly startled on Tuesday morning, and our hearts bowed within us, when it was announced that Mr. Crane, of Gawar, was dead. At first, I thought it must have been by the hand of violence among those lawless Koords. How could one die up on that beautiful plain, where the mountain air is as clear as crystal, and no sirocco can ever penetrate? But, alas! it is too true. With Mr. Rhea he rode over the plain, and visited a sick Nestorian and the sick Governor at Dizza; and from one or the other he probably took the typhus fever. His sickness continued for eleven days. For a few days he could dress and keep about; but finally he was driven to his bed. Rather early in his sickness, soreness of the tongue made it extremely unpleasant and difficult to speak. Neither Mr. Rhea, nor Mrs. Crane, nor Mr. Crane himself, considered this illness dangerous, until this difficulty of communication began to alarm them. Dr. Wright was sent for; but he arrived only after delirium had set in, and the day before he died. A glance showed him that death was very near, and he requested Mr. Rhea to communicate the impression to Mrs. Crane. Yet, when she was called to see her husband actually draw his last breath next morning, so strangely unreal did it seem, she could at first only wring her hands, and exclaim, "Is it possible? Is it possible?" But by the gracious aid of the Savior, ever present with his children in times of trouble, she was soon able calmly to contemplate the love of her God, even in this most afflictive of her earthly experiences. Mr. Crane died at

his mountain home, in the village of Memikan, on the morning of the Sabbath, August 27; and the next day he was buried near their church, by those rude yet sympathizing mountain Nestorians, for whose good he left our native land. But he has not simply gone to the grave. He was a good man; and although "he died and gave no sign," we doubt not for a moment that the faith, which was so strong in life, did not fail him in a dying hour.

Fears of the Turks.

It may seem strange to many that the death of Mr. Crane should be announced to us by the brethren at Mosul. The subjoined statements will account for this fact.

I have written the more at length of this event, which we here feel so deeply, because direct communication from Persia is even now doubtful, and may be soon entirely cut off, forcing the Nestorian mission to send their communications through Mosul.

Rumors have been brought to us, for some time, by deserters from the Turkish armies on the Georgian frontier, of serious reverses to the Turks. At Oroomiah, through the English Consul at Tabreez, they have had more definite information of the brilliant victories of the Russians. At Bayazeed, seven thousand Russians were pitted against twenty thousand Turks. The soldiers of the regular Turkish army, two thousand in number, were sent by the cowardly Pasha to be mowed down to a man, while they fought bravely alone, the Pasha and the Koords meantime running away. At Kars, the Turks, though fifty-four thousand strong, and against eighteen thousand Russians, committed the great folly of attacking at a point which the Russians had chosen; and in consequence left more than two thousand dead on the field, and more than two thousand prisoners, with fifteen cannon. Twenty thousand threw themselves into Kars, and the rest have scattered all through Koordistan, and even to Mosul, spreading the old news, "God is great," and "What God wills, that shall be;" by which mystic words they mean to express, as directly as an oriental can, precisely that dread expectation which Belshazzar felt when Daniel read, "Mene, Mene, Tekel, Upharsin."

The dwellers in a land of telegraphs, railroads, and steamers, and above all of newspapers, can have no conception of that mysterious uncertainty which oppresses, at times, a whole community. We have had it here twice this season; once on the part of the Christians, when they imagined that orders were coming from Constantinople for the Moslems to butcher them. The panic spread like a "stampede" among wild horses. We have it now among the Moslems, as they by stealth listen to deserters telling of the battles of Bayazeed and Kars. The Moslem conspirators in prison; the Pasha calling the mollahs, and putting lies into their mouths, with which, in the mosques, they deceive the people, the deserters half telling the truth! They know not what to think. An impression is gaining ground, that the French and English are only trifling, and that they are in reality arranging with Nicholas to retain Turkey. So great is the eagerness for news, that in one instance a man adroitly arranged to be thrown into prison, on pretence of refusing to pay taxes, that there he might see the deserters whom the Pasha had thus reminded to suppress the truth. But truth with orientals is impossible. A deserter, a Druze of Lebanon, from whom Mr. Rassam tried to get accurate news of the battle of Bayazeed, said there were fifteen thousand Turks, of whom ten thousand were killed and wounded, ten thousand were taken prisoners, eight thousand deserted to aid the Russians, and five thousand ran away! It was useless to place any great reliance upon a man whose oriental arithmetic so readily made thirty-three thousand out of fifteen thousand.

As to the state of Mosul, all is quiet. No orders have come for the punishment of the conspirators; but the most influential among them, dreading the result, and weary of long imprisonment, has made very important confessions, fully establishing their guilt. They bound themselves by written contract and by oath, first of all, to kill twelve designated persons, of whom about one-half are Moslems. It was well that they failed to kill Howaja Toma. All fear of them is now past. Business, always dull, is now at the point of stagnation. Money grows scarce, and bills on Aleppo and Stamboul rise. Merchants dare not trust their goods, even at exorbitant credits. The poor are growing poorer; and if this state of things continues too long, some will starve. Many apply to us for work. One day a boy from Tyary came, and a papal Nestorian from near Doondiyeh. They were very eager for work; and when I asked them about their souls, and if they did not fear that they might go to hell, if they came with us, (as the priests

tell them,) one of them, in truly oriental style, said, "I will go any where with you;" and he added, "O my Lord, is not what is good enough for your honor, good enough for me?"

A Monk returning to his Trade.

The following sketch will throw some light on monachism in the Orient.

One day a monk was very desirous of seeing me. He evidently supposed that we bought men, and wanted to come to terms at once. I sent him to Jeremiah, who was once a monk, in the hope that he might get some new light. In subsequent conversations he gave me his history. He was born in Oorfa, and consequently, though not able to read, knew a little of Arabic and Turkish. After a sickness of six months, his wife died; and as he had lost about all of his property during his own and her sickness, he concluded to turn monk, and went for the purpose to Dir Zafran, near Mardin, where the Jacobite Patriarch resides. There he took care of horses, and did other menial work, till he grew tired of holiness, and ran away. Afterwards a Bishop, passing through Oorfa, who did not know Turkish, employed him as interpreter and cook. With this Bishop he went about, till the Bishop died at Diarbekir; upon which his body was taken to Dir Zafran, to be buried with bishops and patriarchs, to be prayed to, and to have incense swung before it. The Patriarch then sent him to bring the property of the Bishop. Becoming restless at the convent, he asked the Patriarch for leave to go home; but the Patriarch, in order to retain his services, charged him with stealing from the dead Bishop's property; but finally made a promise that he would teach him Syriac, and make him a monk. So he learned to pronounce the Syriac words after a fashion; but, as he says, he does not understand the meaning at all. He became one of those immaculate beings, who, having no wives, are, in the estimation of papists, Jacobites and Nestorians, peculiarly acceptable to God. He came to a convent near us to exercise his holy office. But as the Bishop had no better business for him than milking and tending sheep and goats, and made him work very hard at that, he began to think that he had bought his holiness at too dear a rate; so he concluded to try first, if we would employ him to do nothing; and, failing in that, he resolved that, if he must work, he would at least work for himself; and now he is toiling at his old trade of the loom. We hope that during his brief contact with Protestantism, a few rays may have penetrated his unusually dark mind.

The Maphrian—A papal Opponent.

The enemies of spiritual religion have their troubles as well as others. Ecclesiastical rank even is not a sure refuge from vexation and disappo ntment.

The Jacobite Maphrian (a title which the readers of Mosheim will recognize, and which is nearly equivalent to Archbishop) has been for a long time in bitter dispute with his church in regard to money matters. He unites the character of Demas and Diotrephes; and withal, at times, he seems to have some of the emotions of Judas after the betrayal. He finally refused to go to the church, and occasionally said that he only wished to follow the gospel. Unless the Jacobites would remove those customs from their service which are contrary to the Bible, he would never preach for them. The papists tried to induce him to join them. It is said that the dragoman of the English Consul (the same whom the Moslems attempted to assassinate) twice called upon the Maphrian to induce him to become a papist. A person came to us and said that the Maphrian offered to become "American," if we would give him a house and a servant. Our friend Meekha, who is very easily deceived by the Maphrian, received such intimations from him, in an underhand way, as to induce him to think that this dignitary was very much in Peter's case, when he went out and wept bitterly, and was desirous of an interview; which the Maphrian dared not give, not finding any way sufficiently clandestine. The result is, that the Maphrian has in part resumed his mummeries, after testifying to their absurdity.

Two of us called, one evening this month, upon Priest Botrus, the ablest papist in Mosul. He received us politely, but grew angry, and lost all control of himself. It may be that seed, even though sown among such thorns, is not altogether lost. This man is a perfect Jesuit, educated at Rome; and yet, a few years ago, he preached publicly against the Pope.

Encouragement.

Passing to the labors of the station, Mr. Marsh writes as follows:

The attendance at our dispensary is

very gratifying. We have pretty good reason to think that a few come there simply to hear the preaching. The attention given is very good; and we have no doubt that some of the seed will spring up. At our chapel, where the audience in summer usually falls off, we have this year nearly held our own. At the communion season last Sabbath, thirty-eight adults were present. Our school has increased. About sixty attend at the school-room, where the mollah, who teaches us Arabic, assists the other teacher a part of the day. Two other teachers and an assistant, by going round to different houses, reach a more important class, and teach as many more. For the past five weeks the average number of scholars each week has been one hundred and twenty-three; and the average daily attendance for the past five weeks has been one hundred and six. We have a native helper at Mardin and another at Bagdad, both members of our church. We hope they are doing good, though meeting with but little encouragement. At Azakh, Jezireh and Naherwan, we have schools.

Fuh-chau.

LETTER FROM MR. HARTWELL, JUNE 30, 1854.

Labors of the Mission.

Our brethren at Fuh-chau are carrying forward their operations, with but little change in their plans; and they do not appear to have found much encouragement in any present indications of success. The harvest-time has not arrived. "We presume the Committee," Mr. Hartwell says, "as well as the churches, are anxiously looking for results. You all would be glad to learn that the Word is not only having 'free course,' but that it is also 'glorified.' Were this so, we can assure you that our hearts would be gladdened also. But we dare not say that we have satisfactory evidence that God has renewed a single soul in connection with our labors, though there may have been many conversions. We are not without the hope that there are a few who experience the influences of the Spirit; but whether they are renewed or not, time only can decide. Yet the mission has not been fruitless."

The Word has been preached, as heretofore, not only in the city of Fuh chau, but in other places. In April last, Messrs. Baldwin and Cummings made a five days' excursion up the River Min. "They report that they were very successful, having visited the large villages from the city to the 'Rapids,' a distance of about seventy miles." It is not known that any missionary had ever gone so far previously.

Mr. Peet represents the pupils in the school under his care as having manifestly advanced in their knowledge of Christian truth. Mr. Doolittle's school has been quite successful in the boy's department. "Some of the pupils may be called fine and intelligent young men." "The teacher of this school is in an interesting state of mind. When Mr. Doolittle could not visit the school, from ill health, he has prayed with the scholars himself; and this he has done without encouragement from Mr. Doolittle, who stood in doubt as to his motives. Once our missionary brother, on entering when not expected, found him talking to the school about Christ. Whether he is a Christian or not, we do not know. The Chinese are very deceitful; but we cannot see adequate reasons for his taking up such a cross, unless he is sincere. He professes also to pray in his family daily, meeting with much opposition from his mother and brothers, though his wife is with him. For this last fact, however, we only have his statements, as he lives in a neighborhood where we cannot visit him privately. We commend him to the prayers of Christians."

During the six months under review, the mission published the Gospels of Mark and Luke in the colloquial language, the character used being the Chinese; and at the close of that period the Gospel of John and the Book of Genesis were in the hands of the engraver. It has been decided to add to the list of colloquial translations of the Scriptures, Exodus, Ruth, Esther, Proverbs, Jonah, the Acts of the Apostles, James, the Epistles of Peter and John, and there pause for the present. Tracts are issued from time to time.

Prayer asked for China.

Mr. Hartwell closes his letter with an earnest plea for the prayers of Christians in behalf of the people of China. His brethren of the mission unite with him in this appeal. The reasons for making it at the present time are as follows:

1. As the present insurrectionary movement, in part at least, is a professedly religious one, we have great reason to fear that *the errors and misdeeds of the revolutionists will be set down to the account of religion.* The imperialists say concerning them whatever is adapted to injure their character. Reports have been circulated among the people of their extreme cruelty on various occasions; and although they cannot be said to surpass their enemies in this respect, still as they are Christians professedly, will not these things be regarded as showing the character of the relig-

ion of Jesus? We fear that they will be so considered.

2. Another thing to lead to prayer is the fact, that *the leader of the insurgents places his belief in part on the evidence of dreams and revelations.* He keeps himself aloof from every body, so far as we know. He has made the most extravagant pretensions in regard to himself. Now who does not know the danger, every where, of having dreamers for spiritual guides? But how great must be the evil, when the dreamer is the spiritual guide and the civil head of the largest kingdom in the world? And, judging from the nature of man, have we reason to think that the prophet of the insurgents will adhere less strongly to his errors, than to the truth he has received, unless he is constrained by the Spirit of God to relinquish them. Aquilas and Priscillas cannot now expound to him the way of God more perfectly; but Christians can pray for him. "The king's heart is in the hands of the Lord."

3. A third consideration for special prayer is found in the fact, that *there are necessarily connected with this movement suffering and misery* that cannot be conceived of by those not on the ground. The Chinese not only do not love God with all their heart; they do not love their fellow men as themselves. In case of a fire, it is the custom of the people to come together and carry off whatever they can lay their hands upon. No one near the fire can save any property, unless he has a large number of relatives to enter his house and defend it from the plunderers. In time of war, when multitudes are fleeing for safety, external fear, which the Roman historian called the strongest bond of concord, produces no harmony among them. The man fleeing with his all will plunder his fellow-refugees, if he has the power to do it, adding to the others' misery, though it be but little to his own profit. When the government is broken up, or in an unsettled condition, the fears of the Chinese are indescribable; and the causes are such that strangers, unacquainted with the state of society here, can know but little how to sympathize with them. The Chinese law is such, moreover, that if an individual rises against the government, he not only forfeits his own life, but the lives of all his relatives and friends. Facts in the history of this province, during the past year, are to the point. It is said that the officers have seized and put to death all the relatives and friends of the head rebel in the Hinghwa department. Though he is still at the head of a party of rebels between here and Amoy, the Chinese speak of him as "only one," that is, as without relative or friend, his present associates not being called such by the Chinese.

4. It is with pain that we add to our list of specifications, that *if the revolutionists succeed, we fear they may meet with opposition to their best principles from foreigners.* It is well known what a stand they take in regard to the use of opium; and with them all lovers of humanity, to say nothing of lovers of Christianity, must sympathize. But is it to be supposed that men who come to China to make their fortunes, and that as soon as possible, will give up probably the most lucrative traffic in the world, and one which is now confessedly the basis of trade in China, without a struggle? Though we would cast no unjust aspersions on merchants here, we believe that "the love of money is the root of all evil;" and we think no country in the world shows this more forcibly than China. Now cannot the good people in the United States, who are so zealous for the Maine law, and with good reason, and who move Congress with petitions in regard to slavery, move our Executive to instruct our officers here that in all future treaties, as in the carrying of them out, every thing possible shall be done to do away this evil? The abolition of the opium trade would be equal to the labors of many missionaries, in securing the evangelization and redemption of China.

Home Proceedings.

TURKISH MISSIONS AID SOCIETY.

On the 9th of October, Rev. C. G. Young, the Secretary of the "Association in Aid of Evangelical Missions in Western Asia and the east of Europe, especially those of the American Board," wrote to Rev. N. Benjamin, treasurer of the Armenian mission, saying that £581 7*s.* 6*d.* were subject to his order. Of this sum, £500 were to be expended "for the general purposes of the mission, exclusive of church building"; £55 15*s*, for native teachers; and £25 12*s.* 6*d.* for the Bebek seminary.

Catholic Feelings of the Committee.

Speaking in behalf of the Committee, Mr. Young uses the following language in his communication to Mr. Benjamin:

You are aware of the circumstances which have led to the formation of this society, of its catholic character, having on its list of

Committee and subscribers members of every evangelical denomination, and of the interest felt at this crisis, especially in the religious condition of the populations of the Turkish empire. We would fain hope that the alliance of Britain with Turkey may produce, under God, more glorious results than the repulsion of the northern despot from the position he has usurped so long; and that your adopted country may yet prove the theatre, on a vastly extended scale, of the triumphs of evangelical Christianity over the varied and deadly forms of superstition and unbelief that prevail, not only among pagans, Mohammedans and Jews, but among the millions that bear the Christian name. We thank God, on your behalf, for the testimony you have borne, called as missionaries of the Lord Jesus Christ to contend earnestly for "the faith once delivered to the saints," amidst Turkish fanaticism and anti-christian heresy and persecution. We rejoice to know of the rapid progress made within the last few years in the spread of gospel light among many members of the oriental churches, especially the Armenian; and we esteem it a high privilege, as well as a responsibility that is laid on us British Christians, to strengthen your hands, and encourage your hearts, and those of the native brethren. As you have labored so long in this mission field, and with so many and rich tokens of the divine blessing, the path of duty appears clearly defined to us; and, therefore, instead of forming a new missionary society, it has seemed best to the Committee to co-operate with and act through you.

Amidst the solemn and startling events now transpiring in the East, we cannot but feel a peculiar satisfaction in this co-operation of Americans and Britons for the salvation of the nominal Christians of Turkey, and through them, as we trust, of the Moslems, when the Lord's set time shall come. It gives me much pleasure to assure you, that the circumstance which specially awakens interest in this country in Turkish missions, (next to their intrinsic importance,) is that they are conducted chiefly by Americans; and it is our desire and earnest prayer that this movement may tend, among others, to strengthen the ties of brotherhood between the two great Protestant nations, "whose powerful co-operation," to use the words of the esteemed Secretary of your Board, "seems to be essential to the speedy conversion of the world."

List of Contributors.

The names of the principal contributors to the Turkish Missions Aid Society are subjoined.

	£	s.	d.
Collection at Highbury Chapel, Bristol,	7	5	1
" Regent Square Church,	4	17	0
" Torquay,	2	10	4
" (in part) at Tottenham,	20	0	0
" Evang. Christendom, (per Dr. Steane,)	11	5	0
W. B. Gurney, Esq., Denmark Hill, (ann. sub.)	5	5	0
Collection at Darlington, for Bebek seminary,	9	12	6
W. Rawlinson Taunton, Esq.	10	0	0
Wm. Anderson, West Ham,	30	0	0
R. A. Macfie, Esq., Liverpool,	10	0	0
J. W. Alexander, Esq.	5	0	0
F. F. Goe, Esq.	5	0	0
Robert Trotter, Esq. (ann. sub.)	2	2	0
Gold and silver received at Lady Buxton's,	4	14	6
A. Haldane, Esq.	5	0	0
A. Steedman, Esq.	2	2	0
Hon. Arthur Kinnaird,	10	10	0
Mr. Perry, Chelmsford,	10	0	0
Mr. Bracebridge, (Atherstone,)	7	0	0
Alexander Trotter, Esq.	5	0	0
Marcus Martin, Esq.	5	0	0
Donations, (per Mr. Walthers,)	7	0	0
R. Trotter, Esq., East Twyford,	5	0	0
Rev. F. Cunningham, (Lowestoft,)	5	0	0
Collection (remainder of) at Tottenham,	20	1	6
J. Cheetham, Esq.	5	0	0
Thomas Graham, Esq.	5	0	0
Miss Portal, Russell Square,	5	0	0
M. Ravenshaw, Richmond,	5	0	0
Joseph Hoare, Hampstead,	2	2	0
Received in plates at Lady Buxton's,	19	2	8
" bank note at do.	5	0	0
Sir E. N. Buxton, Bart.	50	0	0
George Hitchcock, Esq.	50	0	0
" " for Broosa fund,	5	0	0
J. E. Howard, Esq., Tottenham,	30	0	0
—— Moore, Esq.	10	0	0
"The Writer," per Rev. J. Waddington,	5	0	0
G. C. Courthorpe, Esq.	5	0	0
Exeter Hall meeting,	6	10	0
Albert Robinson, Esq.	2	10	0
Rev. H. Arkwright, Bodenham,	5	0	0
Lady Carnegie, Kineton, Warwicks,	5	0	0
John Bridges, Esq., Red Lion Square,	5	0	0
Mrs. William Thompson, Mundesley,	5	0	0
Lord Shaftesbury,	5	0	0
Per Mr. Van Somner, to help native teachers,	3	15	0
John Cunliffe, Esq.	10	0	0
Henry Cunliffe, Esq.	10	0	0
Sir Harry Goring, for Broosa fund,	5	0	0
Travers Buxton, Esq.	6	6	0
Donations, (per Dr. Steane,)	19	0	0
N. Mayo, Esq., 17 Mincing Lane,	5	0	0
Ambrose Brewin, Tiverton, for native agency,	20	0	0
Sir Culling Eardley, Bart.	50	0	0
" " for Broosa fund,	5	0	0
R. C. L. Bevan, Esq.	10	0	0
Ambrose Brewin, Esq., for Broosa fund,	5	0	0
F. A. Winsor, Esq.	2	2	0
R. C. L. Bevan, Esq., for Broosa fund,	10	0	0
Rev. F. Cunningham, (Lowestoft Vicarage,)	10	0	0
Miss Portal, 64 Russell Square,	30	0	0
Robert Walters, Esq., Newcastle-on-Tyne,	5	0	0
"From Leith," (Robert Dan, Esq., H. M. Customs,) for Broosa,	5	0	0
Thomas Beilby, Esq., Birmingham,	5	0	0
Richard Foster, Esq., Cambridge,	2	10	0
" " for Broosa fund,	2	10	0
W. A., (Wm. Anderson,) West Ham, for Broosa fund,	5	0	0
W. A., (Wm. Anderson,) to general fund,	20	0	0
D. M. (Miss Dickson,) Clapham Common, thank-offering for preservation from cholera,	20	0	0

Recent Intelligence.

ARMENIANS — Messrs. Goodell, Richardson and Parsons, with their wives, arrived at Smyrna on the 25th of September, in health and safety, after a passage of forty-eight days.

DIARBEKIR —Dr. and Mrs. Nutting arrived at Smyrna, on their way to Diarbekir, on the 25th of September.

TOCAT.—Mr. Van Lennep and Dr. Jewett, with their families, arrived at Tocat on the 4th of August, to commence permanent missionary operations. On the 2d of September, Mr. Van Lennep wrote as follows:

The circumstances of our arrival were very pleasant. Several of the brethren were out on the road in the morning, and traveled half a day's journey to meet us; but they missed us by taking another route. About a dozen others were watching on a hillock, five or six miles out of town; and as soon as they recognized us, they came cantering down, each one anxious to give the first shake of the hand, and bid the first "welcome." They also brought me a fresh horse to ride into town. In the streets, many doors and windows were crowded with those who were anxious to see the Protestant missionary and his family. The next day but one being the Sabbath, we were delighted to meet our congregation for the first time. The average number had been from twenty-five to thirty. But fifty-five came together, an intelligent and earnest group of men and women, about equally divided between the two sexes.

FUH-CHAU.—From a letter of Mr. Peet, dated July 10, the following item of intelligence is taken:—"My present teacher has never before, to my knowledge, exhibited such convictions of his own sinfulness and ruined condition by nature, as he has done since we have been engaged in translating the Epistle to the Romans. A few days ago, he expressed his fears to me that the money which he sent home to his wife and family, then some ten miles distant from this place, might not all be properly expended, and that idolatry might continue to be practiced by them in his absence; and, therefore, he thought of removing them to this neighborhood, where he could watch over and provide for them in a more proper manner. I referred him to the responsible station which he occupied as a husband and a parent, according to the teachings of Scripture; to all of which he readily assented. I gave him no pecuniary encouragement thus to remove, nor did he ask any. He only asked leave to be absent a part of three days to effect his purpose, which was granted."

SHANGHAI.—Messrs. Aitchison and Blodgett arrived at Hong Kong on the 5th of August, in good health. They were expecting to proceed to Shanghai in a few days.

CHOCTAWS.—The death of Mrs. Stark occurred at Good Land on the 15th of September. "She felt that she could not survive," her husband wrote, September 29, "and spoke of her situation with great calmness and resignation. The family was called into her room; and she asked us to unite in prayer with her that God would give her the spirit of patience and submission. In view of her approaching end, she said, 'I feel that I have not been faithful, as I ought to have been; but the Savior died for poor sinners, like me; and I place all my hope in him'" Mrs. Stark had the confidence and affection of the Choctaws in a high degree.

Mr. Edwards says: "On the 10th of September, we had a communion meeting at Red River, which was largely attended. Nine were admitted to the church on examination."

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Portland, M. W. Tinkham, 20; Armenian cir. for sem. at Bebek, 22;		42 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Richmond, Mrs. E. D. 3,25; P. F. B. 1,75;		5 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st ch. and so. 93,79; a lady, 50;		143 79
York co. conf. of chs. Rev. G. W. Cressey, Tr.		
Biddeford, 1st ch. and so.		6 68
		197 47
Belfast, North ch. m. c. 8; Ellsworth, cong. ch. and so. 144,35; Machias, m. c. 25; Orland, Mrs. Thaw's s. s. class, for Diarbekir miss. 4; Prospect, s. s. miss. asso. 9; Searsport, cong. ch. and so. 30;		220 35
		417 82

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.		
Gilsum, Cong. ch. and so.	32 90	
Harrisville, do.	9 75	
Hinsdale, do.	22 00	
Keene, m. c	7 72	
Marlboro', Ch. and so.	18 00	
New Alstead, m. c.	8 00	
Paper Mill Village, Cong. ch. and so.	10 50	
Roxbury, m. c.	6 00	
Swanzey, Ch. and so. m. c.	25 24	
Westmoreland, South ch. and so.	6 50	—146 61
Grafton co. Aux. So. W. W. Russell, Tr.		
Bath, Cong. so.	36 00	
Bethlehem, Cong. ch. m. c.	4 00	—40 00
Merrimack co. Aux. So. G. Hutchins, Tr.		
E. Boscawen, Cong. ch. and so. 39; s. s. 13; mater. asso. 3; E. C. 5;	60 00	
Pittsfield, I. L. F.	10 00	—70 00
Rockingham co. Conf. of chs. F. Grant, Tr.		
Derry, Cong. ch. and so. 47,82; m. c. 26,68;	74 50	
Salem, Cong. ch. and so.	16 57	—91 07
Strafford Conf. of chs. E. J. Lane, Tr.		
Great Falls, Cong. ch. and so. (of wh. to cons. J. A. BURLEIGH an H. M. 100;)		140 00
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Plainfield, Minister and people,	20 00	
Claremont, La.	55 00	—75 00
		562 68

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.		
Cabot, Cong. ch.	11 00	
Lunenburg, do.	7 00	
St. Johnsbury, Friends, 150; 1st cong. ch. 26;	176 00	—194 00
Chittenden co. Aux. So. C. P. Hartt, Tr.		
Burlington, Calv. cong. ch.		25 00

Orange co. Aux. So. L. Bacon, Tr.
E. Topsham, Mrs. S E. 1 00
Thetford, R. E. Hosford's s s. class, 3 00
Union Village, J. S. Lord, 15 00—19 00
Orleans co. Aux. So. H. Hastings, Tr.
Barton, Cong. ch. 3 00
Rutland co. Aux. So. J. Barrett, Tr.
Pawlet, Cong. ch and so 30 00
Windsor co. Aux. So. C. B. Drake, Tr.
Royalton, Cong. ch. 14 00
285 00
Eden, C. B. 1; Manchester, 1st cong. ch. 22,46; 23 46
308 46

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Cotuit Port, Cong. ch. m. c. 20 00
Sandwich, Rev. G. Pease, 10 00—30 00
Berkshire co. Aux. So. G. L. Granger, Tr.
Stockbridge, 1st Cong. ch. m. c. 40 00
Boston, S. A. Danforth, Agent,
(Of wh. from a friend, 100;) 689 24
Brookfield Asso. W. Hyde, Tr.
Brimfield, Gent. 70,37; la. 59,60; m. c. 66,91: 196 88
Brookfield, Gent 45,10; la. 37,64; m. c. 17.26; 100 00
Charlton, Gent. 21,56; la. 64,50; m. c. 19,68; wh. cons. Salem Towne an H. M. 105 74
Dana. Gent. 7,50; la. 6,85; m. c. 5,65; 20 00
Hardwick, Gent. 77,03; la. 54,56; m. c. 16.29; 147 88
Holland, m. c. 6 00
New Braintree, Gent. 85,77; la. 88,57; m. c. 31,56; to cons. James Bowdoin and Mrs. D. G. Burr H. M. 205 90
North Brookfield, 1st ch. gent. 169; la. 98,48; m. c. 57,52; Union ch. 5,94; 330 94
Oakham, Gent. 110,50; la. 60,22; m. c. 39,25; juv. so. 38,42; (to cons. James C. Fairbanks, Alonzo Lincoln, and Alfred E. Burt H. M. 248 39
Southbridge, Gent. 121,28; la. 102,62; m. c. 57,52; 281 42
Spencer, Gent. 272,84; E. S. for Alleghany m. 1; 273 84
Sturbridge, Gent. 114,37; la. 61,37; m. c. 34,72: 210 46
Ware, West, Gent. 62,40; la. 48,67; m. c. 25,20; wh. cons. Nathaniel H. Anderson an H. M. 136 27
Ware Village, Gent. 416,25; la. 175,67; m. c. 75,95; wh. cons. Thomas D. Demond, George K. Cutler and Freeman Sherman, H. M. 667 87
Warren, Gent. 91,05; la. 51,29; m. c. 3; to cons. Asa Patrick an H. M. 145 34—3,076 93
Essex co.
Salem, Crombie st. ch. m. c. 13 42
W. Boxford, Cong. ch. 10 00—23 42
Essex co. North, Aux. So. J. Caldwell, Tr.
Newbury, Byfield, Mr. Tenney's so. m. c. 39,04; juv. so. 9,42; 48 46
Newburyport, Whitefield cong. ch. and so. to cons. Charles Morse an H. M. 100; Jeremiah Tyler, wh. cons. Jacob Clark of Woodburn, Ill. an H. M. 100; 200 00
Salisbury and Amesbury, cong. so. m. c. 6 91
W. Newbury, 1st ch. fem. s. s. class, 5 10—260 47
Franklin co. Aux. So. L. Merriam, Tr.
South Deerfield, 1st cong. s. s. 11 44
Hampden co. Aux. So. C. O. Chapin, Tr.
Blanford, Gent. 39,53; la. 54,58; m. c. 14,75; 108 86
Chicopee, A friend, 9 00
Chester, 1st cong. ch. m. c. 38 84
E. Granville, m. c. 11 48
E. Longmeadow, Cong. so. m. c. 18,35; a friend, dec'd, by H. Burt, 73,20; 91 55
Feeding Hills, m. c. 22 45
Holyoke, Cong. so. m. c. 20; s. s. 7; a friend, 5; do. 1; E. B. 2; 35 00
Longmeadow, Gent. 116,90; m. c. 25; la. benev. asso. 41,19; J. S. 2; 185 09
Ludlow, Cong. so. 40; m. c. 31,81; 71 81
Monson, Mrs. S. N. N. 10 00
North Wilbraham, Cong. so. 41,84; m. c. 33,26; 75 10
South Wilbraham, W. V. S. 5 00
Springfield, South ch. coll. and m. c. 386 73
Tolland, Cong. so. m. c. 15 87
Westfield, m. c. 100 00
West Springfield, Cong. so. 67,09; Mitteneagen, m. c. 6,50; Agawam, cong. so. 12,95; m. c. 26,75; 113 29—1,280 07
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Amherst College, m. c. 24 00
Belchertown, Benev. asso. 57 00
South Hadley, I. B. W. 10; L. H. 75c. 10,75—91 75
Harmony Conf. of chs. W. C. Capron, Tr.
Coll. at annual meeting, 36 80
Northbridge, Cong. ch wh. and prev. dona. cons. Joel Batcheller an H. M. 53 00—89 80
Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, C. C. Char. so. wh. cons. Alfred Hitchcock, John M. Harris and Mrs. Nancy B. Farwell, H. M. 315,09; m. c. 13; 328 09
Townsend, Ortho. cong ch. and so. 26 00—354 09
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Roxbury, Eliot ch. and so. m. c. 19 79
W. Roxbury, South evan. ch. and so. to cons. Rev. William Ireland of South Africa, and Rev. George Pierson of Micronesia, H. M. 105; m. c. 7,12; 112 12—131 91
Palestine Miss. So. E. Alden, Tr.
Campello, Rev. D. T. Packard, 3 00
North Bridgewater, A friend, 2 00
South Abington, Miss A. K. 1 00
Scituate, Cong. ch. 7 48—13 48
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, Evan. cong. ch. and so. 23 40
Taunton and vic. Aux. So.
Assonett, A. K. S. 10 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Berlin, Gent. and la. 37,50; m. c. 24,91; 62 41
Boylston, Gent. and la. 36,25; m. c. 34,62; 70 87
Clinton, (of wh to cons. Rev. Warren W. Winchester an H. M. 50;) 85 00
Holden, Gent. 55,35; la. 51,67; m. c. 35,31; 142 33
Paxton, Gent. and m. c. 52,69; la. 33,61; 86 30
Princeton, 56 00
W. Boylston, Gent. 42,02; la. 46,85; m c. 42,13; wh. cons. David C. Murdock an H. M. 131 00—633 91
6,759 91
Auburndale, Cong. ch. and so. 317; m. c. 74; Burlington, m. c. 9,60; Chelsea, Winnisimmet ch. and so. 54; Broadway ch. and so. m. c. 16,65; Lawrence, Lawrence st. ch. and so. 64,50; W. Thaxter, for *Frank W. Thaxter*, Ceylon, 20; Newton, Eliot ch. and so. 75; 630 75
7,390 66
Legacies.—Newburyport, William B. Banister, by E. Stone, N. Follansbee and I. H. Boardman, Exr's, 2,500; Pittsfield, John Merriam, by Rev. Dr. Todd, Trustee, 100; 2,600 00
9,990 66

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
- Brookfield, Cong. ch. 54 09
- Danbury, Cong. ch. coll. and m. c. 220 91—275 00

Fairfield co. West, Aux. so. C. Marvin, Tr.
- Black Rock, Coll. and m. c. wh. cons. JOSEPH BARTON an H. M. 105 00
- Bridgeport, 200 00
- Darien, 41 00
- Easton, 75 00
- Fairfield, Cong. ch. 154 00
- Greensfarms, 209 00
- New Canaan, 70,81; gent. 74,74; 145 55
- North Greenwich, Gent. 51,51; la. 70; m. c. 14,54; 136 05
- North Stamford, 26 75
- Norton, 25 00
- Ridgebury, 22 50
- Ridgefield, 90,13; m. c. 113,01; wh. cons. EBENEZER HAWLEY and Mrs. EDWARD TROWBRIDGE H. M. 203 14
- Southport, Cong. ch. (of wh. fr. Mrs. ABEL SHERWOOD, 50;) 225 30
- Stamford, Pres. ch. m. c. 10; s. s. miss. so. 15,55; 25 55
- Stanwich, Gent. and la. to cons. Rev. HENRY G. JESSUP an H. M. 73 06
- Westport. Cong. ch. and so. 56 00
- Wilton, 60; m. c. 40; 100 00

1,822 90

Ded. disc. on unc. notes, 9 00-1,813 90

Hartford co. Aux. So. A. W. Butler, Tr.
- Avon East, 15,37; la. 30,23; 45 60
- Bristol, La. 80 18
- Canton Centre, Gent. 49,08; la. 42; 91 08
- East Hartland, 10 00
- Enfield, 68,62; m. c. 75,91; 144 53
- Hartford, Centre ch. a friend to cons. Rev. THOMAS KNIGHT of Peru, Ms. THOMAS PARSONS of Cleveland and EDWARDS WILLIAMS of San Francisco, H. M. 500; m. c. 10,75; 510 75
- Manchester, J. E. L. 5; 2d cong. m. c. 2; 7 00
- Southington, (of wh. fr. T. Higgins to cons. EDWARD HIGGINS an H. M. 100;) 390 83
- Windsor, 1st ch. 20 00
- Windsor Locks, Rev. S. H. Allen's son, dec'd, 5 33-1,305 30

Litchfield co. Aux. So. G. C. Woodruff, Tr.
- Anniversary coll. 19 75
- Bethlem, 100 00
- Cornwall, Rev. I. Pettebone and wife, 13 00
- Goshen, 248,11; m. c. 40,06; 288 17
- Harwinton, coll. to cons. Rev. JACOB G. MILLER an H. M. 77,95; m. c. 16,40; 94 35
- Litchfield, 281,59; a. s. s. class for hea. chil. 29c. 281 88
- Milton, 11 00
- New Preston, 97,18; m. c. 14; 111 18
- North Cornwall, Cong. ch. 40; s. s. 79c. 40 79
- Northfield, m. c. 11 00
- Plymouth Hollow, 90 00
- South Farms, 115,95; m. c. 20,65; la. benev. so. 12; 148 60
- Torrington, 39; m. c. 63,77; s. s. 3,41; 106 18
- Warren, 58 00
- Washington, 43 00
- Watertown, 121,12; m. c. 29,50; 150 62
- Winchester Centre, 31 35
- Winsted, 1st cong. so. 68 35
- Woodbury North, 94 25
- Woodbury South, 100 82

1,862 29

Ded. for printing reports, 8,50; disc. 1; 9 50-1,852 79

New Haven City, Aux. So. F. T. Jarman, Tr.
- New Haven, A friend, 5; united m. c. 21,47; Court st. ch. m. c. 24,84; South ch. m. c. 9,25; Yale coll. m. c. 17,45; 78 01

New Haven co. East, F. T. Jarman, Tr.
- East Haven, Rev. S. Dodd, 20 00
- Madison, Cong. ch. la. 31; la. cent. so. 34; 65 00
- Meriden, Centre cong. ch. 51 75
- W. Meriden, Cong. ch. 57 23—193 98

New Haven co. West, A. Townsend, Jr. Tr.
- Birmingham, Cong. ch. m. c. 93; s. s. 16; 109 00
- Hamden, East Plain, 101 52
- Middlebury, S. B. 10 00
- Milford, 2d cong. ch. to cons. Rev. WILLIAM C. SCOFIELD an H. M. 61 00
- Orange, A s. s. class, 1 00
- Oxford, 36 50
- West Haven, m. c. 22 77—341 79

New London and vic. C. Butler, Tr.
- New London, 1st cong. ch. and so. 331,03; m. c. 117,65; la. sew. so. 20; (of wh. to cons. LEONARD COIT an H. M. 100;) 468 68
- Stonington, 2d cong. ch. 80 00—548 68

Tolland co. Aux. So. J. R. Flynt, Tr. 94 37

Windham co. Aux. So. J. B. Gay, Tr.
- Willimantic, Ch. 45,55; m. c. 18,45; 64 00

6,567 82

Legacies.—Bethlem, Amos Allen, by G. C. Woodruff, Tr. (prev. rec'd, 25;) 25; Watertown, Nathan Atwood, 200; Winsted, Mrs. Lucia C. Weed, by Ezra Baldwin, Ex'r, 25; 250 00

6,817 82

RHODE ISLAND.

Bristol, Mrs. M. S. B. 5; Woonsocket, cong. ch. 45; 50 00

NEW YORK.

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- Auburn, 1st pres. ch. 111,50; s. s. 18,50; 2d do. 32,13; 162 13
- Aurora, L. A. 1 25
- Northville, Pres. ch. 10 00
- Genoa, W. A. 25—173 63

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
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- Farmerville, R. D. ch. 30 00
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- Tarrytown, 2d do. 38 21—185 20

Geneva and vic. G. P. Mowry, Agent.
- Fredonia, Pres. ch. 15,65; m. c. 16,74; 32 39
- Geneva, W. H. S. 1; 1st pres. ch. 84; m. c. 85,80; 170 80
- Guilford, Pres. ch. to cons. Rev. ALBERT G. BEEBEE of Turkey an H. M. 50 00
- Hammondsport, Pres. ch. 19 32
- Mecklenburg, do. 20 00
- Onondaga, do. 6 00
- Smyrna, Cong. ch. 14,56; s. s. miss. so. 8,44; 23 00—321 51

Greene co. Aux. So. J. Doane, Tr.
- Catskill, A Sabbath observer, 1 00

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- Rochester, 1st do. (of wh. fr. G. H. Ely to cons. HENRY WELLS of Penn Yan an H. M. 100;) 740,33; Louis Chapin, wh. cons. Mrs. RACHEL L. CHAPIN and WILLIAM W. CHAPIN, H. M. 200; an Abolitionist, 10; 950 33—977 33

New York and Brooklyn Aux. So. A. Merwin, Tr.
- (Of wh. fr. H. O. Pinneo an H. M. 100; W. E. Field, 50; Brooklyn, South pres. ch. s. s. for Gaboon m. 50;) 539 68

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- Utica, 1st do. m. c. 17 09—59 69

Otsego co. Aux. So. D. H. Little, Tr.
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2,333 30

A friend, 100; Addison, pres. ch. 20; Albany, 4th pres. ch. 100; a lady, 5; Alleghany, Ind. miss. so. 27,14; Aurora, 1st pres. ch. 40; Cazenovia, Mrs. S. H. 10; Chatham, Four Corners, R. D. ch. s. s. 12; Corning, Little Falls, s. s. 3,41: Eaton, cong. ch. m. c. 5; Essex, pres. ch. m. c. 4,96; Gilbertsville, pres. ch. fem. miss. so. 13,75; Glenn's Falls, Mrs. Rosenkrans, 20; Ithaca, pres. s. s. 15; Jamaica, pres. ch. 49; Jasper, pres. ch. 23,22; Madison, fem. cent so. 26; Mt. Sinai, cong. s. s. 12,61; New Lebanon, a friend, for Ind. miss. 1; N. Granville, pres. ch. m. c. 32; North Port, pres. ch. 25; North White Creek, A. E. 5; Oswego, a friend, 5; Poughkeepsie, Rev. T. S. Wickes, 100; C. P. Pease, wh. cons. JOHN SMITH of Somers, Ct. an H. M. 110; Schenectady, pres. ch. 188; Sidney Centre, 1st cong. ch. m. c. 10; Sweden, cong. ch. 20; Troy, 1st pres. ch. 21,50; Upper Aquebogue, cong. ch. 50; Walton, cong. s. s. 22; 1,076 69

3,409 89

Legacies.—Bloomfield, Uri Beach, by George Rice, Ex'r, (prev. rec'd, 550;) 150; Livonia, Charles P. Pierce, by Jacob G. Pierce, Ex'r, 500; 650 00

4,059 89

NEW JERSEY.

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Bergen, R. D. ch. m. c.	120 41	
Hackensack, R. D. ch.	45 75	
Newark, Two little sisters,	1 00	
Ten Mile Run, Peter Cortelyou,	100 00	267 16

New Vernon, Pres. ch. m. c. 10; W. Bloomfield, juv. miss. so. 45; Whippany, pres. ch. 8; 63 00

330 16

PENNSYLVANIA.

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DELAWARE.

New Castle, Fem. miss. so. 37,75; a friend, for *Jane Black*, Ceylon, 20; 57 75

MARYLAND.

Baltimore, W. G. M. for ed in Ceylon, 1 00

VIRGINIA.

Alexandria, 2d pres. ch. 20 00

OHIO.

Cleveland, T. P. Handy to cons. HORACE BARTLETT of Paris, N. Y. an H. M. 100; Marietta, juv. miss. so. fr. Nov. 1852, to July, 1854, 27,40; rec'd in Oct. 1854, 3,96; 131 36

Legacies.—Chester, Mrs. Bates, by Rev. H. Coe, (prev. rec'd, 216;) 50 00

181 36

ILLINOIS.

By Rev. I. M. Weed.

Aurora, T. P. 5; Cedarville, J. R. 5; Chicago, J. F. 5; Crete, cong. ch. 10,20; Elk Grove, cong. ch. 5,50; Elysium, Rev. J. B. W. 1; Freeport, Pres. ch. 76,71; Napersville, cong ch. 6; Rockport, 1st do. s. s. 2; ded. disc. 35c.; 116 06

Concord, Ch. 46,50; Marshall, cong. ch. 8; Newton, pres. ch. m. c. 5; Quincy, 1st pres. ch. 51,18; Rockford, 2d cong. ch. 100; 210 68

326 74

WISCONSIN.

By Rev. I. M. Weed.

Beloit, pres. s. s. 6; Fairplay, pres. ch. 15,50; Genesee, cong. ch. 15; Hazel Green, pres. ch. 2,45; Kenosha, cong. ch. 46; m. c. 33,50; Pike Grove, pres. ch. 11,90; Platteville, cong. ch. 40,55; s. s. for Rev. E. Bliss, Marsovan, 8,15; Sheboygan, 1st cong. ch. 9; ded. disc. 50c. 187 55

Appleton, Cong. ch. m. c. 2,75; Princeton, E. F. 3; 5 75

193 30

IOWA.

Dubuque, 1st cong. ch. (of wh. to cons. Rev. SAMUEL NEWBURY and Rev. J. N. WILLIAMS H. M. 100;) 133 30

MISSOURI.

Lexington, J. C. 10; St. Louis, 1st pres. ch. mater. asso. for *Artemas Bullard*, Ceylon, 20; 30 00

TENNESSEE.

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Columbia, W. M. 7,50; Elk Ridge, 18,70; Richland, 6; disc. 32c. 31 88

Claysville, J. A. D. L. V. 2 00

33 88

IN FOREIGN LANDS, &c.

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Constantinople, An aged missionary and wife, 5 00

Fairfield, Cher. na. 35 35

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Syria, Juv. miss. so. 24 00

Tripoli, Rev. H. Ford, 35 00

Tuscarora, for sup. of Mr. Rockwood, 12,95; m. c. 3,85; 16 80

606 15

Donations received in October, 20,747 50

Legacies, 3,550 00

$24,297 50

TOTAL from August 1st to October 31st, $47,086 67

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in October, $403 78

DONATIONS IN CLOTHING, &c.

Geneva, N. Y. A box, fr. la. for Alleghany boarding sch.

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Pittsfield, Vt. A box, fr. la. benev. so. for Ojibwa m. 20 00

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1854